

RECENT INTELLIGENCE.

of the remainder from a more easy one. In the second class, the whole forty-four present read in an easy English spelling-book. In the third class, ten out of thirty-four read in Yoruba, in Luke. The Rev. J. L. B. Wood examined the first class in Scripture history, in English; and Rev. A. D. Phillips examined the second class in Yoruba; and both expressed satisfaction at their knowledge of the Bible. In the first class, twelve did addition of money; of these, six were right: twelve of the others did long multiplication; four were right. And thirty-four out of the whole did a sum in addition right. There were seventy-three showed copy-books. Many of them had only lately commenced to write on paper. Eleven parsed an English sentence, two of them pretty well. They were also examined in geography and singing. It will be seen that there is a considerable improvement since the school was examined, nine months ago, by the Rev. G. F. Bühler. After the examination, prizes were distributed, a donation given by the commodore during his visit to Abbeokuta having been appropriated to this purpose.—*Iwe Irohin*.

NEW ZEALAND.

Despatches from New Zealand have just reached us; but we are going to press, and have no time or place to deal with them, except to introduce one passage from the Governor's speech on the opening of the Colonial Parliament—

"The measures to which your attention will be principally directed will be those which have for their object the suppression of the present and the prevention of further rebellions. . . . To do this—to provide a material guarantee for the preservation of peace—such measures will be necessary as will render future insurrections of the natives hopeless. The most obvious and effective of such measures are the construction of roads through the interior of the country, and the introduction, into the disaffected districts especially, of an amount of armed population sufficient to defend itself against all aggression. It should be distributed in military settlements along the frontiers of the settled districts and elsewhere, so as to afford protection to the inhabitants of these districts. A considerable number of volunteers for such settlements have been introduced, as I have already stated, and Bills will be submitted for your consideration to authorise and make provision for the carrying out of these objects on as extensive a scale as seems practicable at present. This will necessarily involve the occupation of a portion of the waste lands of the rebellious natives: but while ample land will be left for their own requirements, it is only just that they should be made to feel some of the evil consequences of plunging the country, by wanton and unprovoked aggression, into the expenses and miseries incidental to civil war; and thus it is hoped to afford a warning to other tribes to abstain from conduct which will be attended with the kind of punishment they are most apprehensive of."

DEPARTURES OF MISSIONARIES.

Mr. John Thornton and Mr. Ebenezer Perrett, appointed schoolmasters for South India, and Mr. Albert H. Wright, schoolmaster for North India, left Gravesend, in the steamer "Indiana," on January 11th.

ORDINATION.

Ceylon.—The Rev. John Hensman, Native Pastor, was admitted to deacons' orders by the Bishop of Colombo, on Sept. 20th, at Chundicully.

RECENT INTELLIGENCE.

NEW ZEALAND.

WE introduce two letters from Archdeacon Maunsell. He has remained on the forefront of this unhappy conflict, at no slight amount of personal hazard to himself, embracing every opportunity of mitigating the horrors of war and seeking the salvation of souls, as well of the British as of the Maori. We entertain the hope that the last decisive stroke at Rangiriri has broken the neck of the rebellion, and that peace will soon be restored.

"Kohanga, New Zealand, Oct. 19, 1863.

"I wrote to you by last mail informing you of my having felt it necessary to take refuge at the native village a mile inland of us, through fear of a hostile tribe from the south, who had just killed Mr. Armitage, and from whom I had a narrow escape. At the time of my writing, I had just recovered from an attack of sickness, brought on by the exposure and anxiety through which I had to pass. A little after that, the general was so kind as to send down the steamer to fetch myself and Mrs. Maunsell; but I felt, that as my people had been so faithful throughout, and as they wished me to remain, it was my duty to remain with them. Since then, the enemy have made the whole country around unsafe: they have also warned me, that if they find me beyond the proscribed boundary, they will shoot me; so that I am a kind of prisoner, denied the privilege of travelling to the different congregations that now much need the services of a clergyman. As my own most immediate people are few, I have therefore decided upon taking up my head-quarters with the native auxiliaries near the camp, and for the present devoting myself to the troops, and watching from thence any opportunity of benefiting this foolish, stubborn people. You have heard, no doubt, from our papers, of the sad character that this war has assumed on their part. Eighteen white men have been already murdered (their tactics being to go about in small parties, attacking defenceless settlers), and about fifteen soldiers in open fighting. I calculate that fifty Maoris have already lost their lives in this province. The mode of warfare that the settler finds himself driven to, is to send small parties through the forests to lie in ambush. As yet only one battle—if it may be so called—has been fought, which the Maoris lost. We are now on the eve of one on a much larger scale. A large gun-boat, made specially for this river, is hourly expected, and I purpose going in her, and most probably shall remain near at hand to Meremere, where the rebels are strongly encamped, in the hopes of being of service to the wounded and to the prisoners. How far the body of people engaged in this war have gone in this system of murdering I cannot exactly determine. I fear that a large number approve of and justify it, but there are others who are seeking to repress it. It should be remembered that there are two distinct parties engaged in this war; (1) the pure Waikato; (2) their allies, a mixed multitude from all parts of the island. The Waikatos, for the most part, keep watch over Meremere; their allies, many of whom had learned murdering in the former Taranaki war, according as they arrive, start on expeditions to the

RECENT INTELLIGENCE.

rear of the troops, to cause diversions, and then, having lost men, either return home, or settle down in pas on either side of Meremere. This latter class are entirely independent of any control on the part of Waikato proper. Every man does what is right in his own eyes, and no one dares check them. They have no supreme authority, but seem to manage matters by means of councils.

"This wicked murdering on the part of the Maoris can find no provocation in the conduct of the settlers. As yet they have been strictly on the defensive.

"God has sent us this trial to humble his ministers, and to humble and chastise this proud, stiff-necked people; perhaps, also, mercifully to bring good out of it for them; to show the better thinking among them the villainess of those customs of their forefathers, to which they cling; to stir up his own children among them to be more distinct and more earnest; to establish law amongst them in all its reality; and, lastly, to lead to their being located in settlements (not as heretofore in a broadcast state over the country), where they can be reached by the minister and schoolmaster.

"My school is still dragging on its existence. I do not intend to reconstitute it until things are settled. My monitors, three in number, and two matrons, most worthy women, have stuck most faithfully to me throughout these troubles, and are indeed a great comfort to us. While here awaiting the gun-boat, I have found good employment. I have sent several strong remonstrances to the rebels at Meremere on the sin of murder, bringing before them passages from the Psalms, Proverbs, and Isaiah, and other portions of the Bible, which they profess earnestly to follow, though they decline the visits of the Pakeha Missionary, and have urged the monitors to preach strongly against it. I have also prepared the manuscript of the Psalms in Maori, a feast of marrow and fat things to my mind, absorbed, as it has been, in these miserably depressing scenes. This I intend sending by the mail after this, after I have submitted it to some of the members of our Revision Committee."

A more recent communication from Mr. Maunsell is dated Auckland, November 30—

"In my former letter I reported to you how we were shut in at Kohanga by the rebel Maoris, and that there were only a few people at that station demanding my care. As I was forbidden by the enemy to travel, under pain of death, I felt that I was called to go where my services were more needed; and, having obtained a passage in the 'Pioneer' gun-boat, proceeded to the front, and to Meremere. Having first sent Mrs. Maunsell to Auckland, I marched from Meremere to Rangiriri with the troops, and was present during the engagement there. It lasted until four in the morning, when 175 Maoris surrendered, their retreat being cut off, and their earth-wall, nine feet thick, having been sapped. The general, before calling upon them to lay down their arms, paid them a high compliment for the valour with which they had held their position against superior numbers.

"Shortly after their surrender, I went over the field of battle to look after the wounded. I was surprised to find so few dead and so few wounded. Though the English have, up to this time, lost forty-four, they have lost, as far as we can ascertain, only forty-one, of whom four were women, and one a boy. There are two reasons for this: first, they kept close to their rifle pits, which were most ingeniously constructed; and, secondly, those who had been beaten in the rear of the Maori position rushed into a lagoon connected with Waikari

RECENT INTELLIGENCE.

lake, where they were shot down by the soldiers, and sank to the bottom. It is thought that there were between 400 or 500 in the fortifications: our force was 1400.

"I was gratified to observe the gentleness with which our soldiers carried the wounded. They seemed highly to admire the manliness of the Maoris, and, the very instant the white flag was hoisted, rushed into the pa and seized them by the hand, exclaiming, 'How do you do, Jack?' Their wounded are not more than eight: our wounded come near 100. From this it must be seen that a large number must have been lost in the lagoon.

"On Monday I had service with the prisoners at the Queen's redoubt, in six separate bands. They were subdued in manner, very attentive, and listened most patiently while I reproved them for their sins—specifying in some cases particular sins, drunkenness and murder, of which some of them had been guilty. Speaking to them in the spirit of love, I endeavoured to move their consciences to a sense of the many acts unworthy of Christians of which they have been of late guilty. . . .

"I had service with them again yesterday (Sunday). Poor creatures! I was very sorry for them. They are treated kindly on board the man-of-war where they now are, but seem to have lost all mettle, and the fierce pride with which of late they used to receive rebukes. God is, I trust, preparing them for better things by this fiery trial. Amongst them are three men, to whom, it is probable, will be brought home the crime of murdering three of our settlers; with the wounded they are in all 183. This tremendous blow has staggered Waikato. But we have not as yet seen any signs of submission. One letter has come in to the Governor, but only an application for the prisoners to be returned. One report says that they have sent off their women and children to the interior of Taupo. I indulge, however, in a strong hope that they will soon yield—at least Waikato proper. Then Ngatimaneipoto, the most guilty of all, will, if not wise in time, receive a castigation."

Our Missionary at Wanganui, the Rev. R. Taylor, has also forwarded to us information respecting the state of the Maori mind in his vicinity, which will be found in the following extracts from a letter dated Nov. 4, 1863—

"I do not think it will end with their extermination. Much allowance must be made for them. We have certainly not treated them as we ought. We have not given them the rights and privileges of British subjects, according to our covenant, but we have regarded them as an inferior race, and endeavoured to deal with them as such, though professing to view them as our equals. We have granted them no political rights. Even their highest chiefs have no seat in our councils; and though many of them are highly intelligent, and possessing great influence, still they have no voice in making those laws which they are yet expected to obey. By a large portion of the community they are called 'black niggers and vermin,' even to their face, and told they have no right to their own country. Can we wonder, then, at their fear of being exterminated, and at their doubting the sincerity of our wish for their welfare? They see our countrymen coming by thousands, and every effort being made to dispossess them of their country, in order to furnish the new comers with new homes. It is this fear which has driven them to take up arms. They were attached to us, many still are, and it is not too late to make them be so again; but they must be treated differently from what they have been. I have ventured

RECENT INTELLIGENCE.

these remarks in order to account for the otherwise anomalous state of the natives at the present time; for I am persuaded that it is only a deep-seated grievance that could call forth such a combination of tribes which never previously existed, except to listen to the Gospel.

"I am happy to say we are still enjoying the blessings of peace, and I trust we shall continue to do so. I have recently been paying a visit up the Wanganui, and I could not help thinking that a reaction had set in. I heard nothing about the King, Queen, and Governor; but so many questions were put to me about different passages in Scripture which puzzled them, that it quite rejoiced me, and made me think old times were coming back again, and their first love was being resuscitated. I had a pressing invitation to spend the Christmas with them, which I have engaged to do. The natives said that the Romish priest had begun a new custom, which was, of making his followers bring the baskets of seed-potatoes into the church to be blessed, to render them productive, and hinder their being drawn up by the sun. Each man stood behind his basket whilst the priest said mass: he then lifted up each basket before the image of the Virgin to receive her blessing. I told them this was no new custom in that apostate church: that at Rome they brought their horses, asses, and cows, to have mass said over them.

"Whatever may be the backsliding of the many, there still remain the few who serve the Lord. The other day I was taking some medicine to a sick man, and I overheard him praying with his wife. I therefore stood and listened without his being aware. He prayed most earnestly for the outpouring of the Holy Spirit upon them, saying, 'As the wind rushes over the mountains, so might the Holy Spirit rush into their hearts, as it did at Pentecost.' Indeed, I trust better things are coming again, and that the work once owned of the Lord will be owned again. I feel assured the Lord will overrule all for good to this land and people."

YORUBA.

The efforts of the peace deputation have not yet been attended with the success so earnestly desired and hoped for. In consequence of the recent attacks made by the Ibadans on the allies at Iperu, in all of which the Ibadans have been driven back with great loss, the Egbas are less disposed to favour just now the peace efforts: they offer, however, a passage to a limited number of the deputation to Ibadan *via* Illogun.

A severe battle was fought on the 8th of December, since which nothing of moment has occurred. The allies are reported to have gone and offered battle to the Ibadans, but they remained behind their entrenchments, report says, waiting for reinforcements.

DEPARTURE OF MISSIONARIES.

West Africa.—The Rev. C. H. and Mrs. Briery, the Rev. C. Knodler, Miss Sass, and Miss Adcock, embarked at Liverpool, January 25th, on board the "Armenian," for Sierra Leone.

On Tuesday, February 2, the Committee took leave of the Rev. R. R. Doolan, B.A., about to proceed to British Columbia, and on February 16th, of Mr. James Taylor, about to proceed to the Seychelles, and ultimately to East Africa. Mr. Doolan was commended to God's favour and protection, in prayer, by the Rev. Joseph Fenn, and Mr. Taylor by the Rev. J. T. Johnston.

RECENT INTELLIGENCE.

HINDU CHURCHWARDENS.

(From the *Friend of India*.)

It is singular that just as the most respectable office of churchwarden, which we identify with all that is Christian and orthodox, is passing into insignificance in England, it should make its appearance with far higher dignity and power among the Hindus in the south of India. A Hindu churchwarden seems a contradiction in terms, an incongruous union of the profane and the sacred. But it is none the less true that there are such beings as Hindu churchwardens. "Some time ago the Hindu inhabitants of Madras" held a large meeting in true English style, with a chairman duly "voted" into his seat; resolutions moved and seconded with all formality; and speeches earnest and lengthy, if not all idiomatic and intelligible, the whole closing in the proper orthodox way, with a petition and the appointment of a Committee. The speakers represent the native community as having been moved "to their inmost soul" by the lately passed Act which finally severed Government from all management of the Hindu temples and religious endowments of every kind. In the days of Mussulman rule, the free lands with which Hindu temples were endowed were "occasionally appropriated for state purposes;" but the English raj, not content with abstaining from sacrilegious speculation, became so zealous in the cause of idolatry, as to keep these Devasthanums, as they are called, "under their direct management." Thus it was the duty of Christian collectors to receive the revenues of these lands, and pay them over to idol-keepers, who fattened on the superstition of a populace which Government long refused to help in educating. But in 1841, either from a slight glimmering of conscience, or under the pressure of England, the Court of Directors compromised the matter, by partially making over certain endowments to private parties. These private managers were generally the Dhurmakurtars, or churchwardens, as the Anglicised Hindus termed them in a petition to Government on the subject nine years ago, protesting against the abuses of several of the fraternity who appropriated idol funds to their own purposes. This timid step towards unburdening the national conscience of all connexion with idolatry was completed some months ago by the Act XX. of 1863, which directs all revenue authorities to hand over the management of the idol lands and other religious endowments to a Committee of the caste or worshippers in the case of each temple or monastery. At this the Hindu inhabitants have taken alarm. While they have resolved to apply to Government for a modification of the Act, the chief object of their meeting was to protest against entrusting idol endowments to local or talook Committees, instead of to one great Committee of the educated men in the county town of each of the twenty-one districts of Madras.

RECENT INTELLIGENCE.

The arguments of the speakers at this meeting are well worthy of study, as marking the great social and religious forces which are at work disintegrating Hindu society. We have Brahmins applying terms of a purely Christian character, and associated only with the history of the one true religion, to the most hideous and degrading idolatry. One speaker wished Government to look upon idol funds as public charities, and to investigate into and regulate them as Mr. Gladstone wished to do in England. Another advocated the appointment of central instead of local Committees, because of the corruption and the sectarian squabbles of the Dhurmakurtas. "Thus the tendency to abuse the trust laid in the churchwardens will naturally be much greater than hitherto. Besides, in disposing of matters bearing upon religion, much care and circumspection will have to be exercised. Sectarianism will have entirely to be given up, a passion which could be expelled only by a liberal education. It is the main cause of all religious disputes, and is common to every country as well as to every religion." The thirty years' war is then cited in illustration of this. "Men who accuse us of cowardliness and apathy have not failed to express their surprise at our being quite the reverse in matters of religion. When the influence of sectarian spirit is at such height, strict impartiality, combined with more than ordinary prudence, will be essentially requisite in men entrusted with religious affairs, and such could rarely be expected from among our Mofussil inhabitants, who, if we exclude the Government officials, are generally ignorant of politics, and as often led away by fanaticism." A subsequent speaker uses this appeal: "I beg to draw your attention to the importance of the matter before you. Gentlemen, it is about your religious affairs, it is about your religious institutions, and about their management and protection." Another anticipates squabbles between the churchwardens and the vestrymen. "As the members of the Committee will generally reside in the vicinity of temples, there would be many causes for enmity between them and the Dhurmakurtas." Moreover, "the members would often visit the temples, either out of piety or in expectation of gain, or to make a show among their countrymen of their control over the Dhurmakurtas." Other remarks besides these showed the utter want of confidence which the idolaters have in the honesty or honour of their own priests. One cited from the Hindu petition of nine years ago several cases of malversation. The Tripetty temple, with an annual income of upwards of a lakh of rupees, was made over to the Mohunt, or abbot of a monastery of devotees. He had at that date amassed more than eleven lakhs of rupees, having spent only Rs. 32,528 annually on the temple.

But the most remarkable part of the whole proceedings was the frequent allusion to the decay of idolatry. "The withdrawal of Government support," said one speaker, "will be productive of great injury to our religious institutions." Another said, "The present decayed state of our temples is manifest to every one here present. The causes which have brought about this deterioration it is unnecessary here to specify." While it is a terrible reflection on our past administration that we should have been the chief support of an idolatrous system, it is now a cause of congratulation that, such support having been at last withdrawn, Hinduism has no inherent vitality of its own. It is corrupt, dying, and, as a propagating power, dead. Hindustan already presents to the eye of the careful observer signs of becoming what Italy, Greece, and Asia Minor were in the second century,

RECENT INTELLIGENCE.

when the temples of paganism were being abandoned to the jungle, or converted into Christian churches. The hideous Dagon of Hinduism is tottering, and will in time fall, before the ark of Christian civilization.

WESTERN INDIA.

The following letter, from our Missionary at Malligaum, the Rev. C. C. Mengé, places before us the condition of the Society's Mission in that part of the Western-India field. The principal point in the letter is the influence for good exerted by the humble, consistent walk of one native Christian. May the Lord increase the number of those who thus cause their light to shine. It is thus, and thus only, that the lump can be leavened when the leaven is pungent and penetrative.

"During the year under review I preached the Gospel in fifty-five villages, several of which I visited more than once.

"During the rains, and whenever I resided at Malligaum, I preached the Gospel regularly on Wednesdays in the camp-bazaar, and on Fridays in the bazaar at Malligaum. On these occasions I was generally assisted by Mr. Rogers and one or two native helpers. Our hearers, especially at Malligaum, continued to be numerous and attentive, though none as yet have been bold enough to come and cast his lot with the despised native Christians. In like manner, the people in the neighbouring villages listened respectfully, and with apparent seriousness, to the preaching of the word of God; but I cannot say that I have met with one serious inquirer during the past year. It is, however, a matter of thankfulness that Shanker Nana, our valuable catechist, who constantly itinerates in our neighbouring villages, has brought the report, some weeks ago, that he believed there were a few individuals at Wyegaum, and in two or three villages near Wadneir, who were sincerely desirous to be instructed in Christianity, with a view of being baptized in the name of the Triune God.

"Shunker Nana also reported that the above-mentioned inquirers became favourably impressed as regards Christianity, chiefly by the humble, consistent, and Christian conduct of Taunagi, who was baptized last year. Taunagi's business is to bring the revenue collected at Sutmana, a village near Wadneir, to the native Collector at Malligaum: he has besides other small offices to perform, both for the benefit of the Government and for that of the villagers at Sutmana. The Patil (headman) of that village tried to annoy and persecute him on account of his religion, but Taunagi had grace to overcome evil with good; and Government, I am happy to say, protected him in the exercise of his religious principles. His wife, who was hitherto much opposed to the Christian faith, is now softened, and wishes to be instructed and baptized, chiefly because she experienced so much forbearance and kind attention on the part of her Christian husband and son in her late serious illness.

"During the past year the Gospel has been regularly and diligently preached to hundreds and to thousands of individuals in this province, who were sitting in darkness or in the shadow of death, and I have been not a little encouraged by noticing the respect and fixed attention generally observed by the many

RECENT INTELLIGENCE.

hearers who surrounded us when we were preaching unto them the unsearchable riches of Christ.

"The Mahrattas are greatly prejudiced against the Christian religion, not because they particularly dislike its holy precepts, but because the Brahmins tell them, that by adopting the Christian religion they would lose their national character, and be obliged to adopt the mode of living and dressing prevalent among their foreign teachers. Again, they intimidate them by telling them, that, by becoming Christians, they would be deprived of their social rank and position among orthodox Hindus, who would consider and treat them as outcasts and polluted beings.

"Many of the Mahrattas also are frightened from avowing their conviction of the truth of Christianity, because the Brahmins assure them that the Government of the English nation in this country would not last long, and that the Brahminical rule would be again established in the Maharashtra, and then woe be to all those who should have adopted the Christian religion! they would be treated as enemies of the State, and be put to death without mercy."

ORDINATION.

The Rev. Arthur William Cribb was admitted to Deacons' Orders on Sunday, February 21st, at Trinity Church, Tunbridge Wells, by the Lord Archbishop of Canterbury.

DISMISSAL OF MISSIONARIES.

On January 19, the Committee took leave of the Rev. C. Knodler, about to return to Sierra Leone. Mr. Knodler was commended in prayer to God's protection by the Bishop of Melbourne.

On March 1st, the Committee took leave of the Rev. P. S. Royston, M.A., formerly Secretary to the Corresponding Committee, Madras, and now about to proceed to the Mauritius, as Secretary of the Mauritius and Madagascar Missions. The Instructions of the Committee were delivered to Mr. Royston by the Rev. H. Venn, which having been responded to, he was addressed by the Rev. H. J. Lumsden, and commended to God's protection in prayer by the Rev. T. Green.

DEPARTURE OF MISSIONARIES.

Mr. J. Taylor embarked at Southampton on board the "Pera," February 20th, for the Mauritius.—The Rev. T. and Mrs. Oldham embarked at Liverpool, February 24th, on board the "Athenian," for the Gambia.—The Rev. P. S. Royston embarked at Gravesend, March 2, on board the "Barham," for the Mauritius.

The Rev. Samuel Crowther left Lagos on Feb. 9, and arrived in London on March 12.

Mrs. Edmonds, wife of the Rev. W. J. Edmonds, died at Truro on February 21.

RECENT INTELLIGENCE.

SIERRA LEONE.

THE Rev. James Hamilton, writing from Sierra Leone, February 19, says—

“It was with great pleasure we welcomed the party who arrived by the mail last week, and we trust that this addition to our number may be attended with a blessing to all concerned. I have not yet seen Mr. and Mrs. Brierly, as they are staying at Mr. Jones’s, but Mr. Knodler and Miss Sass, and Miss Adcock, are all well, and anxious to get to work. Mr. Caiger and myself purpose accompanying Mr. Knodler to Waterloo next week, that we may visit the Quiah in company, and be enabled to report upon the work there. I hope that the Parent Committee will accede to our wish, and make a grant to carry on the Missionary operations, not only there, but in the other places adjacent to the colony.

“Now that Mr. Caiger has the superintendence of the Bullom Mission, I trust we shall soon see an extension of the work in that direction; and in time I hope some one will be found to occupy a post in the Sherbro. When the work has been begun by a schoolmaster, then all the parts immediately adjoining the colony would be occupied, and thus, from Sierra Leone as a centre, the truth would spread around.”

SOUTH INDIA.

The following extracts will give important information respecting the three great subdivisions of the Church Missionary Society’s labours in South India amongst the Telugu, the Malayalim (Travancore), and Tamil (Tinnevely) people.

The Mission amongst the Telugus was visited in February last by the Bishop of Madras. The impression made on his lordship’s mind was most favourable, and hence he says—“No visit to any Mission has been more interesting than this to the Telugu Church Missionary Society’s Mission.” “I can assure you that all the good men and women, and all the money you can send there, will be no more than it wants. All the schools are like healthy children that want feeding. Mr. Sharkey told me that his wife could take many more girls into her boarding-school if they had the means; and an excellent school it seems to be. . . . It is most interesting to hear Mr. Noble ask his pupils first-class questions in the Gospel, principally on doctrines and evidences. His pupils seem to have imbibed, in some measure, his serious spirit, even those who are still heathen.”

On the occasion of this visitation, two of Mr. Noble’s young men—Bushanam and Ratnam—were admitted to deacons’ orders. The bishop says—“The ordination was an occasion full of joy and interest. Noble preached a very faithful and solemn sermon on, ‘Unto me who am less than the least of all saints,’ &c. The number of communicants was large—above one hundred—and of these the greater part were natives. I trust that much fruit will be gathered hereafter to the glory of God.”

RECENT INTELLIGENCE.

Our information respecting the Travancore and Tamil Missions is gathered from communications forwarded by the Secretary of the Corresponding Committee, Madras, the Rev. W. Gray. He says—"I returned from my tour in Travancore on Friday, the 19th of February. I am very thankful for all that I saw and heard, and hope that my visit has not been altogether without effect. I will only express my conviction that the Society is engaged in a great work in Travancore, and that there is every ground for encouragement to go on vigorously. The Bishop of Calcutta preached for the Society on last Sunday evening in the Fort church. His text was 1 Tim. iv. 8; and he designed to show that, even taking a low view of what had been done by Missions and Missionaries for the people, in the way of intellectual advancement, material prosperity, &c., Missions had a great claim for support upon all who professed to have the welfare of the people of India at heart. This, indeed, was a low view of what Missions had done, their great work being that of leading the heathen to the knowledge of the only one true Saviour." He illustrated his remarks by what he had just come from seeing in Tinnevely and Travancore. It was evident that what has been done towards the raising of the people in the social scale in these two fields of Missions had made a deep impression on his lordship's mind.

NORTH INDIA.

We have received the following from the Rev. T. H. Fitzpatrick, dated Umritsur, Feb. 19. It is gratifying and encouraging—

"The native congregation is as good as any I have seen, though not so large as some in Hindustan, and several of the members are men of superior education and address, and in good circumstances. The chapel is not in the best place, but yet very nearly the best place which could have been chosen, and it is interesting to see the heathen sitting in numbers during the service, and others in greater numbers crowding the open doors. The services are very well conducted, and the singing is really correct and musical.

"The Lady Lawrence School seems to succeed very well; and yet it has been always conducted by a native woman, who when she came here did not know her letters: she can now read well in four languages. She has now forty-five scholars, and has won their confidence and affection.

"Then there is a Branch Mission at Narrowal, a town of 8000 inhabitants: it is conducted by another of our lay converts, Paulus, who is assisted by his two elder sons, who have been led by him to the truth. I visited that place last week, and was really astonished when I saw 120 scholars arranged in perfect order, and found upon examination that they had been most thoroughly instructed in the word and in secular knowledge. Mr. Leighton was the first to plant Paulus, and Mr. Bruce followed up this beginning with wisdom and energy, and both these brethren and Mrs. Leighton are very dear to him and his family. The school has been visited by the Government Inspector and Deputy Commissioner, and they have both recorded their high opinion of its high state."

NEW ZEALAND.

The following extracts from letters received from our Missionaries will serve to show that there can be no greater mistake than to suppose that the whole of the native race are either engaged in the present war, or even sym-

RECENT INTELLIGENCE.

pathize with the insurgent portion of their countrymen. The locality of the rebellion, and the tribes engaged in it, are circumscribed; and where a conflagration, however fierce, is thus isolated, we apprehend that its extinction is not far distant.

The Rev. R. Taylor, of Wanganui, says—"The Nga-ti-rua-nui and Waitotara natives are still very hostile; but I am happy to say that this is the only part of my large district that I am excluded from. I have only just returned from a visit up the river, where I administered the Lord's Supper to 130, who partook of it with the greatest reverence, and treated me with their usual respect. . . . I may also add, that whilst in other districts our brethren have been obliged to leave, no post has, as yet, been abandoned in the western district. I feel assured that better times are in store for New Zealand. God will not allow the seed sown in this land to perish. It may be destined to lie in the soil for some time before it shows signs of vitality; but when his own good time arrives it will spring up and bear fruit."

Our Corresponding Secretary, the Rev. R. Burrows, writes, under date of December 26th, from Auckland—"The natives to the north of Auckland are all quiet. The Bishop of Waiapu reports the same of those of the east coast and Turanga. Indeed, it would appear that, from Turanga southwards, all along the coast, which is the most thickly populated part of New Zealand, the natives, as a body, are neutral."

Under date of December 28th, he adds—"Much excitement was caused here the other day on account of the murder by a native of an Englishwoman and her daughter, resident near Kaipara, to the north of Auckland. The report spread rapidly that the northern natives had risen, and were murdering the settlers. It has now been proved that the sad murders were the act of a single native, who is said to be at times of unsound mind. Upon his being identified by a daughter of the murdered woman, the tribe to which he belonged delivered him over to the authorities, and he is now in confinement."

The Rev. S. M. Spencer, who occupies an interior district in the neighbourhood of the lakes, and the mountainous region connected with them, writes, in his report for 1863—"I am happy that so far, although comparatively near the scene of conflict, the lake district is less disturbed than some further removed, from the fact of less sympathy being manifested by those in our immediate neighbourhood than by some tribes among the mountains further inland, who have joined the rebellion, with a large proportion of their most able men."

Again, from Opotiki, a district in the same quarter, the Rev. C. S. Volkner writes, in his report for 1863—"In spite of many messengers having been sent here from Taranaki, Kawhia, Hauraki, and Waikato, to induce our people to join in the war, and with the neighbouring tribes going to Waikato for that purpose, they have not only *not* joined, but the different tribes of this district have each written to the Governor, and two of them have sent deputations to His Excellency the Governor to assure him that they have no intention of joining in the present war."

MAURITIUS.

The Rev. S. Hobbs, in his annual letter of January 27, mentions a pleasing illustration of the principle, "one soweth, another reapeth"

RECENT INTELLIGENCE.

"I think I have, on a previous occasion, made some mention of a number of Telugu persons who applied to me for baptism in August last. They had been under Christian instruction for some time in their own country, and had come away rather suddenly when just prepared for baptism. They seemed, so far as I could judge, very well acquainted with the main points of Christian truth, and were certainly very earnest in their wish for admission into the Christian church. They are located near the Roman-Catholic church at Plaines Wilhelms, and had first gone there, but found immediately that it was not the right place. After visiting them, I fixed at once a day for their baptism, as I could see no object in deferring it. On the 13th of September eighteen individuals, and on the 25th October three more, presented themselves, and were baptized.

"I have since corresponded with Mr. Alexander about them, with the view of imparting the pleasing intelligence to the Missionary who has been the means of their conversion from heathenism, that the sower and the reaper may rejoice together."

CHINA.

The Rev. A. E. Moule, of Ningpo, with his wife, has been on a health voyage along the coast. He writes, January 25, as follows—

"On our passage up the coast we stopped for a day or two at all the ports, and were able to see or hear of a good deal of Missionary work in these different fields. The general impression left upon our minds was that God's blessing was indeed resting upon his servants' labours in China, and that on returning to our work in Ningpo, we might do so with encouragement, and the joyful hope of seeing similar blessings poured out upon us. Near Hong Kong the German Missionaries seem to be meeting with great success, after a period of persecution and opposition. Mr. Lechler has just returned from an eight weeks' tour in the interior, some 700 miles beyond Canton, and he had met with no annoyance, but rather, in one place, with direct support from the resident Mandarin.

"At Amoy, in the Mission Church of the American Dutch Reformed Society, from 90 to 100 native Christians communicated. There are from 800 to 1000 Christians in the Amoy district, in connexion with the Dutch Reformed, London Missionary, and Scotch Presbyterian Societies.

"In Swatow and Fuh-chau, also, the Missionaries spoke cheerfully of their work and prospects. I have missed my dear brother and fellow-student, Wolfe. He had just left for Hong Kong when we reached Fuh-chau, having scarcely recovered from a most dangerous attack of dysentery.

"You will grieve to hear the news from Fuh-chau by this mail, of the destruction of our Mission church in the city, as well as of some other Mission chapels, I believe by an infuriated mob. From what we have heard, it seems rather to have been an act of hostility against Christians, as such, than against foreigners. Poor Mrs. Smith, with her sister-in-law and her children, seem to have had a most narrow escape. Alarming and perplexing as such outbreaks are, one cannot but look upon them as precursors of days of blessing."

DEATH OF A MISSIONARY.

The Rev. John Dewasagayam, native Missionary, died at Kadat hapuram, on the 30th of January last, in his seventy-ninth year.

RECENT INTELLIGENCE.

SIXTY-FIFTH ANNIVERSARY OF THE SOCIETY.

THE Sixty-fourth Annual Sermon was preached before the Society on Monday evening, the 2nd of May, at St. Bride's Church, Fleet Street, by the Rev. Archibald Boyd, M.A., Incumbent of Paddington, and Honorary Canon of Gloucester. Text, 2 Tim. i. 10. Collection 66*l.* 8*s.* 9*d.*

The Annual Meeting was held next day, May 3rd, in Exeter Hall. The Chair was taken by the Right Hon. the President at Eleven o'clock. Prayer having been offered, and the sixth chapter of Isaiah read by the Honorary Clerical Secretary, the Meeting was addressed by the Chairman. The Report was then read by the Rev. John Venn, M.A., after which the following Resolutions were adopted—

- I. Moved by the Lord Archbishop of York, V.P., seconded by the Earl of Shaftesbury, V.P., and supported by the Rev. John Barton, M.A., Missionary from North India—

—That the Report, of which an abstract has been read, be received, and printed under the direction of the Committee; that the thanks of this Meeting be given to the Rev. A. Boyd, for his sermon before the Society last evening; to the Right Hon. the President and the Vice-Presidents; and to all those friends who, during the past year, had exerted themselves in its behalf; and that the following gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies—

George Arbuthnot, Esq.	John Griffith, Esq.	Robert Prance, Esq.
J. D. Bourdillon, Esq.	Lieut.-Colonel Hughes.	Colonel Smith.
Lieut.-Col. Caldwell.	Arthur Lang, Esq.	Henry Smith, Esq.
Major-General Clarke.	Lieut.-Colonel Lavie.	John Sperling, Esq.
Wm. Henry Elliott, Esq.	F. N. Maltby, Esq.	J. Morgan Strachan, Esq.
James Farish, Esq.	John Merriman, Esq.	James Stuart, Esq.
Sydney Gedge, Esq.	P. F. O'Malley, Esq., Q.C.	J. Fryer Thomas, Esq.
John Goldingham, Esq.	James E. T. Parratt, Esq.	H. Carre Tucker, Esq.

- II. Moved by the Rev. John C. Ryle, B.A., Vicar of Stradbroke, seconded by the Rev. James Smith, M.A., Prebendary of Derry, and supported by the Rev. Samuel Crowther, Native African Missionary, and Bishop Designate of the Niger—

—That while the successful establishment of a settled native church in Sierra Leone and in other parts of the Mission field, through the blessing of God upon the labours of this and of kindred Societies, calls for devout gratitude to the great Head of the church, it calls also for more zealous and enlarged efforts to send his Gospel into the regions beyond.

- III. Moved by the Rev. Hugh Stowell, M.A., Minister of Christ Church, Salford, and Hon. Canon of Chester, and seconded by the Rev. C. D. Marston, M.A., Rector of St. Mary's, St. Marylebone—

—That while this Meeting unfeignedly rejoice in the multiplication of Protestant Missionary Societies, and in the uniform measures of success distributed to them by the Holy Spirit of God, they would earnestly call upon the United Church of England and Ireland to secure to its Missions a foremost rank, by increased liberality, and by the dedication of their worthiest sons to this sacred enterprise.

RECENT INTELLIGENCE.

FINANCIAL STATEMENT.

INCOME.

<i>General Fund</i> —Associations, Benefactions, Legacies, &c.	£130,619	2	5
Fund for Disabled Missionaries, &c.	1882	17	1
Total Ordinary Income	£132,501	19	6
<i>Special Fund for India</i>	1745	18	7
Total received at home	£134,247	18	1
EXPENDITURE	£133,777	11	4
On account of Expenditure charged to India Fund,	12,016	16	10
	£145,794	8	2
Ordinary Income of the Year	£132,501	19	6
Deficit, 1862-63	2264	4	8
Ordinary Expenditure	133,777	11	4
	£136,041	16	0
Deficit, 1863-64	£3539	16	6

The Committee are thankful to announce that the ordinary income of last year exceeds that of the preceding year by 3461*l*. There has been an encouraging increase from Associations. The donations have fallen off by 5320*l*., but the legacies have been unusually large.

The hope was expressed at the last Anniversary that the contributions of the year would be sufficient not only to meet the current expenses of the year, but to clear off an adverse balance of 2364*l*. That hope has not been realized. On the contrary, the adverse balance for the year now commencing is increased to 3539*l*., in consequence of the increased expenditure of the past year, which has exceeded the previous year by 3000*l*. This increase of expenditure has been wholly abroad. The home expenditure has been reduced. But the increase of prices of the necessities of life in India, and the extension of the work in several of the Missions—in consequence of the success of our work—have caused the increase of expenditure.

The Committee have also to direct the very serious attention of their friends to the fact that the rate of the Society's expenditure is at this time 10,000*l*. a-year beyond their ordinary income. The difference has been hitherto met by the Special India Fund. That fund was expressly raised for extending the Indian Missions, in the hope that an increasing income would cover the increase of expense occasioned by such extension. But it has not been so. The increase of permanent expenditure has been greater than the increase of permanent income. At the present rate the Special Fund will be exhausted in less than two years. The Society will then be compelled to contract its Indian Missions, unless the permanent income is augmented by at least 10,000*l*. a-year.

CONCLUSION OF THE REPORT.

The Report shows that the Lord's work has taken root in many lands; and that in some it has grown to such maturity that the converts are able to combine together into native churches, and to support their own ministrations. Such triumphs of the Gospel have been achieved through the blessing of God's Holy Spirit upon the labours of this Society. "Not unto us, O Lord, not unto us,

RECENT INTELLIGENCE.

but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should they say, Where is now their God?"

But yet the Committee must remind their friends that even the Missions in which such successes have been granted, are not wholly independent of the Society's resources. Those native churches still need the assistance of the advanced Christianity of European churches. They need it for the higher departments of theological and biblical training. They have as yet no vernacular Christian literature, to which we at home are so much indebted for religious instruction. Let it be borne in mind, moreover, that whilst within the districts occupied by the most successful Missions, as in Tinnevely, the heathen largely outnumber the converts, there is continual expansion going on, and expanding Missions are expensive Missions. We need, therefore, increased efforts, if we are to keep the ground already gained; and if we are to fill our bosoms with the sheaves of the field in which we stand. So urgent is the need of increased funds, if the work of the Society is only to be properly sustained in the Mission fields already occupied. But what provision shall be made for the "regions beyond?" Are they to be left destitute of the feet of Him that bringeth good tidings? Are the millions in India who have been hitherto untouched by Missionary efforts to be overlooked? Is Central Africa to be abandoned, after a Missionary basis has been established upon the coast, and by its aid a highway has been opened to the "regions beyond" by enterprising travellers? Are 300,000,000 of Chinese to be left uninstructed? Are Afghanistan and Central Asia to be looked upon from the heights of Peshawur without any attempt to penetrate their recesses? The Church Missionary Society would become unfaithful to its traditions, and unworthy of the position in which God has placed it, if it should fold its arms, and rest in the basis it has formed, while a boundless desert, equally capable of cultivation, lies waste around it? It would also be soon outstripped by the zeal of other churches, and lose the honourable position in the advancing army of Christ, which by right of privileges and resources belongs to the United Church of England and Ireland. Never let it be forgotten; yea, rather let it be remembered with praise and gratitude to God, that we have many helpers in this holy enterprise. Other Christian denominations in Great Britain, besides our church, together with churches in Continental Europe and in America, are multiplying their Missionaries every year. If we estimate the number of Missionaries employed by all Protestant Societies, they will be found to amount to 1800, of whom scarcely 300 belong to our church. A few years ago there were but six or eight Missionary Societies labouring for the evangelization of India. In 1851, there were twenty-one; in 1861, there were thirty-three. Your Committee cordially rejoice in this increase. But they would, as the Apostle speaks, "provoke to emulation."

At the close of the Meeting, the Benediction was pronounced by the Bishop of Carlisle, V.P. Collection 106*l.* 16*s.* 3*d.*

A Meeting was also held in Exeter Hall on the evening of the same day, at 7 o'clock, Lieut.-Colonel Rowlandson in the Chair. The Meeting having been opened with prayer, by the Rev. Robert Long, Secretary of the Society; addresses were delivered by the Chairman, the Rev. Samuel Crowther, the Rev. John Gritton, Missionary from Tinnevely, and by the Rev. Charles Marson, M.A.

RECENT INTELLIGENCE.

Association Secretary. The Benediction was pronounced by the Honorary Clerical Secretary. Collection, 19*l.* 8*s.* 3*d.*

ATTACK ON ABBEOKUTA, AND REPULSE OF THE DAHOMIANS.

In the beginning of February last, intelligence reached Abbeokuta that the Dahomians were contemplating an attack. The chiefs took prompt measures: the wall was put in order, and other preparations made.

On the 15th of March, the enemy appeared very early in the morning, evidently hoping to come upon the city unawares, and in considerable force, 10,000—or, as some say, 16,000 strong. A column of 3000 advancing attempted to carry the walls, but were driven back by the powerful and steady firing of the defenders. Eventually they retreated in discomfiture, and the Egbas, sallying forth, pursued them for a distance of twenty miles: numbers were slain, and many more taken prisoners.

Mr Townsend, in a letter dated March 31, 1864, says—

"The fight was remarkable, in that both sides used artillery. The Dahomians brought two six pounders of Spanish make: both were taken; and it was remarkable in the sudden and violent discharge of muskets at once: no skirmishing, no introduction, except the discharge of the brass gun at Aro gate five or six times alone. We thought it was an alarm-gun only, until at once it sounded as if every musket in the country was discharged and loaded again, and discharged as rapidly as possible. It lasted thus perhaps an hour, and then gradually died away. We saw the smoke and dust of the conflict long after we ceased hearing any noise. One of my communicants, the tallest man in the church, received a mortal wound at nightfall, when in pursuit, at a place beyond Ishagga, perhaps eighteen or twenty miles from here. I believe he is the only Christian that has died, but the members of my church have had also a large share of wounds. My catechist, Mr. Williams, received the contents of his own musket through both his hands, by, it is supposed, some one accidentally putting his foot on the lock when standing in a crowd at Aro. We were under great fear it would cost him his life, but I am thankful to say he is doing well. The rush to get to the point attacked was extraordinary. One of the Christians, a member of my church, was the first, or one of the first, to discover the approach of the Dahomians. The station given the Ake church people was the wall on the right side of Aro gate, in the premises belonging to the West-African Company. The iron house there is pierced through and through by the Dahomian shot in many places. The Christians have received the public thanks of the chief for their conduct. The Dahomians have been well punished. It is reckoned that not a half will have escaped. Their attack was intended to have been a surprise. I counted fifty dead bodies in one place on the moat, where their principal attack was made; men and women there, stripped of all their clothing, and much mutilated. The chief sent to thank the white people for their help, and to say that the falsehoods spoken against us were fully proved to be such. We have much to be thankful for: many blessings have attended our labours in days gone by, and there is still much that is hopeful; but we have much cause for anxiety as well, especially in the disorganized state of the country. Our hope is in God, who rules over all."

Full details of the advance, defeat, and flight of the Dahomians will be found in the "Church Missionary Intelligencer" for the present month.

RECENT INTELLIGENCE.

THE PUNJAB.

THE Missionary work in this part of India has been weakened by the loss of two able and devoted Missionaries, the Rev. Levi Janvier and the Rev. Isambert Lowenthal, Missionaries of the American Presbyterian Mission. They were earnestly engaged in doing the Lord's work; but their labours have been abruptly terminated, each having died by a murderer's hand, and that within less than a month.

"Dr. Janvier was one of the most spiritually-minded, pains-taking, and successful men of God that have ever laboured in this country. He devoted a very large portion of his time and strength to itinerating, and was one of the most efficient and acceptable vernacular preachers. He was likewise distinguished as a competent translator. He visited America in 1859, and, after the usual period of absence, returned to his work with unabated devotedness. That a man of such a humble, gentle, and affectionate disposition, should meet with such a violent death, appears very mysterious. Late on the 24th of March, whilst on an itinerating tour at Nundpore, in the Hoshearpore district, he was brutally assaulted by a fanatical Sikh, and only survived through the night. 'He was passing from one tent to another, in the evening, after dinner,' when his murderer, Nanah Fakir, suddenly inflicted two blows on his head with a club. The culprit was immediately arrested, and is said to have assigned 'as his reason for committing the act, that last year he was cut with a whip by a gentleman for passing him without saluting, and he was determined to have vengeance upon some Englishman.' The Sikhs in the vicinity have shown great sympathy with Mrs. Janvier and her child, who were out with him, and would probably have executed summary justice upon the criminal if he had not been arrested forthwith."

The circumstances under which Mr. Lowenthal met his death are thus related by the Rev. T. R. Wade, in a letter dated January 2, 1864—

"On Friday, the 22nd of April, the Rev. J. Lowenthal had dined with us at the Gun Khatre, and was interesting and cheerful, speaking of some of his plans to be executed during the coming year. 'Man proposes, God disposes.' On Tuesday afternoon, leaving him quite well, I went to Nowshera to examine the school there, and returned again on the following evening; and you may imagine my feelings of surprise when I found Mr. Lowenthal dead and buried, the second Missionary whose blood has been spilt in the Punjab in less than a month. The other was that of the Rev. L. Janvier, D.D., who was cruelly and diabolically murdered by an Akali Sikh at Anundpur.

"It appears that Mr. Lowenthal was in the habit of getting up in the night and walking in his garden when he was unable to sleep. Late on Tuesday night he wrote in his diary that he had got a curious headache. About three o'clock on Wednesday morning the report of a gun was heard, but as this is not an unfrequent occurrence at Peshawur, it excited no feelings of alarm or uneasiness. Mr. Lowenthal's syce, however, asked the chowkeedar why he fired, and he replied

RECENT INTELLIGENCE.

that his gun went off accidentally ; but the syce, on going towards the house, saw his master lying bleeding upon the ground. He at once ran to call Mr. Scarlett, who lives on the opposite side of the road, and with whom Mr. Lowenthal had spent several hours the previous evening. We may imagine his surprise and horror when he found his friend insensible, wounded, dying. Medical assistance was soon at hand, but it was of no avail. The ball had entered the side of his forehead. It was a deadly wound, and no human skill was able to retain his noble spirit in its injured tenement. It soon took its flight to a higher and a better world. He died about five o'clock A.M.

"The chowkeedar, as soon as he had committed this deed of blood, took his wife and child, and fled from Peshawur, but was afterwards captured in the Kohat road, about eight miles from the city. He now affirms that he mistook Mr. Lowenthal for a thief, and shot him accordingly. This certainly seems rather a strange story. However difficult at present it may be to assign any motives that should be sufficient to induce him intentionally and wilfully to take the life of his master, it does seem passing strange that such a man as Mr. Lowenthal, whom one could never fail to recognise a second time—who was in the constant habit of walking out in his garden at night,—that he should be mistaken for a thief on a bright moonlight night ; mistaken by his own chowkeedar, who had been with him for some time, and that when he was so near that the very powder blackened his face when the shot was fired. Besides, who ever heard of a chowkeedar shooting a thief at Peshawur ? His life would certainly be worth but little afterwards if he should do so. But whether done intentionally or unintentionally, wilfully or accidentally, the loss is equally great. Mr. Lowenthal will be missed as a scholar, as a Christian, and more as a Christian Missionary. He was an able and devoted labourer in his Master's work at Peshawur, where he has been now for above seven years. He preached regularly in the native city, and often visited the neighbouring villages for a similar purpose ; while his Pushtoo translation of the New Testament, a proof at once of his industry and labour, will confer lasting honours on his name, by which, he being dead, yet speaketh. How utterly incomprehensible by our feeble understanding and finite minds are the wondrous workings and permissances of Divine Providence. 'God moves in a mysterious way.' Two of the most able Missionaries of the Punjab have been snatched from their earthly labours in less than a month."

MAURITIUS—MADAGASCAR—EAST AFRICA.

The Bishop of Mauritius, in a letter dated May 3rd, gives an encouraging report of the conduct and progress of the two young Missionaries, Messrs. Maundrell and Campbell. He says—"Their residence here has been well employed, in preparation for their work. They are well reported of on all sides, and I am much pleased at the manner in which they have made opportunities for Malagasy Missionary work here. The Malagasy are delighted with their intelligible conversation, and one of the best of the native Christians is very anxious to go with them."

Information has been acquired from captains of ships respecting Vohimare, the spot on the east coast of Madagascar where it is contemplated making a commencement of Church Missionary effort. "The testimony of all concur," says the Bishop, "with my own impressions gathered from previous inquirers, as to the favourable conditions under which Missionary work may be enterprised

RECENT INTELLIGENCE.

there. As soon as this mail is gone we shall arrange our plans for the ordination and departure of Messrs. Maundrell and Campbell."

A recent visit to the Seychelles islands has confirmed the Bishop in his convictions of the important bearing which they are fitted to have on the christianization of East Africa. At one locality he baptized six East Africans.

A similar process is going forward in Bombay. East Africans, liberated from Arab slave-ships and landed there, are placed under the care of our Missionaries; and as the Christian instruction given them is blessed to their conversion, they are fitted to help in the evangelization of their countrymen. Recent despatches inform us that three East Africans, with their wives, who had been in our Sbaranpur Institution, and had learned several trades, were about to embark for the East-African coast to strengthen the hands of the Rev. J. Rebmann in his lonely Mission among the Wanika.

BRITISH COLUMBIA.

Extract from the "Daily British Colonist," Victoria, Vancouver's Island, Feb. 29, 1864.

"Progress and condition of the Metlakahla Settlement."

"The Missionary schooner 'Carolena,' Captain Patterson, arrived on Saturday from the Church Missionary settlement at Metlakahla, British Colombia, which place she left on the 9th instant, calling at Fort Rupert on the 19th instant. The 'Carolena' brings as freight a full cargo, consisting of fish-oil, furs, Indian food, cypress-plants, &c., prepared by Indians at the settlement.

"Mr. Cunningham has favoured us with the following interesting description of affairs at the settlement—

"Mr. Duncan was in good health when the schooner left, and every thing going on prosperously.

"After the arrival at Metlakahla of the 'Carolena,' on her last trip from Victoria, a meeting of all those interested in the vessel was held, and after providing for the expense of new sails and anchors, a dividend was declared by Mr. Duncan of five per cent. upon each share. This somewhat puzzled the Indians, who imagined when the money was given to them that they were parting with their interest in the vessel. As soon as the matter was satisfactorily explained to them, they at once gave her the appropriate name of the 'Ahah!' or slave, signifying that she did all the work and they reaped the profit.

"Mr. Duncan is endeavouring by degrees to vest the entire ownership of the vessel and profits of trade in his people. Hitherto the profits derived from his own share have been devoted to the interests of the Mission.

"Proceedings on New-year's day."

"On new-year's day, after a devotional meeting, there was a business meeting, attended by the whole settlement, when Mr. Duncan and Mr. Cunningham announced the expenditure of the last year's taxes, and read the village rules and regulations. An outline was also furnished of the proposed expenditure for the current year, which met with general approval. The estimates included the cost of two new market-houses, which are to be used as lodging-houses, for neighbouring tribes when visiting the settlement. Also sums for clearing a tract of ground for a park and play-grounds, and for making new roads. Immediately after the meeting the tax of 2 . 50 dollars (or a blanket) for adults, and 1 . 50 dollars (or one shirt) for boys, was paid. Some feeble old men, who could hardly walk, came tottering along, with their blankets, anxious to become good

RECENT INTELLIGENCE.

citizens, but were exempted from the levy. A number of new citizens were enrolled.

“Death and Funeral of a Chief.”

“Late the same day the village had to mourn the loss of an influential old chief, and consistent Christian, named Semeon Keetlahn, who died, after a few days' illness, of erysipelas. On the following Sunday the funeral ceremony took place, attended by all the people of the village, numbering between 500 and 600, who were all in mourning, as far as crape or black material could be procured. The remains were brought to the church, and an exhortation delivered, when the mourning party followed the corpse in canoes to the burial island, where the burial service was read and listened to with the most profound attention. After the service was concluded, a portion of the constables fired a volley over the grave, which was responded to by another volley from the constables on duty on shore, and the firing of cannon.

“Trade and Occupation.”

“Mr. Duncan has been working hard to ascertain what his people's inclination and abilities are, so as to class their occupation, and has in a great measure succeeded. He has now a number at work, making shingles, building a new Mission house, road-making, hunters, sawyers, &c. He has also taught them to make clogs for themselves, which are much prized.

“Those who break the laws are tried for the offence, and, if found guilty, are sentenced to labour on public works.

“The settlement is assuming quite an imposing aspect. There are at present eight substantial houses in the course of construction, and many are inquiring for sites.

“The constables, eighteen in number, (who are volunteers, and desire no pay), do their duty admirably, without fear, favour, or prejudice, and are held in awe by transgressors.

“It was truly encouraging to witness the many earnest entreaties made by the people of the village to Mr. Cunningham on leaving, to urge their friends in Victoria to flee from the snares and vices which lead them astray here, and to return to their homes. He is the bearer of several letters written by themselves in English, and couched in fervent language, beseeching relatives to return there, and thus save both body and soul, which they say must be inevitably and irretrievably lost by their residing there.

“No sooner had Mr. Cunningham announced that he was about to proceed to Victoria, and was prepared to receive orders to execute, than he was besieged by the people with commissions for every conceivable variety of goods, including even wall-paper and household furniture, to adorn their own residences.”

RETURN HOME OF MISSIONARIES.

West Africa.—The Rev. H. C. and Mrs. Binns, and Mrs. Clemens, left Sierra Leone, with Mr. Faulkner of Lagos, on April 21, and arrived in London on May 11.

North India.—The Rev. J. Barton left Calcutta in March last, and arrived in London at the end of April.

DEPARTURE OF A MISSIONARY.

China.—The Rev. A. W. and Mrs. Cribb embarked at Gravesend on June 11, on board the “Sovereign of India” for Hong Kong.

RECENT INTELLIGENCE.

APPEAL FROM THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY TO THEIR FRIENDS THROUGHOUT THE COUNTRY.

THE Committee of the Church Missionary Society, after its anniversaries in the month of May in each year, direct their most careful attention to the probable expenditure in the Missions, before the closing of the financial year on the 31st of March following; and they compare this expenditure with the probable income during the same period.

The expenditure of each year is calculated upon estimates received from each Mission. These estimates are grounded upon returns made by every individual Missionary of the cost of his station, which returns are carefully scrutinized by the Corresponding Committees on the spot, before they are transmitted home. Upon their arrival at home the estimates are again subjected to a rigid examination, and retrenchments are made in them, so far as appears practicable, without giving up any branches of the work in hand.

The calculation of the estimates always gives rise to much anxious forethought; but in the present year the comparison of the estimates with the probable income exhibits so startling a result, as to compel the Committee to lay the statement at once before their friends and supporters.

The estimate of the necessary expenditure of the Society for the current year, ending March 31st, 1865, stands thus :—

Amount of estimates for the Missions abroad . . .	£122,574
Estimate for the Home expenditure for the preparation of Missionaries, for disabled Missionaries, for Widows and Orphans, for Publications and Management . . .	24,544
Total	<u>£147,118</u>

To meet this expenditure, if no special effort be made, a larger income cannot be anticipated than that of last year, which was itself rather above the average, viz. 133,501*l*. *This would leave an excess of expenditure above the income of no less a sum than 13,617*l*.*

The great increase in the estimates of expenditure has been caused partly by the enlargement of the Missions, chiefly of those in India, and partly by the necessary increase of expenditure in all prosperous Missions. The rapid rise, also, of the prices of all the necessaries of life in India and Ceylon, of late years, has necessitated some increase in salaries in those countries. The Home expenditure has been but little augmented, and, in some chief particulars, it has been reduced.

The Society was pledged to an enlargement of its Indian Missions, by its acceptance of special contributions for India after the mutiny in 1857. This Special Fund was raised, in the first instance, for repairing the losses of the Missions, occasioned by the destruction of Mission property; and, after the suppression of the mutiny, was increased, with the view of extending the Indian

RECENT INTELLIGENCE.

Missions, as a thank-offering to Almighty God for the preservation of India to the Crown of Great Britain. In conformity with the design of this Special Fund, which has amounted in all to 73,470*l.* 17*s.* 3*d.*, new Stations have been occupied, especially Allahabad, Lucknow, the Derajât, the Godavery, and Aurungabad, and additional Missionaries have been sent out, so that the increase of expenditure in the Indian Missions has been 12,000*l.* per annum, comparing the average of the last three years with the average of the three years before the mutiny.

In other fields of labour, also, the Committee have felt compelled to take advantage of providential and inviting openings, — namely, the Niger, Mauritius, Constantinople, and Madagascar: and there has been a healthy expansion of the Africa and China Missions, and of the North-West America Mission on the shores of the Pacific. By these Missionary successes the Society's expenditure has been increased.

Every effort has been made, by a scrutiny of the expenditure, to discover what could be spared without impairing the efficiency of the Missions. The salaries of the Missionaries have been adjusted with a rigid regard to economy, as far as is consistent with health. The expenditure on Education has been frequently brought under discussion, with a view to restrict education to that which has a direct Missionary influence; the building of churches has been wholly thrown upon local funds; the support of native teachers has been incessantly and urgently pressed upon the native converts. In Sierra Leone the support of schools, and of native pastors, has been thus transferred from the Society to the native church, to the extent of at least 1500*l.* a year. In South India the contributions of native Christians amount to 1612*l.* annually: whilst the civil and military officers of Government in India, and other Europeans on the spot, who witness the work of the Society, contribute no less a sum annually than 16,000*l.* towards sustaining that work. But notwithstanding all these aids and measures, the expenditure has outrun the income to the extent already stated.

Hitherto the balance between income and expenditure has been maintained by the aid of the Special Fund for India. But unless a large increase of the annual income be at once secured, this fund will be wholly exhausted before the close of the current year, and the Committee will be then compelled to resort to the most painful alternative of abandoning some of the stations in their prosperous Missions. This is an alternative not to be contemplated: the supporters of the Society will never allow the curtailment of operations, which the Lord has encouraged the Society to enter upon by his providential dispensations, and to which He has granted an evident blessing.

As the increase which is needed is an *annual* increase, the Associations must be chiefly looked to for an annual supply. The annual income must be increased by one-tenth. If each Association would send up, before the 31st of March 1865, an additional five pounds, beyond their last year's contributions, the sum immediately required would be raised. But in order to secure a permanent increase of ten per cent., and thus to sustain the healthy expansion of prosperous Missions, the Committee would earnestly urge upon the friends of the Society a *fresh canvass* of their respective districts. The fact is constantly brought to light, that many parties are willing to give, if the work of the Society is set before them, and the application is made. The laity and female collectors can most effectually organize

RECENT INTELLIGENCE.

and carry out a fresh canvass. To such agency the Society has ever been deeply indebted.

There is only one effectual and immediate check to expenditure in the hands of the Committee, namely, to abstain from sending out new Missionaries. This is a sad resource, which nothing can justify but the apprehension of such serious financial embarrassments as would compromise the character of the Society; yet the Committee have already felt compelled to adopt this course. At their late meeting, the Principal of the Islington College reported that eleven students had passed through their theological course of instruction, and could be thoroughly recommended as candidates for Holy Orders at an Ordination to be held on the 25th July. They did not dare to present the whole number for Ordination: they selected four to occupy stations at which the need was most pressing, and they are holding back seven students, fully prepared for Missionary work, until they can judge, by the response to this appeal, how far there is a prospect of a provision for their future support. They feel that they would not be justified in acting upon the presumption that funds will be forthcoming. They are bound to "occupy" diligently and faithfully with the talents committed to them, but not to aim at "occupying" with more talents than the Lord in his wisdom has been pleased to dispense to them.

The fact having been thus made known that men are prepared to go out as Missionaries, the responsibility of holding them back is laid upon the great body of the members of the Society. The friends of Missions have prayed the Lord of the harvest to send forth labourers, and labourers are provided to their hand. An appeal is now made to those to whom the Lord has given the silver and the gold, or the ability to influence such as possess these gifts, in the confident hope that they will recognise the Lord's claim upon their best exertions to supply "that which is least" for the carrying on of the Missionary enterprise, so that the Society may be effectually relieved from all financial restrictions, and go forward in the work to which the Lord has called its faithful Missionaries.

By order of the Committee,

CHICHESTER, *President.*

F. MAUDE, *Treasurer.*

HENRY VENN,

ROBERT LONG,

CHRISTOPHER C. FENN,

MICHAEL DAWES,

} *Secretaries.*

Church Missionary House,

July 11th, 1864.

P.S.—Since this appeal was adopted, notice has been received of the prospect of an early payment of a considerable legacy; and also that a second large legacy has been left to the Society, though the time of the payment is uncertain. This very seasonable and providential help does not, however, make the appeal for a permanent increase of the annual income of the Society less urgent.

CONSECRATION OF THE REV. S. CROWTHER.

The Rev. Samuel Adjai Crowther was consecrated Bishop of the Niger territory in Canterbury Cathedral on the 29th of June, together with the

RECENT INTELLIGENCE.

new Bishop of Peterborough (Dr. Jeune), and Tasmania (Dr. Bromby). The honorary degree of D.D. had been previously conferred upon Mr. Crowther by the University of Oxford. The cathedral was filled with a crowded and deeply-attentive congregation, a large number of the friends of the three prelates having arrived from London by a special train appointed for the purpose. The Archbishop of Canterbury was assisted on the occasion by the Bishops of Winchester, Lincoln, Gloucester and Bristol, Victoria, and Bishop Nixon (late of Tasmania).

The sermon was preached by the Rev. H. L. Mansel, Professor of Philosophy at Oxford, from 2 Peter iii. 2, 3. Dr. Crowther was presented to the Archbishop by the Bishops of Winchester and Victoria. The Queen's licence, directing the Archbishop to consecrate, ran in the following form—

"We do, by this our licence under our royal signet and sign manual, authorize and empower you, the said Rev. Samuel Adjai Crowther, to be Bishop of the United Church of England and Ireland, in the said countries in Western Africa beyond the limits of our dominions."

SIERRA LEONE—NATIVE ORDINATION.

The Bishop of Sierra Leone, in a letter dated June 26, 1864, informs us of the admission to holy orders of six native candidates on Trinity Sunday, two deacons and four priests, one of whom afterwards preached an excellent sermon in the cathedral.

The bishop has been also engaged in confirmation. At Charlotte, on the 8th, there were seventy candidates confirmed; while at the same station, on the next day, the corner stone of a new church was laid. At Regent, on the 10th, sixty-eight were confirmed, and at Kissy, on the 25th, upwards of seventy; other confirmations were to follow.

RE-OPENING OF THE CHURCH MISSIONARY COLLEGE, FOURAH BAY.

On Wednesday, March 23, the Church Missionary College at Fourah Bay, which had been closed for nearly five years, was re-opened.

A devotional meeting was held on the occasion, at which were present nearly all the clergy, with several ladies, European and native, and also the pupils of the Grammar School. A few minutes after one o'clock, a few strokes from the long disused college bell intimated that the time had arrived for the commencement of the proceedings. The Rev. J. Hamilton, the college chaplain, in the chair.

After singing, and reading a portion of Scripture (Acts xvii), the Rev. C. H. Brierly engaged in prayer. An address was then delivered by the Rev. G. Nicol. Another hymn was sung, a portion of Scripture read, and the Rev. J. Cole engaged in prayer. Then followed another address from the Rev. G. R. Caiger, who, from his own experience of college life, gave very plain, practical, and wholesome advice to the young students just entering upon their career.

The concluding prayer was offered by the Rev. J. White, and the benediction pronounced by Mr. Hamilton.

It is understood that permission is granted by the Parent Committee of the Church Missionary Society to admit into the college a class of daily pupils, young men of known Christian character, whose friends are able to support them, and willing to keep them at home while they pursue their studies at the

RECENT INTELLIGENCE.

college. There are three already in that class from the Normal school at Kissy and three more wanted.

It is certainly a great blessing to the colony, and, indeed, to West Africa generally, that the college is again opened. We wish it every blessing that heaven can bestow.—*Sierra-Leone Free Press*.

YORUBA COUNTRY.—DEATH OF A MISSIONARY, &c.

The Benin coast has had an unhealthy season, and the Missionary force has suffered. It is with deep regret we have to report the death of Missionaries belonging to different Societies. Mr. Harden, a South-American Baptist Missionary, of African descent, died on the 19th of May. Latterly he had combined a brickmaking establishment with his Missionary duties, on account of the straitened circumstances of the Mission.

On Sunday, the 8th inst., at Owu, died, after a short illness, Miss M. A. Bishopp, of Dorking, Surrey. Miss Bishopp came to Africa a few months ago with her brother and another member of the Society of Friends, Mr. Horsell, who died on board ship before landing at Lagos.

On Thursday, the 12th inst., at the residence of Dr. Harrison, Mr. Bishopp, died of fever.

Dr. Harrison, who had been himself laid up with dysentery, just before Mr. Bishopp's death, had to act both as nurse and doctor to them; he became himself so reduced that his immediate departure for England became indispensable. It is with much sorrow we have to announce his death, which occurred during the voyage home, on board the "Macgregor Laird," June 12th.

The tribal war in the interior still goes on without any decisive result. The "Iwe Irohin" of May says—

"During the past week Abbeokuta has been thrown into a considerable state of confusion by the arrival of a large body of armed men from the camp, on a mission similar to that of the old pressgang in England. Markets were broken up, the streets became empty, and an unusual and unnatural silence prevailed; not a drum nor a gun was to be heard anywhere. Many persons were seized, and only liberated on giving satisfactory assurance that they would proceed to war: the houses of certain marked individuals were plundered. A similar party was sent to the river with instructions to sink and destroy every canoe, because certain townships had taken advantage of the rise of the river to engage in trade contrary to law. In consequence of these movements a large number of persons have gone to the camp. A part of the town offered resistance, but nothing serious occurred.

"The information that has been received from Obommosho and Oyo is, merely, that things remain there much as they were. The Missionary agents are in their usual health, but distressed for want of their supplies. We have no information of any kind from Ibadan town. We have the usual amount of rumour from Ijaye fugitives, a most unsatisfactory source of information. They say the Ibadan camp is full of young men, but chiefs are scarce; and that Balogun Ibikule has not been seen for some time past, therefore some say he is sick, others that he has been carried to Ibadan, and others that he is dead; perhaps the next thing we shall hear will be that he has been seen at his usual post in the camp. Of the Egbas we hear that they have destroyed a large quantity of the growing corn of the Ibadans, but no engagement has taken place since our last. Every means has been used to recruit their army, with

RECENT INTELLIGENCE.

considerable success. Among the notables that have gone are Akashi, Chief of Oshielle, the Apena of Toko, and Tinabu.

"With respect to the Dahomians, we are glad to see many of them are settling down to labour in Abbeokuta with apparent contentment. We have again heard of a murder committed by one on his master, who, in the absence of a weapon, sharpened a stick and stabbed his master with it."

THE MAORIS.

(From the *Friend of India*, June 2.)

After the defeat of the Maoris, General Cameron resolved to occupy the whole of the Waikato delta, and he succeeded in gaining a position favourable for this movement. He knew that the renowned chief, William Thompson, and the Maori king, Matuatera, were on the western side of the delta, and his hope was to get them in a sort of *cul de sac*, and so draw their stings at once and for ever. One of the hostile tribes, and that the strongest, the Ngatimaniapotos, were at this time busily engaged in erecting pas in our front, and blocking up the Maori track; and it was not thought necessary on the part of the British to do much to stop these operations. General Cameron determined to attack the main body of the rebels at Maungatautari, and he left Colonel Carey, of the 18th Royal Irish, in charge of the troops at Rangiahia. Having attacked the strong pas we have just alluded to with only a few hundred men, Colonel Carey was beaten back with loss, and was obliged to send to Cameron for reinforcements. The General was consequently compelled to give up his expedition, and, as we read, "to return back from Maungatautari, leaving his real enemies to abandon or strengthen their position as they pleased. The Ngatimaniapotos—it is a dreadful name, but the valour of those who bear it render it worthy to be remembered—were outnumbered by five to one when the reinforcements arrived, but they obstinately refused to accept terms of surrender, and fought with undaunted gallantry against the English storming parties. So obstinate was the struggle, that they succeeded at last in forcing their way from the pa, but, unfortunately for themselves, only to get enclosed in a swamp, where the majority of them were shot down. After this, Maungatantari was abandoned, and General Cameron is now in possession of the whole of the Maori land which the colony had resolved to seize.

It is impossible to look upon this heroic but futile struggle of a devoted race, against what seems to be resistless fate, without regret and compassion. . . . Six or seven years ago a census was taken of the population, and it showed that they numbered about 56,000; but it was thought that this was an excessive estimate, and it is probable that there are not more than 30,000 now in the country; and these incessant wars must soon wipe the remainder out. The little that we know of the manners and customs of the people gives us the impression that they are very far indeed above some races in India. In appearance they are vigorous and powerful. Their "whares," or huts, are not worse than the cabin of an Irish peasant. Numbers of them read and write, thanks to the Missionaries; and as they are nearly all Christians, the Bible is a favourite book with them. A recent writer, who has lived among them, says—"Prayers are offered up in their settlements at morning and night, and they are constant in their attendance at church when they live near one. The Church of England has by far the largest number of members; but both the Roman Catholics and the

RECENT INTELLIGENCE.

Wesleyans have made successful Missionary efforts." They are very hospitable in their rude way, and honest in all their dealings. Europeans who live near them invariably leave their doors and windows open, and thefts are almost unknown. They are fond of reading and writing, are good mimics, "vivacious in conversation, having much the same animation and gesture as Frenchmen. They will sit together," so the writer in an Australian paper tells us, "chatting and joking for hours, and if hearty ringing laughter is to be accepted as a faithful indication they must be light-hearted and jovial enough." They have nothing to hunt, and therefore there is no hunting, and amusements they have few or none. Before these wars broke out they had devoted themselves much to the cultivation of land, and fenced in their plots till, we are told, they resembled the homesteads of the white man. Since then every pursuit has been given up but that of warfare. The men are being killed; the country is becoming bare of the race. "Old settlers," we again quote the latest writer, "speak sadly of the depopulation of the district the British army is now encamped in, and its condition is a fair illustration of the whole of the country. Along the course of the Waikato and Waipa rivers there used, eight or ten years ago, to be villages at every bend, with a stirring little population in each, busy with planting, or conveying their produce to market in their canoes. Now these villages are marked only by the remains of old fences, and a mass of interwoven raspberry, peach, and cherry-trees. Change and decay have done their work, and those who have been spared have abandoned industrious occupations for politics and the prosecution of the king-movement."

Such are the people whom we are extirpating from their own land. Is it an immutable law that where the white man comes, there the savage shall perish? The common answer is, that Christianity will alone prevail. Well, these people profess Christianity, and it may be that there are many among them as good Christians as their conquerors. They are few in number, and therefore very little seems to be thought of the fate which is immediately before them. If we were dealing with millions in this way, the world would stand aghast at us. After all, the Maori has as much right to Maori land as we have, if there be any right at all in these matters. God set him down there to live, and civilization, which is supposed to be God's work, steps in and says—"You cannot stay here. Go where you will, so that you die soon." And so it exterminates a gallant race, and there is no sin committed. It must be done for the advancement of human kind. The savage learns to read the Bible, and tries to follow in our steps; and we turn an Armstrong gun against him by way of encouraging him to persevere. He struggles after what is called the better life, and we throw a hand-grenade into his hut to stimulate his endeavours. Probably the Maori cannot understand why he should not live on this earth as well as we. He may not see that there is no room for him. He may fail to recognise the divine law which dooms him to be hunted down like a wild beast. Civilization has taught us better. He and his fellows are *fera natura*, and we drive them to death accordingly. And this is human progress. This is the beatific state to which great enlightenment and knowledge and the rest of our vanities have brought us.

CHANGE IN THE NATIVE MIND AT BOMBAY.

Extract from a letter of the Rev. J. Wilson, Bombay, May 14, 1864—

"Very great progress is going on in Bombay. The minds of the educated

RECENT INTELLIGENCE.

young men are being unsettled. The leading men among the native community look upon the Missionaries as their best friends, notwithstanding the anti-Missionary influence which is being brought to bear upon them. A letter has appeared in one of the English journals, the 'Gazette,' intimating that a memorial is being prepared by the leading members of the native community, to be presented to the Secretary of State, to the effect that the aggressive position of the Missionaries in Bombay may be counteracted. That the most respectable and influential members of the native community will not sign this testimonial I feel quite certain. I know their feelings towards Christianity: they are friendly and well disposed. Since this subject was mooted in the 'Bombay Gazette,' a native paper, whilst criticising the spirit of the instigators of such a scheme, fearlessly calls the Missionaries the disinterested friends of the natives, and acknowledges that they owe even their secular education to the Missionaries. The following short note appeared in one of the Bombay papers lately, and I may say it embodies the general feeling of the better-informed among the natives towards the Missionaries. The writer subscribes himself "a sympathizer." He says—"Sir, I have been greatly struck lately at the very great and truly honourable testimony which is being borne by at least a portion of the Bombay community to the sterling worth and active exertions of the Missionaries. Their aggressive attitude is such, that it has given rise to a protest, or a wish for a protest, against it in the minds of many who are, or would be, influential. All Britian feels that the mission of its Missionaries is, in a gentle sense, an aggressive one against all evil. They will see in the protest one of the best testimonials that could be given to the Missionaries. It is sad, indeed, to see such ill-feeling being manifested towards them by the European instigators of such protests, and I deeply regret it for the sake of those who bear it. At the same time, a great honour is being conferred on the Missionaries, a divinely-appointed seal is being unconsciously affixed to their value, and I, for my part, rejoice." . . . That the castle of the arch-fiend is being taken by storm cannot be denied. He knows that his days are numbered, and he is making a dreadful struggle. But He who is with us is mightier than all. The gates of hell cannot prevail against his church.

"Of late, we have had several lectures on religious and social subjects, delivered in the hall of the Money school, and we have always had very respectable audiences, numbering among them some of the leading members of the native community. Some of these men have told me that they have always felt it a pleasure to attend these lectures, and that they have been benefited by them. I told you, in my annual letter, that some natives have come forward, and contributed towards Christian Missions. I am happy to say that I have myself experienced the same liberality at the hands of one of them. One of these lectures was on female education, delivered by Mr. Weatherhead. It was proposed at the meeting that the lecture should be printed. I applied to one of the native gentlemen for pecuniary help, and, to my utter astonishment, he paid all the expenses of printing the lecture. The lecture has been printed, and it is to be hoped that it will be the means of giving a greater impulse to female education.

The Bishop of Rupert's Land arrived in England on July 19th last.

RECENT INTELLIGENCE.

TURKEY.

THE Rev. J. T. Wolters, writing from Smyrna, July 12, speaks thus of the spirit of inquiry among Turks and Greeks in Constantinople—

“At the kind invitation of Dr. Pfander and the other brethren, I have spent seventeen days at Constantinople. Remembering the time when there was hardly liberty to labour among the Christians in Turkey, and when even they had to suffer open persecution for the Gospel’s sake, I was struck with astonishment in witnessing the amount of religious liberty that now is in the Turkish capital. Our Missionaries and their work being known to the Government—Turks of various classes coming daily to the Missionary rooms—the claims of the Gospel being laid open for them—they hearing without manifesting a spirit of bitter opposition,—in seeing such things I could not but wonder, and say, ‘What hath God wrought!’ hoping at the same time that the same liberty will be extended to Smyrna and other places in the empire. By virtue of the Hattumayoun, religious liberty has been granted. But the local authorities here, for instance, plead their inability to protect a native convert against the fanatical acts of an excited mob. We feel that we need much wisdom.

“Along with the movement at Constantinople among the Turks, there is a movement among the Greeks, occasioned, as it appears, by that among the Turks. The news that Turks are instructed in Christianity, embrace the Christian faith, and are baptized, astonished the Greeks greatly. They wished to hear and see for themselves what was going on. Numbers of Greeks therefore were coming to the Mission rooms every day, and our brethren could not but receive them, and hear what they had to say, and answer their inquiries, without, however, forgetting that their chief work is to make known the Gospel to the Mussulmans. Some of the Greeks did not understand Turkish very well, and it was for this reason our brethren invited me to Constantinople. The Greek visitors seemed to be interested that there was one of the Missionaries who could talk with them in their own tongue. On the two successive Sundays which I spent there I had a roomfull, and preached to them the glad tidings of salvation. On week-days, as also Sundays, I had long discussions with them, touching chiefly, at their own inquiries, the controversial points of faith and practice which exist between their church and ours. The truth was laid before them without reserve, and with constant reference to the word of God as the only infallible rule and standard. Some of them seemed to be intelligent, and not without a certain knowledge of the word of God. All listened attentively to what I had to say. The majority, however, seemed to come more from curiosity than from an earnest desire to know the truth, which they believe to be on their side, having, as they fancy, not only the Scriptures, but also the Synods and the fathers of the church as witnesses. Already, before I left Constantinople, the movement had a little abated; and, on the 5th, Dr. Pfander wrote to me that Greeks and Turks continue to visit at our rooms, though not quite so numerous as before.”

RECENT INTELLIGENCE.

INDIA.

The Educated Men of Calcutta.

The "Friend of India," under date of July 5th, observes—

"The deep interest felt in the discussion of religious questions by the educated men of Calcutta continues unabated. A series of lectures, delivered by Missionaries in March last in the heart of the city, was attended by crowds of the young men for whom they were specially intended. At the present time another course, embracing various subjects connected with Christian theology, is being delivered on Friday evenings in the nave of St. Paul's Cathedral, at the south end of the city. The audiences have included not only old students of the Missionary schools in Bhowanipore and the south suburbs of Calcutta, but a considerable number of the High Court pleaders and other native gentlemen, the rulers of religious opinion in those localities. The course was opened by the Bishop of Calcutta in an able lecture, which discussed the need of a supernatural revelation. The bishop argued at some length against the views of M. Renan. In the chief part of his lecture he discussed the deficiencies of the world under the Roman empire, before Christianity had begun to purify and raise it. On the following Friday Mr. Banarji, of Bishop's College, in a discourse thoroughly adapted to his countrymen, and listened to with deep attention, pleaded the claims which Christianity, from its nature and results, has upon India at large, and especially the thinking portion of the native community. The lecture next Friday is to be delivered by Archdeacon Pratt, on difficulties in revelation which arise from the progress of human knowledge. A third course, intended specially for its own students, both past and present, is being given on Sunday evenings, in the library of the London Missionary Institution at Bhowanipore, and has been very well attended. It was commenced with a lecture by Dr. Mullens on the Lord's Prayer."

Durbar at Simla.

(From the "Friend of India" of June 23.)

"On the 15th instant there was held at Simla one of those interesting assemblies of native chiefs and their followers to which our Eastern fellow-subjects naturally attach so much importance. For days past the roads at the west end of Simla had been crowded with Rajahs and their retainers, who were arriving at the station, or going from one encampment to another to pay friendly visits. Some of these groups of men had a most picturesque appearance, clothed as they were in the peculiar garb of the Hill people. There was an unmistakeable getting up of the best possible dress for the occasion, but less than usual of those gaudy colours which are so characteristic of the East. Sombre grey *puttoo* coats were worn by large numbers, and gave an air of comfort to their appearance, for the dresses were at the same time ample in their dimensions, and extended from the shoulders to the knees; at the waist they were bound tight to the body by cords or kummerbunds. On their heads they wore a little round hat, which, with sandals, completed the uniform.

"The Rajahs were dressed in red or white, and with little grace submitted to be carried shoulder high on a platform made of four great bamboos crossed. The robust strength of these gentlemen showed they were accustomed to climb their hills and brave the steepest paths along the mountain side on foot; hence the awkward feeling which their uncomfortable position on the platform must have produced. One set of followers gave rise to particular remark and

RECENT INTELLIGENCE.

curiosity; these were Hill men clothed in the red cotees of a Highland regiment. The story goes that the Commander-in-Chief visited the Rajah, who owned these men, and remarked how like the uniform was to that of the Black Watch regiment, and asked if it was not their uniform jackets. The Rajah quietly said it was a mistake to think so, but he should not wonder if the 42nd regiment (now at Dugshai) had imitated the dress of his men. They must have done so very carefully, for the buttons on the coats of the Rajah's men had '42' stamped on them. The truth was, the 42nd had got new uniforms, and the Rajah's agent had bought up some hundreds of the old coats.

"To return to the Durbar. Early in the morning the Rajahs, with their people, were astir, and took up a position on the roadside near Government House, waiting for ten o'clock, the hour at which they were ordered to begin to assemble. Numerous picturesque groups of natives took up positions on the rising ground at the side and in front of Government House, to see the processions of their different chiefs as they arrived.

"Handsome tents were pitched in front of the House, and all the usual state of these occasions was displayed. The vice-regal chair of gold work occupied the centre of a circle of chairs, appropriated to a brilliant staff of civil and military officers. The arrangements were admirable. Long before eleven all the Rajahs and their chief men had been taken to their different seats in the Durbar, and were waiting the arrival among them of the Governor-General. The Commander-in-Chief, with his staff and a number of military officers, came at a few minutes before eleven, and all took their appointed seats right and left of the Viceroy's chair. Precisely at eleven the Viceroy came out of Peterhoff, preceded by his staff, and followed by the Members of Council and Secretaries. The Governor-General's band played the national anthem, while all stood up to receive him.

"On his being seated, one by one the chiefs were brought up to be introduced to him, and present their 'nuzzurs,' which were usually two or three gold mohurs: on these being touched by the Viceroy they were laid down at his feet. Mr. Aitcheson, Under Secretary of the Foreign Department, had the charge of bringing each of the Rajahs forward, when they were introduced by Colonel R. Lawrence, who, as the civil officer in charge of the Hill States, stood at his brother the Viceroy's side, and presented the chiefs.

"The variety of figure and costume was very striking. Most had fine faces and the regular features of the proud Rajpoot race: two or three were boys. One of these, only five years old, caught the attention of the Viceroy, and His Excellency ordered that he should be taken up to be introduced to the ladies, who, from the verandah of Peterhoff, looked down on the scene. Conspicuously among all, notice was taken of an old infirm Rajah who had rendered assistance to the great Ochterlony, who had so long ago fought and driven off the Goorkhas from these Hills, and freed the Rajpoots from a grievous oppression. The old man's history was evidently well known to the Viceroy, who spoke familiarly to him, and laid his hand kindly on his shoulder, while the old chief eagerly caught at Sir John's feet, in token of hearty submission.

"When all had been introduced, the Viceroy addressed the chiefs in their own language, and was listened to with marked attention. The language was well chosen; the phrases and words were those familiar to the ears of the native gentlemen, who listened keenly to every word. The Viceroy spoke somewhat as follows, though in the translation it is not easy to convey the peculiar force which his familiarity with their language enabled him to employ—

RECENT INTELLIGENCE.

“ ‘Rajahs, Ranas, and Thakoors of these hills! I meet you with great pleasure. From the days of Ochterlony you have been loyal. The Goorkhas conquered you, and drove you from your States. The British Government conquered the Goorkhas, drove them out of your country, and reinstated you in your ancient lands. You could not have done this for yourselves. You know that you owe all you enjoy to the power and generosity of the British Government; and you have shown your sense of this by a long course of loyalty, and peaceful rest.

“ ‘This is well. But I would bid you to go on, and give other proofs of gratitude. Do for your people and your clans what the British Government has done for you. Rule them for their good; not solely for your own. Be just; be liberal in your revenue administration. Spread education. Set the example in your own homes. Educate your sons, and your sons will educate the people. Believe me, there is no man, rich or poor, Rajah or Ryot, who is not the better for knowledge. Without knowledge in a people the very orders of rulers are misunderstood; and Government seeks to be understood in all its acts, by you and those under your rule. Our times are times of progress; and you must not stand still, but advance with the rest of India. This is the best, nay, the only return that you can make to the Government which has protected you so long; and I look to you to make it.’ ”

ORDINATION OF MISSIONARIES.

At an ordination held by the Bishop of Victoria, under a commission from the Bishop of London, on July 25th, at the Chapel of Ease, Islington, the following Missionaries were admitted to holy orders—

Priest—Rev. T. F. Wolters, of Smyrna. Deacons—The Rev. Joseph Wareing Bardsley, B.A., of Worcester College, Oxford, and the Rev. John Alcock, Thomas Patrick Hughes, Charles William Henry Isenberg, William George Mallett, George Maunsell, Edward Sell, John Stevenson, Charles Frederic Warren, and Richard Warren, all of the Church Missionary College.

DEPARTURE OF MISSIONARIES.

On July 19th the Committee took leave of Bishop Crowther, and the bishop, accompanied by John Henry Dorogu (See “Church Missionary Quarterly Paper” March 1858), left Liverpool for his diocese, on board the “Macgregor Laird,” on July 24th.

RETURN HOME OF MISSIONARIES.

West Africa—The Rev. E. and Mrs. Jones left Sierra Leone on June 21st, and arrived in London on July 18th.

Western India—The Rev. C. F. Schwarz left Bombay on May 24th, and arrived at Kornthal, Germany, on the 18th of June.—The Rev. A. and Mrs. Frost left Bombay February 29th, and arrived in England on July 22nd.

South India—The Rev. D. Fenn left Tuticorin on June 23rd, and arrived in London on August 8th.

Mediterranean—The Rev. T. F. Wolters arrived in London on July 15th, from Smyrna.

China—The Rev. J. S. Burdon left Peking on May 23rd, and arrived in London on August 3rd.

DEATH OF A MISSIONARY.

The Rev. Paramanandham Simeon, native minister of the South-Indian Church, died at Alvarneri on the 18th of March.

RECENT INTELLIGENCE.

CALCUTTA.

OUR Corresponding Secretary, the Rev. E. C. Stuart, in a letter dated July 8th, says—

“At a meeting at the Bishop’s residence, last week, of the Committee of the Duff Memorial, a fresh appeal to the public was resolved upon, for funds to carry out the proposed object. The sum already collected falls somewhat short of 15,000 rupees. Three or four times that sum will be necessary. The Government has promised a site adjacent to the new building for the University. It does seem of prime importance, with a view to any ulterior acknowledgment of religion in the University, to secure the erection, in a conspicuous situation, and as part of the block of the University buildings, of a hall available for religious lectures and Bible classes.

“The Governor-General, in sanctioning the grant of a site, has made a concession most alien to the old hollow professions of so-called neutrality; and it would be a great pity if the church of Christ were indifferent to such an opportunity of occupying a vantage ground, which a combination of providential events has opened to us.

“The Government offer must be speedily accepted or declined. They properly required an assurance that the funds necessary are subscribed before they make over the site, and they cannot keep their present offer open much longer.”

SOUTH INDIA.—TINNEVELLY.

The Rev. J. Thomas writes, under date of June 21st 1864—

“We have had recently three very important and interesting meetings in these districts. The one at Mengnanapuram, which was held this day fortnight, was attended by 140 headmen of congregations, besides native clergy and catechists. I entered at length into the whole question, ‘the duty of Christians to support their own teachers, and to take measures for extending the kingdom of Christ among the heathen.’ The people responded heartily, and several of them spoke with great propriety. When every one who was asked to give expression to his opinion had done so, I proposed for their adoption a series of resolutions, in which a special reference was made to the duty of headmen in particular to exert themselves, not only in giving, but in urging the people under their influence to support liberally the scheme now initiated. It was also agreed that from the 25th of this month fourteen congregations should be supplied with catechists to be paid out of the native church fund.

“Similar meetings were held at Sathankullam and Asirvathapuram.”

ZENANA VERSUS SCHOOL EDUCATION FOR NATIVE FEMALES.

We introduce this paragraph from the “Indian Mirror,” a native newspaper, printed at Calcutta, as an expression of the native mind on an important subject—

One of the surest and the most promising evidences of progress in India is the earnestness and zeal manifested in various quarters in the promotion of female

RECENT INTELLIGENCE.

education. All India seems to be of one accord on this subject. Both the governors and the governed have apparently come to the same conclusion, that, unless the education of the girls went hand in hand with that of the boys, the work of enlightenment would be but very imperfectly accomplished. Bengal, Agra, Bombay, and latterly the Punjab, have commenced to vie with each other in the prosecution of this honourable enterprise. Bombay specially has taken the lead in the establishment of female schools, and the Punjab has recently given signs of being soon a formidable rival of the Western Presidency. The work has commenced in earnest, and we are sanguine that in a short time it will be carried on everywhere with as much energy and devotion as are exhibited in the education of the male portion of the community. At such a time it may be well to inquire as to the precise plan of operation which ought to be followed. Shall we adopt the public school system, or the Zenana system? Or shall we do the thing in both ways?

We do not see how native ideas of propriety and suitableness could be shocked by a decently and properly conducted public school for little girls under ten or nine years, managed exclusively by a benevolent and virtuous governess, assisted by competent female teachers of unimpeachable character. Even the most bigoted and respectable native parents never prohibit their daughters or female relatives under nine or ten years of age to come out of the Zenanas and to appear before friends and the public, and they would no more prohibit them to resort to a public school, if only a sufficient number of examples were set, and they were only convinced that the same was exclusively the resort of girls, and managed with due regard to privacy, decorum, and morals. The thing once brought into fashion would soon become infectious, and natives would send their girls to school with as much eagerness as they now do their boys. Nor is this a mere conjecture. Already there is a perceptible change of feeling in favour of the public education of native females; girls' schools are multiplying even beyond our most sanguine expectations, and will evidently spread over the whole length and breadth of the country. Thus far we are advocates of female day-schools, and no farther. These schools could impart merely an elementary education, as, no sooner have the girls passed the age of nine or ten, or married, than they would be withdrawn as a matter of course. Unless therefore some means were taken to confer the benefit of a higher standard of education on grown-up, or rather married native females, the work would proceed on but very scantily and slowly. It becomes therefore a question of the most urgent necessity. To render female education an effective instrument of India's regeneration, we must cause it to reach, somehow or other, the young females of the Zenana who cannot be permitted to attend day-schools for regular instruction. Public colleges for the education of such females are out of the question. Hence the necessity of a Zenana scheme of education. The natives, even the very wealthiest, would not, as yet, think of employing governesses in their families as they do in Europe, but many of them would willingly pay for the daily and regular attendance on their families of competent female teachers for one hour or two, or the attendance may be every alternate day, or thrice or even twice a week.

CEYLON.—JAFFNA DISTRICT.

The notices which we receive of this Mission are brightening, and give us hope that the seed so long sown will yet yield an abundant harvest. The Rev. H. D. Buswell, writing from Copay, July 4th, 1864, says—

RECENT INTELLIGENCE.

"Our village work is going on. During the last three months I have been enabled to attend upwards of ninety meetings of all descriptions. The results of these meetings are not always apparent at first, but we find them valuable opportunities for bringing the truths of the Gospel before the multitude, and we are thankful that they are productive of good. At one of the last meetings I attended, three men were convinced of the necessity of seeking salvation, and have placed themselves under Christian instruction.

"There are several cases of considerable interest, but none more so than that of an old man, who is unable to say any thing more with respect to his age than that he was about ten years old when Jaffna was ceded to the British. The old man walks regularly every Sabbath to our church, and is very desirous of being baptized."

Mr. Buswell has recently been on Missionary itineration with an American brother, having also with them two native assistants. About five hours from Jaffna they took different directions for work. Mr. Buswell says—"Before I was known by the people, I found that I was supposed to be a Roman Catholic priest; some offered toddy; others, to my great astonishment, despised me. As soon, however, as I succeeded in assuring them that I was not a Roman Catholic priest, but a messenger of the Gospel, there was no difficulty in securing the best attention.

"The next day we visited other villages in the vicinity, and at ten o'clock in the morning we held a most interesting meeting in a temple which was in course of erection. We inquired of the people the name of the god to whom the temple was erected. When they replied, we inquired, 'What good has this god done you?' To which, after a few moment's reflection, they answered, 'None whatever.' This afforded us a favourable opportunity to tell them of Jesus, who had done so much for poor sinners. I have seldom witnessed such an effect as appears to have been produced. Some said, even with tears, '*This is just what we have wanted*.' I think, if we had taken the sense of the meeting, they would have handed over the building to us."

NEW ZEALAND.

The following extract from a Canterbury paper is the commencement, we trust, of a healthful reaction against the continuance of the present disastrous war—

"The last month has thrown little light on the solution of the great question which engrosses the attention exclusively of the northern island, and, by reflection, of the middle island as well. Notwithstanding the succession of victories, interspersed with some few sad reverses, which have followed our arms; notwithstanding that the tribe which was supposed to comprise within it the motive power of most of the discontent and rebellion among the natives, has been utterly broken and dispersed; notwithstanding that the whole of the Waikato has been conquered, and is now held by our arms; there is less promise than ever of any conclusion to the war. The conduct of the Government in requiring the natives to give up their arms and ammunition, and in announcing that no communication even would be held with them until this preliminary had been complied with, has, as was predicted, and as all reasonable men must have foreseen it would do, determined the natives to resist to the last. Actual fighting is for the time suspended, because the natives occupy no ground at present in front of the troops. Whether they will again attack our position with the return of spring, or whether we shall be compelled to carry our con-

RECENT INTELLIGENCE.

quests further into the interior, remains to be seen; but the prospect is one to fill all the friends of the colony with the deepest anxiety. Unless peace be made, and the natives agree that the war is to end, the present military force, both Imperial and colonial, must be maintained in its full strength, which, at all events under the present conduct of military operations, would appear not at all too large to maintain the territory won from the enemy. The question therefore is presenting itself with ominous distinctness—how long is the colony to be burdened with the enormous expenditure which it is now enduring? and how long will the Imperial Government submit to maintain a force of several thousand men in the field, with three or four frigates, for service in a war to which, owing to the policy pursued by the Government of the colony, there is no prospect of a termination? If, on the other hand, it is resolved to push the troops inland, in the hope, by inflicting still further disaster on the natives, of bringing them to terms, are we prepared, or have we the means, or will the Imperial Government sanction, the pursuance of a line of policy which must entail a far greater expense even than that already incurred? For experience has already shown that the cost of the war increases in a geometrical ratio with its distance from the seaboard. The colony has now arrived at a crisis in its policy. The conditions offered by the Government are such as to make peace on any terms simply impossible. Must the Government give way? Must a more humane and reasonable policy be adopted? Or, must the colony be left in a position in which, whilst a ruinous expenditure must still be maintained, no effective advance towards peace can be made. These questions are forcing themselves on the minds of moderate men of all parties; and an approval of the policy of war in the first instance is not inconsistent with great dissatisfaction at the mode in which it is carried on, or at the results which disclose themselves with time. In the meanwhile rumours are flying about of a serious difference of opinion between the Ministers and the Governor. Mr. Fox, who has been to Wanganui and Wellington, has suddenly returned to Auckland, and an immediate meeting of the General Assembly is said to be impending."

DEPARTURE OF MISSIONARIES.

Western India.—The Rev. J. W. and Mrs. Bardsley embarked at Gravesend, September 2, on board the "Walmer Castle," for Bombay.

North India.—The Rev. H. D. and Mrs. Hubbard, the Rev. A. P. Neele and Miss Neele, and the Rev. T. P. and Mrs. Hughes, embarked at Gravesend, September 12, on board the "Malabar," for Calcutta.

China.—The Rev. C. F. and Mrs. Warren sailed from Gravesend on September 10, for Hong Kong.

RETURN HOME OF MISSIONARIES.

Yoruba.—Mr. J. H. Ashcroft left Lagos on July 10, and arrived at Liverpool on August 9.

South India.—The Rev. J. Peet reached London on August 27, after a short stay at Cape Town, on his way from Madras.

Ceylon.—The Rev. R. and Mrs. Pargiter left Ceylon, April 26, Madras June 2, and arrived at Plymouth on August 22.

RECENT INTELLIGENCE.

YORUBA COUNTRY.

THE following extracts are from the Lagos newspaper, the "Anglo-African" of August 27th, 1864—

"An ordination service was held at the Fagi church on Wednesday last, the 23rd instant, by the Right Rev. Dr. Crowther, Bishop of the Niger, acting on a commission from the Bishop of Sierra Leone, who has the jurisdiction of this diocese; the Rev. Lambert M'Kenzie, Acting Colonial Chaplain of Cape Coast, was admitted into the order of priesthood.

"The Rev. T. L. Nicholson read the morning prayers; the sermon was preached by the Rev. J. A. Lamb, from Matt. v. 14—16.

"The sermon was of a highly practical character, and, though specially intended for the occasion, was not without application to each member of the congregation.

"The Bishop was aided in the service by the Rev. J. A. Lamb and the Rev. T. L. Nicholson, the latter presenting the candidate for orders. At the conclusion of the ordination service, the communicants of the congregation were invited to remain, to partake of the sacrament of the Lord's Supper.

"On Friday last, the 'Investigator,' Lieutenant-Commander Knowles, left this port on her third expedition to the Niger. She takes with her the Bishop of the Niger, Messrs. Samuel and Josiah Crowther, his sons, and J. H. Dorugu, his secretary; also Lieutenant Bourchier, R.M. (who will take the place of Dr. Baikie), with an interpreter and six attendants; Mr. Robbin, artist.

"There are many rumours from the interior, and of so conflicting a character, that we must be excused publishing any thing on the subject until we can do so on good authority. It seems probable, however, that whatever may be the real state of affairs, the end of the war is at hand."

To this we are thankful to be enabled to add intelligence which will be very gratifying to our readers, and for which we have all anxiously longed and prayed—the termination of the protracted and disastrous tribal war in the Yoruba country, between Egbas and Ibadans. We shall print seriatim from the African newspapers the paragraphs which contain information on this point.

The first extract is from the "Iwe Irohin," of August 19th—

"Our political intelligence is of a far more encouraging character than we have been enabled to give our readers for a long time past. A party of messengers from various towns to the north of Abbeokuta arrived at Iberekodo, and from thence sought an interview with the chiefs of Abbeokuta. The chiefs of Abbeokuta received their proposal, and requested them to send two of their party to Abbeokuta. They came, their message was heard, and they were requested to return to Iberekodo, and wait for a reply from the chiefs at Iperu, when they would be sent for again to receive an answer. This answer has not yet been received. The object of this embassy is peace. The principal mover in it is the King of Oyo, that is, the King of the Yorubas. The views of the people of Abbeo-

RECENT INTELLIGENCE.

kuta about it, is that peace is desirable; but in order to it the Ibadans must first return to Ibadan, they being the invaders.

"We are glad to be able to state that Mr. Tickell, as a messenger from the Governor of Lagos, has been well received at Iperu. We are given to understand that his chief object is to prepare the way for a visit from the Governor, in which he has been successful.

"On Thursday, the 11th instant, a battle was fought at Iperu: the Ibadans were the assailants, with the usual results."

Further details respecting this final conflict are given in the "Iwe Irohin" of September 5—

"Our hopes of peace have been considerably strengthened since our last by an unexpected occurrence. On Saturday, the 20th ult., the Egbas set themselves in array for a fight: the Ibadans came out, to the great astonishment of all who witnessed it, unarmed, and in a begging attitude. They approached and prostrated themselves, as is their custom, on the ground, and, throwing dirt on their heads, begged for peace, stating that they had had enough of war. We are told that some, on recognising friends of former days among the Egbas, burst into tears, and cried aloud, and their Egba friends joined in sympathy. They met again on Sunday, the 21st, and on Monday they were on visiting terms: it was arranged that they should take their departure within five days. On the night of Wednesday, or very early on Thursday morning, the Egbas were awakened by the burning of the Ibadan camp. They rushed with all haste to catch as spoil whatever they could. Arriving there, they had a fight with the rear of the Ibadans. The camp was full of provisions, corn, yams, goats, sheep, fowls, and the like, and the wounded that were unable to leave, or had no friends to assist them. These, hurt at being left behind, set fire to the camp in order to draw the Egbas' attention, that they might pursue those leaving. This sort of revenge is common here.

"Then commenced a close pursuit. By daybreak the Egbas had arrived at Okekere, the former Ibadan camp. Women were trodden down, or thrust aside and abandoned; horsemen forsook their horses, and took to the forest to hide; guns and gunpowder were thrown away; and many of the wounded of former fights laid down to fall into the hands of the enemy. In the camp many women were found attending on the wounded, who would not be separated from their husbands or brothers: then the wounded were placed on litters and carried to the Egba camp, the wives or sisters following each the object of her care. At one or two places severe fighting took place, and several of the Egbas, men of note, fell: they continued the pursuit, it is said, to the river Onna. In the rush and panic that followed, the three Ijebu towns, Ipara, Ishara, and Ode, were taken, the people scattered or taken, and the towns destroyed: Ode showed some resistance. A very large number of captives fell into the hands of the Egbas and Ijebus. The abovenamed towns are Ijebu Remo, the friends of the Ibadans, who invited the Ibadans to the war."

These extracts might have left us in doubt as to the important point of peace being concluded, but that further information is given us in the "Anglo-African" of September 3.

"We are glad to be able to announce positively that the war in the interior has ceased. It is true that a short time ago the Ibadans sent messengers to the Egbas suing for peace; and it is also true that five or six days after they were attacked in their camp by the Egbas, who made many of them captives, and

RECENT INTELLIGENCE.

drove away the rest, thus remaining complete masters of the ground. It seems that the Ibadans were allowed four days to break up camp and return home, and if they did not comply within the time they were to be regarded as still hostile. During the four days, Ogumola and the other war chiefs, as well as a large number of the soldiery, made good their retreat; but there still remained a considerable number who had either not completed their preparations for departure, or believing that the fighting was all over, did not consider that there was any necessity for hurry. The attack can hardly be called a battle, for we learn that there was very little fighting, the Ibadans being practically unarmed; but a number of captives were taken, whose redemption will bring the Egbas a great deal of profit.

"So far there is an end of the war, for which we must all be very thankful. Several canoes have come down from Abbeokuta with yams, country cloths, &c.; but as yet the roads have not been formally opened, and none of the staple products, such as oil and cotton, are permitted to be brought down."

NEW ZEALAND.

UNCONDITIONAL SUBMISSION OF THE TAURANGA NATIVES.

The following important extracts from New-Zealand papers, forwarded by our Secretary, the Rev. R. Burrows, have just reached us. They are confirmatory of the glad intelligence that the war has ended. The observations of the colonial press will require some comment, but just now we have no time—

"Yesterday the Queen's ship 'Harrier' arrived in harbour from Tauranga, with the gratifying intelligence, that at a runanga held on Saturday, at which His Excellency the Governor, Lieutenant-General Sir Duncan Cameron, and the Colonial Ministers, the Hon. F. Whitaker and the Hon. W. Fox, were present, the whole of the rebels belonging to the Tauranga natives made an unconditional surrender of their arms, their King, their life, and their lands. Thus the great object at which the Government aimed, when it declared that they would be satisfied with nothing less than absolute submission, has been attained, and those forebodings in which their opponents indulged, that the prosecution of this great object would lead only to prolonged and indefinite resistance on the part of the rebels, has been satisfactorily refuted.

"The rebels appear to have been entirely humbled by the reverses with which they have met. There was no feeling of defiance, no sullen doggedness, but the consciousness of having tried one course and of having failed, and a willingness to receive the alternative—our law for the King's—civilization for the barbarism which had so utterly failed them.

"Their manner of signifying submission was, as might have been expected, performed according to Maori usage. Four sticks were laid at the feet of the Governor and party, one of which represented their lives, another the Maori King, a third their lands, and the fourth their arms.

"Such, then, was the unconditional surrender of the Tauranga rebels, to which the Governor replied as follows—

"'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 yourselves and your children. I will inform you in what manner the residue of your lands 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,

RECENT INTELLIGENCE.

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. I now speak to you, the friendly natives. I thank you warmly for your good conduct under circumstances of great difficulty. I will consider in what manner you shall be rewarded for your fidelity. In the mean time, in any arrangements which may be made about the lands of your tribe, your rights will be scrupulously respected.'

"There can be but one feeling—that of satisfaction at the result of the war, and the negotiations which have succeeded it in this district. The Queen's supremacy has been asserted, and the repentant rebels have met with consideration and kindness at the hands of their conquerors. We trust that the people of England will give us credit that in the hour of triumph, when the foe is at our very feet, we can be just and moderate, and not only slow to punish and to seek just reparation for the blood and treasure we have lost, but ready to extend the hand of brotherly love to our beaten antagonist, and to ameliorate the hard condition to which a savage war has brought him, in affording him the present means of subsistence, and of cultivating the land we so generously return.

"The territory of the Tauranga, or Ngaiterangi tribe, contains about 400,000 acres. The amount therefore to be confiscated, one-fourth, will be ample for the purposes of military settlement, and for all the objects contemplated by the Government; while the natives themselves will be left with a large tract, equal in extent for each family to what few country gentlemen in England can boast of possessing. There is also a noticeable feature in the intentions of the Government, as expressed in the speech published above, and that is, to secure to each individually his own piece of land, giving a Crown grant with the same. This is going to the root of the difficulty of native government. When once the native landowner holds under a Crown title he ceases to be the member of a tribe; he springs at once from the baneful depths of communism to the position of a freeman. Had such been his position earlier, the Waitara difficulty could never have arisen, nor would the millions of acres owned by the Maori race have been the desert, uncultivated wild it now is, but the happy homes of prosperous Europeans and wealthy Maori landowners.

"We need not say that we are glad that the Tauranga natives have been thus liberally dealt with by the Government. Apart from the feeling which influences the minds of Englishmen in the colonies, as well as at home—that of treating a fallen enemy with kindness—the conduct of the Tauranga natives has been such as to merit consideration at our hands. They have proved themselves, though rebels, to be chivalrous foes nevertheless. They have fought fairly, have refrained from murderous ambushes and robbery, and have treated our men, who have fallen prisoners into their hands, with kindness and mercy.

"In according them fair play and liberal terms, and at the same time abating nothing of their just demands, the New-Zealand Ministry have established themselves more firmly, if indeed that can be, in the confidence of the colonists, on the great question of all questions affecting our interests—the successful settlement of sound, lasting, honourable peace."

RECENT INTELLIGENCE.

CHRISTIAN MISSIONS IN TURKEY.

THE Turkish question is undoubtedly the most important question of the day. The Hatti-humayoun of February 1856 has been violated by the Turkish Government. That this is the case will be seen by perusing the analysis of the negotiations of 1856, which will be found in the present Number of the "Intelligencer." The attempt has been made to make the Missionaries the scape-goat, and it has been asserted that the action of the Turkish Government has been necessitated by the indiscreet proceedings of the Missionaries. This has been again and again disproved; but in addition to what has been already advanced, we direct attention to a letter of Dr. Pfander's, published also in the "Intelligencer." And now the question arises, what will the Turkish Government do? Undoubtedly, persevere in its present course, unless constrained to retrace its steps by the remonstrances of the British Government. And what does the British Government propose to do? That is the question to which the greatest interest attaches, and about which we are all anxious.

It was solicitude on a point so important that caused a large and influential deputation of the Evangelical Alliance to wait (October 26) on Earl Russell.

The address of the deputation it is not necessary that we should reprint. It declared the recent acts of the Turkish Government to be an infringement of the Hatti-humayoun, and vindicated the Missionaries from the charge of having acted with indiscretion. It adverted to the restrictions which, as stated in Sir H. Bulwer's letter to the Evangelical Alliance, the Porte proposed to place on future Missionary effort, namely, that it is "willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions, in churches, or quietly at home, but will not allow any attempts, public or private, to assail the Mussulman religion; and that, while it permits Mohammedans to become Christians, it will not allow them to go about speaking publicly against Mohammedanism;" and concludes by saying—

"These are not the views, as they are persuaded, which the British nation supposes are to obtain in a country, for the defence and preservation of which it has expended so much blood and treasure; and they appeal against them with the greater confidence to your Lordship, since you have spent a long and honourable life in promoting civil and religious liberty, and will not now, as they are firmly convinced, permit this liberty to be violated in any country in which British influence can protect it."

His Lordship's reply, as given in the daily papers, we publish—

"The subject which you have brought under my attention is one to which I have paid much consideration for a long time, and is one, no doubt, of high importance. It is one, at the same time, of considerable difficulty, not as to principles, which are clear enough, but as to the facts, and as to what has actually taken place. The Turkish Government appeal to their character, and I believe it is a character which they wish to maintain, of toleration; and they say that, however unequal the Turkish Government may be, in comparison with many other Governments, in regard to progress and enlightenment, with

RECENT INTELLIGENCE.

regard to religious toleration they consider that the Turkish Government can compare to any Government in Europe; and that it is vastly superior to many of those European Governments. Whatever may be the value of those professions, I must say I think what has taken place this summer has been entirely inconsistent with religious liberty—inconsistent with those professions. At the same time this is, as I have said, a difficult matter, both as to the facts which have occurred, and as to the application of the principles of religious liberty. With regard to the facts which have occurred, the Turkish Government allege that there were very great apprehensions—very great apprehensions—of a disturbance of the public peace; and, undoubtedly, I think we must all admit, that, while endeavouring to promote the spread of Christianity in Turkey, it is desirable to do so, if possible, without exciting disturbances, and, above all, without giving rise to such scenes as took place in Syria a few years ago, and as have taken place in other countries, owing to the fanaticism of those who conceived that their religion was attacked. Now, with regard to general principles, the Hatti-humayoun says—‘As all religions are freely professed in my dominions, none of my subjects shall be hindered in the exercise of the religion he professes, nor shall he be molested in the exercise of it.’ Well, that appears to me to justify—and Lord Stratford de Redcliffe, greatly to his honour, got it specially enacted—that appears to me to justify any person changing his religious profession from Mohammedanism to Christianity, or from Roman Catholicism to Protestantism—in short, professing that religion which is most consonant with his own religious faith and belief. It seems to me that, in the first place, the Turkish Government cannot dispute, and they do not dispute, that persons who are Protestants, or Christians of any other persuasion, may profess that religion—that they may attend church, and have service performed according to their own religious belief. The Turkish Government say that there are persons who, in chapel or church, in Turkey, in the neighbourhood of Constantinople, do perform divine service; that they are not molested in performing that service; and one especially, I believe, who was a convert from Mohammedanism to Christianity, is now a Christian preacher.

“Dr. STEANE: Selim Agha.

“Earl RUSSELL: Another question that arises is, with regard to the distribution of Bibles. I confess that it appears to me that it is impossible, without an infringement of religious liberty, to interfere with persons offering the Bible for sale. It has been said that this is an attack upon Mohammedanism. I cannot allow that description of it. I do not think it is right to say, if a person is offering what is supposed to be a superior mode of faith, ‘you attack our religion;’ and therefore I have contended with the Turkish Government, through our diplomatic Minister, that the distribution of the Bible ought to be unmolested. Another question is with regard to those rooms in the khans. Now, here again comes a difficult question of fact, because it is stated by the Turkish Government that in those khans preaching was carried on, and that attacks on Mohammedanism were made. It is stated by some of the religious Societies, and by a gentleman who was in Constantinople at the time these events took place, that the khan where they shut up the rooms was not at all a public place, and that the rooms were in fact private rooms for the persons who attended there to hear the explanations given of the Bible. Much in the case would depend upon the manner in which it was done, and whether those rooms were actually private rooms; because, I think, we must take care to avoid disturbances in Turkey, if we wish to avoid any such sudden interruptions of

RECENT INTELLIGENCE.

that progress which has hitherto taken place. We must avoid any thing which the Turkish Government might fairly fix upon, and say, This is a disturbance of the public peace, or this is an interference with our regular Government and with our established religion. Because, however erroneous we may consider the Mohammedan religion, we must expect that every Government will endeavour to enforce respect both to its own law and to the established religion of the country. We certainly claim the right here. We have long maintained that Christianity is part and parcel of the law of the land. We have punished persons who we say insulted it; not for fair discussion, not for theories of their own with respect to religion, but who were guilty of open insult against the Christian religion. We have likewise interfered with any thing like a disturbance in the public streets, caused by those who gave out religious opinions in such a way as to disturb the peace; and therefore I think, in whatever we urge upon the Turkish Government, we cannot urge upon them, with any fairness or respect for an established and friendly Government, that they should allow that which is inconsistent with the common respect that is paid to the established law and the established religion of that land. Now here is a sentence of Sir Henry Bulwer, in which he, being present at the time, and hearing the allegations of the Turkish Government, reported to the Committee of the Evangelical Alliance as having been said by them. I do not understand it as being the opinion which he entirely adopted; but if he did, it may have been from being with the Turkish Ministers, and listening to their explanations. He said—'The Ottoman Government is willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions, in churches, or quietly at home; but it will not allow any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians, but it will not allow them, any more than it will allow other Christians, to go about speaking publicly against Mohammedanism.' *I cannot myself, I confess, understand that distinction. It is made by those who are not favourable to religious liberty, and it is made by some Governments in Europe against whose doctrines and practices I have had sometimes to remonstrate, and in which they say—'We have no objections to persons having their own religious convictions, but we cannot allow them to attempt to persuade others of their religious convictions.'* It appears to me that if any person is of a religious conviction, and is allowed to entertain that conviction, it carries with it the right to attend divine worship according to that belief in regular places of worship; and it carries with it the right of telling others that he is convinced that there is a better mode of faith than that which those persons profess, and, in the abundance of his convictions, speaking the arguments which have induced him to that persuasion. I do not myself understand religious liberty which does not allow people privately to assail the religion they think erroneous; but if you carry it beyond that, and if you say that persons require the right to go into public places, or distribute books which are professedly full of terms of insult, and books against the established religion, why that becomes another question, and one with which I at least should be unwilling to interfere.

"Several of the deputation expressed their concurrence with this.

"EARL RUSSELL: I have stated to you my general opinions upon this subject. I certainly have endeavoured to point out to the Turkish Government what I think is offensive against religious liberty, and which I think, in a moment of panic, they seemed to have adopted. I shall continue, I trust with your support, to urge upon the Turkish Government to allow full

RECENT INTELLIGENCE.

religious liberty in the Ottoman dominions. I shall urge upon them the example of Lord Stratford de Redcliffe; and I trust that I may tell them at the same time I am convinced that the Protestant religious bodies of this country, whilst most desirous of propagating their religion, will, at the same time, do so with that respect and that discretion which are due from one friendly nation to another; and, above all, in the hope that this enjoyment of religious liberty may not be made the cause of disturbance, and still less of slaughter and bloodshed, in the Turkish dominions."

There are certain points in his lordship's reply on which we would venture to offer a very few remarks. The Turkish Government claims a character for toleration superior to that of many European Governments. Let it not, then, obscure its own fair fame.

His lordship observes on the desirableness of promoting the spread of Christianity in Turkey, "if possible without creating disturbances." Unhappily, even under the wisest procedure, this is not always possible; and yet even thus Christianity must be communicated, for to do so is the paramount necessity. It is true all injudicious and irritative proceedings should be avoided, and Christianity be promoted in a Christian way; but it cannot be proved that the Missionaries have in aught acted injudiciously, or gone beyond the strict limits of their duty. The hiring of rooms in a khan, and having there religious conversations, is specified as an indiscreet procedure; but a room in a khan, especially so small a khan as that in which our Missionaries had rooms, "is no more public than the chambers of a barrister in Lincoln's Inn." But if the Turkish Government make a grievance of this, any other apartments in a respectable locality will suffice for the Missionaries, provided they be *secured from interruption and arbitrary interference*.

But there is one passage of Earl Russell's address, which we have printed in italics above, which is precisely such as we might have expected from one so long identified with the cause of civil and religious liberty throughout the world. His remarks are of primary importance: Christianity is essentially communicative; to tell a man that he may be a Christian, and yet not be communicative; that although surrounded by numbers in the same ignorance under which he once laboured, who mistake a religious figment for the truth, he may not, either by word of mouth or by writing, indicate those points which prove the one true and the other false, is to contradict the essential principles of Christianity, and bid it live, while it is deprived of that on which its life depends.

DEPARTURE OF MISSIONARIES.

North India.—The Rev. E. and Mrs. Droege sailed from Gravesend, in the "Rinaldo," for Calcutta, on September 20. The Rev. E. L. and Mrs. Puxley and Dr. Elmslie sailed from Southampton for Calcutta, in the "Poonah" steamer, on September 20.

South India.—The Rev. A. H. Arden left London in July last, to embark at Suez, by the November Mail, for Madras.

Western India.—The Rev. R. Warren embarked at Southampton, October 27, on board the steamer "Massilia," for Bombay.

Mediterranean.—The Rev. T. F. Wolters left London in October for Smyrna, *via* Marseilles.

DEATH OF A MISSIONARY.

Western India.—The Rev. C. W. Isenberg arrived at Stuttgart, Germany, from Bombay, on the 5th of September last, and died at that place on the 10th of October, aged 58.

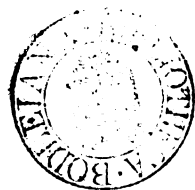
THE
CHURCH MISSIONARY
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OF

MISSIONARY INFORMATION.

VOL. I. NEW SERIES.



A LITTLE ONE SHALL BECOME A THOUSAND, AND A SMALL ONE
A STRONG NATION: I THE LORD WILL HASTEN IT
IN HIS TIME.—ISAIAH LX. 22.

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CONTENTS.

Editorial Articles.

THE CLAIMS OF MISSIONARY INTELLIGENCE	Page 1, 2
INCREASE OF THE SOCIETY'S WORK AND THE NEED OF AN INCREASED INCOME.	
Increase of the Society's Expenditure above its Income	2
Comparison between the statistics of 1854 as compared with 1864—Disproportion of Income—Table of Expenditure	3, 4
Increase in the operations of the Society abroad—North India, South India, Bombay, the Niger, Turkey, Mauritius, &c.	5—7
Present opportunity for raising the Income	7
HOW GOD PREPARES HIS PEOPLE FOR ENLARGED SERVICE	33—35
"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."	
Agriculture in Bengal—Mode of casting seed	65, 66
Rice sowing in Madagascar and China	66, 67
Application of the subject in reference to Missionary work	67—69
WATERS IN THE DESERT.	
The Divine promise—Isaiah xli. 17, 18	97
The Mission in Burmah—Histories of Dumoo and Myat Kyau	97—101
Telugu Mission—History of Venkiah—Remarks	101, 102
JOHN IV. 35.	
Missionary lessons to be drawn from the history of the Samaritan woman at the Well	129, 130
Instance of Ko-thah-bye of the Burmese Mission	131
THE ANTHROPOLOGICAL SOCIETY AND CHRISTIAN MISSIONS.	
Discussions at sittings of the Anthropological Society—Papers of Mr. W. Reade and Captain Burton	193
The charges examined—Principles of the authors exposed	193, 194
Mr. Reade's advocacy of Mohammedanism and polygamy—Remarks	195
Captain Burton's theory of polygamy—Remarks	196, 197
THE THEORY OF DEVELOPMENT.	
Publication of an Address by Bishop Colenso on "Missions in Natal and Zululand" —Remarks	257
Dangers of sceptical opinion—The Bishop's assertion as to the original condition of man examined	257—259
Theory of Language—The only explanation which will suffice	260
Theory on the parentage of the human race—Opinions of the author of "Adam and the Adamite"	260, 261
Examination of the subject—Follies of those who, departing from Scripture, set up a standard of their own	261, 262
Recent testimonies of geology against "the theory of development"—Opinions of the late Edward Forbes	263, 264
Futility of preaching the universal Gospel if the theory be true	264

CONTENTS.

MISSIONARY RESULTS.	Page
Missionary enterprise of the last fifty years	289
Objections made by various parties as to efficacy of the work accomplished	289, 290
The true function of the European Missionary	290
Action of the leaven introduced into the mass	290, 291
Principles of Missionary action in the early days of Christianity—Sketch of the progress of Apostolic work	291—293

MISSIONARY RESULTS.	Page
Success of the Evangelical principle in its Missionary action	321, 322
Objections against it met and replied to	322, 323
Glance over the Mission field—The working of the leaven	323, 324
The Native Pastorate—Tinnevely, Travancore, &c.	325, 326

GOD'S HUSBANDRY.—HOW BEST TO SECURE A FULLER HARVEST.	Page
The Divine seed of the Gospel—Remarks	326, 327
The sowing of the seed in the Mission field—Devices of the enemy	328, 329
Enlargement of the field the best way for securing a fuller harvest	330

OUR POSITION AND ITS DUTIES.	Page
Opposition of the world to the spread of the Gospel	353
Difficulties encountered by the first Missionaries	354
Efforts of Rome to regain England	354
Deaths of leading men—Lessons drawn from them	355
The issue of the conflict	356

Africa.

PRIMARY VISITATION OF BISHOP CROWTHER.	Page
Bishop Crowther at the Niger—Remarks	52, 53
Journal of Bishop Crowther, August and September 1864	53
Ordination at Lagos—Confirmation at Gbebe	53
Voyage up the river to Idda	53, 54
Attempts to obtain an interview with the Ata—Unlucky days	54—56
Interview with the Ata	57, 58
Return down the river to Gbebe	58
Second journey up to Idda, in company with Dr. Baikie—Grant of land for Mission purposes	59, 60
Ordination of Mr. Coomber at Onitsha	60

ARRIVAL OF OUR MISSIONARIES AT AMBOANIO, IN THE PROVINCE OF VOHEMARE, MADAGASCAR.	Page
The late king, Radama	82, 83
Arrival of Messrs. Campbell and Maundrell at Madagascar	83
Journal—Letter of Rev. H. Maundrell, detailing the arrival at Vohemare, interview with the Governor, &c.	83—86
Letter of Rev. T. Campbell	86—88

OUR MISSION AT VOHEMARE, MADAGASCAR.	Page
Introductory remarks	176
Journal of Rev. T. Campbell, from November 17th to December 11th, 1864	176—184

MADAGASCAR.	Page
Journal of Rev. R. Maundrell, December 17, 1864, to March 14, 1865	245—253

. See also Obituary of the Rev. G. F. Bühler of Yoruba in the article "Deaths in the Mission field," under the head "Miscellaneous," and "Recent Intelligence," pp. 26, 27, 156, 191, 223, 350, 351.

CONTENTS.

Mediterranean.

CONSTANTINOPLE.

	Page
General review of Protestant Missionary proceedings in Turkey from 1856 to 1864	229, 230
Publication of a Blue Book, 1865—Advocacy of non-aggression by the English Ambassador	231
The present <i>locus standi</i> afforded to Missionaries in Turkey a violation of the Hatti Scheriff of 1856	232, 233
Correspondence between Earl Russell and Aali Pasha	233, 234
Present termination of the controversy	235

EXPLORATION EAST OF THE JORDAN BY THE REV. JOHN ZELLER.

Visit to and interesting conversation with a Druse Sheikh	184, 185
Conversation with an Imam of Acca on the Divinity of Christ	185, 186
Tour to Jebel Ajtun, March 1864	186—188
Present difficulties of Missionary journeyings beyond Jordan	188

JOURNAL OF A MISSIONARY TOUR UNDERTAKEN BY THE REV. R. H. WEAKLEY AND REV. J. T. WOLTERS, APRIL 1864.

Journal of a tour to Philadelphia, Laodicea, Hierapolis, &c.	206—215
--	---------

MISSIONARY PROSPECTS IN TURKEY.

Remarks on the national "sickness" of Turkey, and her refusal of the remedy	335
Narrow interpretation put on the Hatti-Sheriff	335, 336
Letter of the Rev. R. H. Weakley, August 24, 1865	336, 337
Pestilence and fire in Constantinople	336, 337
Letter of Rev. J. T. Wolters, September 7, 1865, on the present aspect and future prospects of the Asia-Minor Mission	337—339
Tour performed by Messrs. Weakley and Wolters in Asia Minor—General impressions of Mr. Weakley	339, 340

ITINERATION IN ASIA MINOR.

Journal of the tour performed by Rev. R. H. Weakley and Rev. T. F. Wolters in Asia Minor, from April 21 to June 10, 1865	340, 373
Cassaba	340
Kulah	342
Ushak	343
Route to Kara Hissar	344
Kara Hissar	345
Route to Ak Shehr	348
Ak Shehr	348
Koniah	349, 373
Sillah	376
Route to Sparta	376
Sparta	377
Route to Denizlee	379
Colosse	380
Denizlee	380
Philadelphia	381
Cassaba	382

India and Ceylon.

BHOPAL AND ITS BEGUM.

Visit of the Begum to Bombay <i>en route</i> to and from Mecca	154
Letter of the Rev. J. G. Deimler, May 23, 1864	155, 156

CONTENTS.

	Page
A FRAGMENT OF MISSIONARY WORK FROM KURRACHEE.	300—302
BRIEF SKETCH OF THE MISSIONARY LABOURS OF THE LATE REV. C. W. ISENBERG.	
Circumstance which led to the choice of Abyssinia as a Mission field	163
Dismissal of twenty Mission Agents on August 15, 1825	164
Appointment of Mr. Isenberg to Abyssinia in 1831—Translational labours	164
Disappointments—Abyssinia closed—Transfer of Missionaries to Bombay—Mr. Isenberg's labours among Africans there	165, 166
Death in Germany, October 10, 1864	167
THE EDUCATED CLASSES OF INDIA.	
Pamphlet of the Rev. J. Barton, entitled "The Educated Classes of Calcutta"	48
Extracts from Mr. Barton's Pamphlet	48
Decay of Hinduism as a religious system	49
The Brahmo Semaj	49
Religious aspect of the movement	50
The means to be employed—Educational agencies the most successful	51
Proposed Church Missionary College in Calcutta	51
The existing Institutions insufficient to meet the present need	51
Appeal for funds in aid of the College	52
FEMALE EDUCATION IN INDIA.	
Letter from a Missionary at home on the condition of females in India	370—373
MISSIONARY ITINERATION IN THE PUNJAB.	
Rise of the Sikh religion—Annexation of the Punjab to the British Crown in 1849	168
Introduction of Christianity—Its progress to the present time	169
Mission Stations—Umritsur—Native Sects—Remarks of D. F. M'Leod, Esq.	169, 170
Itineration the only method of making the Gospel widely known—Extracts from the Journal of the Rev. J. M. Brown	170—176
THE DURBAR AT LAHORE.	
Importance of the Punjab to Great Britain	36
Proportion of population to the square mile	37
A contrast—Runjeet Singh and the Governor-General of India	38
Durbar held at Lahore October 18th—Nobles present	39
Translation of the Speech of Sir J. Lawrence delivered in Hindustanee	39, 40
The Rajah of Kapurthala—Address of the Governor to him on conferring the order of "The Star of India"	40, 41
The Rajah's recognition of Christianity—Resolution passed at the Punjab Conference January 1863	41, 42
SIR R. MONTGOMERY'S FAREWELL DURBAR AT LAHORE.	
Sketch of Sir R. Montgomery's Indian career	102
Arrival in India—Appointment to the Allahabad Magistracy	102
Suppression of Infanticide—Cawnpore—Lahore—Durbar of 1853	102, 103
Punjab Civil Code—Mutiny of 1857—Disarming of the Sepoys at Lahore	103, 104
Appointment to the Lieutenant-Governorship of the Punjab—Remarks	104, 105
Death-scene of Sir H. Lawrence—Power of Christianity	105, 106
Address of Missionaries to Sir R. Montgomery, and the Reply	106, 107
Proceedings at the Durbar, January 7, 1865—Muhammed Akbar Khan	108
Address of the Chiefs and Native Gentlemen to Sir Robert	108, 109
Reply to the above Address	109, 110
MISSIONARY PROCEEDINGS IN CASHMERE.	
Trigonometrical survey of Cashmere	293, 294
Valley of Cashmere—Town of Sirinagur—Glance at its previous history	294, 295
Personal appearance of the Natives—The former and present condition of the country	295, 296

CONTENTS.

	Page
Annual visit of a Missionary to Cashmere from the Punjab	296
The Rev. R. Clark's visit in 1864—His reception on his arrival	297, 298
Arrival of more Missionaries—Journal of Rev. W. Handcock	299
Letter of Dr. Elmslie, Medical Missionary	300

ITINERATING IN AFFGHANISTAN.

Journal of Rev. W. Handcock of an itinerating tour in March 1865	317—319
--	---------

KA FIRISTAN—ITS APPEAL FOR HELP, AND THE RESPONSE.

The Lohanis or Carriers of the Punjab—their wealth, &c.	69, 70
Inquirers from Kafiristan—Letter of Rev. W. Handcock, April 1864	70, 71
Situation of Kafiristan—natural features—rivers, &c.	71, 72
Isolation of the country as respects religion	73
The Kafirs—Tribes—Costume—Habitations, &c.	73, 74
Annual festival—Forays into Mohammedan countries	74, 75
The Karen religion—National character	75, 76
Departure of two Affghan converts for Kafiristan as preachers of the Gospel—Remarks	76, 77

THE AFFGHAN MISSIONARIES IN KAFIRISTAN.

Introductory remarks	197
Paper by the Rev. R. Clark, of Peshawur, compiled from the Pushtoo diary of the two Christian Affghans who visited Kafiristan in 1864	198
History of the previous life and conversion of Fazl Huq and Dildwur Khan	198
Their departure for Kafiristan—Dangers in the Swat country, &c.—Arrival at Jelalabad in disguise	198, 199
Departure in female attire—Their life threatened at Munli—Their perseverance	200, 201
Kafiristan reached—Their intercourse with the natives—Dress and appearance of Kafirs	201, 202
Twenty-eight armed Mussulmans murdered in their sight—Commencement of Missionary work	202
Customs of the people—Marriage—Rank—Specimen of their songs—Burials—Absence of religious rites—Animals of the country, &c.	203—205
Return of the Affghans to Peshawur—Translation of letters sent by the Kafirs to the English Missionary and his wife	205, 206
Importance of a Medical Mission being established at Kafiristan	206

THE BISHOP OF CALCUTTA ON TINNEVELLY MISSIONS.

Article contributed to the "Calcutta Review" by the Bishop of Calcutta	131
Mistakes and indifference of Europeans respecting Indian Missions	132
Physical appearance of Tinnevelly—North Tinnevelly	132, 133
The Shanars or Palmyra climbers—Mode of tapping the palm	133, 134
Former religion of the Shanars—their conversion to Christianity—History of the Mission among them	134—136
Number of Christians at present in South Tinnevelly—Schism in the Church at Nazareth, &c.	136, 137
Picture of a Tinnevelly Christian village—Its buildings, inhabitants, and occupation—The headmen—the Native Catechist	137, 138
A Sunday in Tinnevelly—The Services—The Sermons—The Schools—The Teachers	138, 139
The Educational "Institutions"—Programme of Christmas games at the Palamcottah Institution	139—141
Remarks on the benefits of the English and the Vernacular Systems of teaching, Results of Christianity in the country—Charity of the Converts—Proportion of Communicants to the baptized	141
Drawbacks—Admissions and remarks	142
Comparison between the Shanar Christians and those of Bengal	143, 144
The charge that Missionaries indulge in luxury met and replied to	144, 145
Concluding remarks	145, 146

CONTENTS.

	Page
INDIA—ITS PROGRESS.	
Introductory remarks	273, 274
Letter of Rev. W. T. Saththianadhan, May 26, 1865, giving replies to the following questions	274
1. Is there among the higher classes any thing of the same desire for superior English education, and for literary and scientific English cultivation, as there is in Calcutta?	274
2. Are they becoming Anglicised in their habits?	275
3. Do they seem in any way freed from the claims of Hinduism, and at all more favourably disposed towards Christianity?	276
4. Is there any increasing acquaintance with the Gospel, or respect for it among the middling and lower classes?	277
5. Any spread of female education, any breaking down of caste prejudices?	278
6. Are the native Christians becoming bolder, more independent, more feeling themselves to be a distinct body?	280
7. Among the native Protestants is there much sectarian animosity or denominational jealousy; or do they feel themselves to be one body in Christ; and is there any prospect of the rise (in the good sense of the words) of an Indian Catholic Church?	281
Remarks on the above Letter	282, 283

MINUTE ON THE MORE COMPLETE ORGANIZATION OF THE NATIVE CHURCH IN SOUTH INDIA.

Letter of Rev. J. Thomas on the subject, June 21, 1864.	314, 315
The question of funds for the support of a native pastorate	315, 316
Supply of suitable men	316
Letter of Bishop of Calcutta, February 8, 1865	316
Precedents for the appointment of coadjutor Bishops	316

THE TELUGU MISSION.

Report of the Telugu Mission for the year ending December 1863	7
The field of labour	7
Foundation of the Mission—Arrival of Missionaries at Masulipatam—Schools	8, 9
Native ordination—Interesting conversions	10, 11
The Girls' Boarding School	11, 12
Masulipatam—Pastoral work	12, 13
Bezware—Ellore	13, 14

THE CYCLONE AT MASULIPATAM.

Situation of Masulipatam	43
The Cyclone of November 1—Danger of the Rev. R. T. Noble—Death of Malayya, the teacher	43, 44
Loss of the thirty-three girls forming the Boarding School—Letter of Rev. J. E. Sharkey, November 15	44, 45
Letter of Ramchandradu, a Brahmin Convert	45, 46
Letter of the Rev. J. Sharp	46, 47
The flood at Bezware, thirty miles distant—Letter of Rev. T. Y. Darling	47
Total estimated loss	47

IBRAHIM SAHIB.

First converts the nucleus of a Church—Importance of the foundations being laid by spiritual men	14
History of Ibrahim Sahib-ul-din, a soldier in the 11th Regiment of Madras Native Infantry, and of his wife	14—17

MISSIONARY ACTION OF THE TAMIL CHURCH.

Recent despatches respecting the Tamil Cooly Mission	330, 331
Cause of its origin—Number of native agents employed, and their qualifications	331
Extracts from the Ninth Annual Report of the Ceylon Mission	332—334

* * See also Obituaries of the Rev. E. Rogers and Rev. J. Peet in the article "Deaths in the Mission field," under the head "Miscellaneous," and "Recent Intelligence," pp. 27—30, 60—64, 93—95, 96, 124—127, 157, 188, 351, 352, 384

CONTENTS.

New-Zealand.

NEW-ZEALAND AFFAIRS.

	Page
Address to Sir G. Grey from England—The Governor's reply, and the official Memorandum of his advisers	77
Misrepresentation respecting William Thompson	78
Alleged reasons for the confiscation of native land	78
The captive chiefs—Correspondence respecting them	79
Despatch of the Home Government, July 26, 1864—Resignation of the local ministry	80
Translations of letters of Maori Chiefs to the English petitioners	80, 81

NEW ZEALAND—CHANGE OF MINISTRY AND ADOPTION OF A NEW POLICY.

Proclamation of the Governor, October 25, 1864	146
Opportunities for peace neglected	147
1. After the success at Rangiriri, November 20, 1863	147, 148
2. After the success of Colonel Green at Tauranga, June 21, 1864	149
Proposal to confiscate a large portion of native land—Memorandum of General Cameron	149, 150
The Governor's views on the measure—Official correspondence	150
Anomalous position of the Governor, August 1864—Despatch to the Home Government	150, 151
Quantity of land required to be confiscated by the Colonial Ministry—Demurs of the Governor—Correspondence	151, 152
Adjudication of the Home Government—Resignation of the Local Ministry	153
Formation of a new Ministry—Its principles—Withdrawal of troops	153, 154

THE CATASTROPHE AT OPOTIKI.

The Murder of the Rev. C. S. Volkner at Opotiki	225
Disparaging remarks of the English press	225, 226
The Society's position regarding the New-Zealand Mission	226, 227
The disaffection of the Pai Marire—Remarks	227
What the late atrocity demands from Christians	227, 228

EVENTS IN NEW ZEALAND EXPLAINED AND INTERPRETED.

Rarity of such a catastrophe as that at Opotiki in Missionary history—Remarks	265
Arrival of the fanatic Pai Marires at Opotiki—Their reception	266
Sketch of Missionary work at Opotiki in former years—Disadvantages under which it was placed	267, 268
Extracts from Journals of Missionaries	268
Appointment of Mr. Volkner in 1861—Extract from his letter, May 30, 1864—Remarks	268, 269
March of the fanatics to Turanga—Departure of Bishop Williams, &c.	270
Arrival of a party of loyal natives from Otaki—Letter of Archdeacon W. L. Williams	270—272
Address to the Governor from the Chiefs of Wellington and Hawkes' Bay	272
Letter of Rev. T. S. Grace, May 5, 1865—Remarks	272, 273

JOHN WILLIAMS, OF PUTIKI, WANGANUI.

Transfer of the war from Waikato to the Wanganui districts	235
Retrospect—Slaughter committed on unoffending New Zealanders by H.M.S. "Alligator" in 1834	235, 236
Rise of the fanatical sect, "Pai Marire"—Tenets of their religion	237, 238
Division of the sect into two parts for the purpose of expelling the Europeans—March of one party to Wanganui	238
Narrative of Mr. J. Booth, Catechist of the Church Missionary Society, detailing his capture and escape from the fanatics in May 1864	239—240
The battle of Wanganui, May 14th—Journey of Dr. Featherstone with relief—John Williams	240, 241
Subsequent proceedings—Attack of natives on General Cameron's camp—Heavy British loss—John Williams—Sketch of his history and former services to the Government	242—244

CONTENTS.

His expedition against Pehi in February 1865—His death	Page 244
Letter of Rev. R. Taylor, March 8—Funeral of John Williams—Letter from him to Mr. Taylor	244, 245
* * See also "Recent Intelligence," pp. 158—160, 223, 253—256, 283—298.	

North-west America.

METLAHKATLAH, BRITISH COLUMBIA.

Hopelessness of the future to the Indian mind	18
Circumstances which originated the Society's Mission to British Columbia	19
Arrival of Mr. Duncan—First celebration of divine service	19
Progress of the work—Removal to Metlahkatlah—Visit of the Bishop of Columbia in 1863	19—21
Visit of the Rev. R. J. Dundas—Extracts from his letters	21—23
Letter of Mr. Duncan, July 25, 1864	23—25

THE INDIANS OF BRITISH COLUMBIA.

General disappearance of aboriginal tribes before the white man. Is it to be so in North America?	110, 111
Indian population of British Columbia	111
Letter of Rev. R. A. Doolan, July 1864—The Nass River	112
Journal of Mr. Duncan, September 1860, describing a visit to the Indians of Nass River—His remarkable reception	113—116
Appointment of Mr. Doolan to Nass River—His arrival	117

MISSIONS IN THE MACKENZIE AND THE YOUNG DISTRICTS.

Remoteness of these Mission Stations	118
Circumstances originating those spots being taken up by the Church Missionary Society	118, 119
Romish Missionaries and their spurious teaching—The Rev. W. W. Kirkby	119
Journey of Mr. Kirkby to La Pierre's House—Mountain scenery	120
The Romish priest baffled—His return to Peel's River—Services with the Indians at La Pierre's House	121, 122
Arrival of the Rev. R. M'Donald at the Young—His reception by the Indians	122, 123
The Romish account of the Mission—Extract from the "Annals of the Propagation of the Faith"	123

THE SIOUX, OR DAKOTANS.

The territory of Minnesota	215, 216
Fends between the Sioux and Chippeways	216
Missionary labours among the Sioux	217
Outbreak of the tribe against the Federal Government—Executions	217, 218
Banishment of a tribe from their native country to the far west—Their calamitous condition in the wilderness	219, 220
Extract from Schoolcraft's work on the "Condition and Progress of the Indian Tribes"	220, 221
Flight of Little Crow to the Red River Settlement—Extracts from the journal of Archdeacon Hunter, November 1863—Departure of the Sioux	222

* * See also "Recent Intelligence," pp. 89—93, 191.

Miscellaneous.

THE RECENT ANNIVERSARY MEETING OF THE CHURCH MISSIONARY SOCIETY.

Tone of the Report—Call to break up new ground	161
Speech of the Archbishop of Canterbury	161—163

DEATHS IN THE MISSION FIELD.

Introductory Remarks	357
OBITUARY OF THE REV. EDWARD ROGERS OF THE WESTERN-INDIA MISSION	358
Instructions of the Committee to Messrs. Lamb and Rogers in 1846	358

CONTENTS.

Retrospect—The Rev. H. Fisher, and the Rev. R. M. Lamb—Death of Mr. Lamb in June 1837	Page 358, 359
Labours of Mr. Rogers	360—362
His death at Bombay on July 8, 1865	363
OBITUARY OF THE REV. JOSEPH PEET, OF THE TRAVANCORE MISSION	363
Notices of Mr. Peet's Missionary labours extracted from the "Cochin Western Star"	363, 364
Additional details taken from Mr. Peet's correspondence with the Home Committee	364—368
OBITUARY OF THE REV. GOTTLIEB F. BÜHLER OF THE YORUBA MISSION	368
Biographical sketch of Mr. Bühler by his widow	368—370

HEADMEN IN INDIA AND HEADMEN IN RUSSIA.

Benefits of self-supporting native Christians to the Missionary, to themselves, and to the Society—Recommendations for working out the principle	310, 311
Christian village headmen in India	312, 313
Village Government in Russia	313

WELCOME COMMUNICATIONS FROM JAMAICA.

Early occupation of Jamaica by the Church Missionary Society	302
Slavery in the island—Emanicipation of the slaves in 1834—American obstructions	302, 303
Principles of the Church Missionary Society towards other bodies of Protestant Christians	304
Transfer of the West-Indian stations to the ecclesiastical establishment—Letter of the Missionary at Birnam Wood, 1842	304, 305
Letter of Bishop Spencer to the Society, 1843—Changes in the native church of Jamaica	305, 306
The Church Missionary Society still remembered—Letter from the Rev. G. B. Brooks, Bishop's Secretary, May 23, 1865, forwarding 807. to the Society, contributed by natives	306, 307
Letter of Rev. D. B. Panton, Birnam Wood, May 23, 1865	307, 308

A VISIT TO THE PROPAGANDA COLLEGE IN ROME, BY THE REV. J. LONG.

Urbanity of the Ecclesiastics	309
The Collegio della Propaganda in Rome	308, 309
The Epiphany week—Polyglott services	309
Library—Printing press, &c.	309, 310
Colleges at Naples and Paris	310

Recent Intelligence.

AFRICA.

<i>Yoruba</i> —	
Rev. J. White's account of Bishop Crowther's arrival at Lagos	26
Extract from the "Anglo-African" of October 29	27
Peace between Ibadan and Abbeokuta	350
<i>Niger</i> —	
Departure of Bishop Crowther from Lagos, &c.	351
<i>Mauritius</i> —	
Conversion of a murderer—Letter of Rev. C. Kooshalle	156, 157
<i>East Africa</i> —	
Death of Rev. J. Taylor—Letter of Bishop Tozer, March 9th	191, 192
<i>Madagascar</i> —	
Letter of the Bishop of Mauritius, April 24, 1865	223

INDIA.

<i>Hurricanes in India</i> —	
The Cyclone at Calcutta, October 5, 1864—Destruction of shipping, &c.	27, 28
Cyclone at Masulipatam, November 1—Letter of Rev. J. Sharp	28, 29
Letter of Rev. W. Gray, Madras	29, 30
Extracts from a Madras Newspaper	30
<i>Discretionary age of youthful converts in India</i> —	
Judicial decision at Bombay respecting Wittu Dhummu	93, 94
Case of Brij Lal, tried at Lahore August 5, 1864—Satisfactory decision of the Court	94, 95

CONTENTS.

North India—

The Bishop of Calcutta's visitation in the Punjab—Extracts from the "Calcutta Christian Intelligencer"	Page 96
The Brahmo Samaj—Extract from the "Calcutta Christian Intelligencer"	352
Jubbulpore: Letter of the Rev. E. Champion, December 28, 1864—Baptisms	124, 125
Ditto, January 16, 1865—Another baptism	125
Peshawur: Letters of Rev. W. Handcock and Rev. T. R. Wade—The Kafiristan Missionary pioneers	126, 127
Letter of Rev. J. Stevenson	320
Agra: Extracts from the Twenty-second Report of the Church Missionary Association	384

Telugu—

The Mission on the Godavery—Letter of the Rev. W. Gray, July 21, 1864	60—63
Letter of Rev. F. N. Alexander	351
Masulipatam—Further accounts of the late flood—Letter of the Rev. A. Bushanam, March 10th	188—190

Sindh—

Openings for Zenana work	188
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CEYLON.

Controversy with Buddhists—Letter of Rev. G. Parsons	157, 158
<i>Talampitiya—</i>	
Letter of Rev. J. I. Jones, November 26, 1864	64
<i>Jaffna—</i>	
Ordination of Messrs. Hoole, Handy, Champion, and Hensman—Letter of the Rev. C. C. M'Arthur	351

CHINA.

Fuh-Chau—

Position of Fuh-Chau—Population of the province, &c.	31
Letter of Rev. J. Wolfe, September 17, 1864—Baptisms	31, 32
Fuh-chau—Letter of Rev. J. Wolfe	127
Ningpo—Letter of Rev. A. E. Moule	128

NEW ZEALAND.

The natives as Christian warriors—Letters of Rev. C. S. Volkner	158, 159
Visit of the Rev. R. Taylor to Ranana—Letter from him	159, 160
Letters of the Bishop of Waiapu, December 20, 1864, and February 7, 1865	223, 224
Murder of Rev. C. S. Volkner—Extract from the "New Zealander"	253—255
The "Pai Marire"—Letter of Bishop Williams	255, 256
Arrival of Mr. Grace in Auckland—Resolutions passed at a Meeting of Missionaries	256
Letter and Journal of the Bishop of Waiapu, March and April 1865	283—286
Letter of Rev. S. Williams to the Superintendent of Hawkes' Bay, April 20	286, 287
Letter from a Correspondent in New Zealand on the propriety of dividing off a native district in the North Island	288

NORTH-WEST AMERICA.

Metlahkatlah—

Prospecting tour on the North-west Coast of British Columbia—Extracts from a Colonial Newspaper	89
Skeena River	89
Metlahkatlah Settlement	89, 90
Letter of Mr. W. Duncan, October 31, 1864	90, 91
Letter of the Rev. R. A. Doolan, October 26	91, 92
Extracts from the Journal of Mr. Doolan	92, 93

The Youcon, &c.—

Mr. Phair appointed to the Youcon in the place of the Rev. R. McDonald	191
The Sioux Indians at Red River	191

Maps.

Map of the district proposed to be included within the operation of the New-Zealand Settlements Act	152
Outline map of the Central Plateau of Western Asia Minor	342

Church Missionary Intelligencer.

THE CLAIMS OF MISSIONARY INTELLIGENCE.

IGNORANCE prevents sympathy. We cannot feel much interested in objects of which we know but little. There may be in a crowded town, and not far distant from us, cases of extreme destitution; and thus one may need help, and another be capable of rendering that help; but if ignorance interpose, how shall sympathy be elicited? Our Missions abroad need much help from Christian friends at home, especially in one respect—"Ye also helping together by prayer." The husbandry is going forward; the labourers are at work; they go forth, often weeping, bearing precious seed; they are broad-casting it amongst the furrows of humanity, and, in doing so, they are bearing the burden and heat of the day; but the rain is needed. We know how earnestly, in eastern lands, the rain is waited for. Should this fail, the labours of the husbandman are vain, and, instead of fields of waving corn, there are clouds of dust. So, in spiritual labours, all is dependent on the blessing which comes from God. Paul may plant, Apollos water, God giveth the increase. Nor is there unwillingness on his part. That which we need, in promise is already ours—"He shall come down like rain upon the mown grass, as showers that water the earth." But the promise must be turned into prayer, and God be honoured by humble application, on our part, for its fulfilment: then will the blessing come, largely and abundantly,

It is in this respect that Christian friends at home can yield such important aid to the Lord's work in distant lands. While the Missionary toils and prays, they can pray with him, although they cannot toil with him; and their united prayer may bring down the blessing.

Why is there not more prayer at home? Because Missionary operations are so little known. Missionary information is essential to sympathy with the Missionary work. The one is as the oil; the other as the flame which it serves to feed. Every Mission has its own touching details, its own features of interest. But these particulars are known only to a limited circle. If we would have more sympathy the circle of interest in each case must be enlarged.

One means whereby a result so desirable may be obtained is to open out the history and working of these Missions, and afford to earnestly-minded Christians the opportunity of acquiring the necessary information. This has been our object in the old series of the "Church Missionary Intelligencer," and this we purpose to prosecute, if possible, with still more energy in the new series, which this Number commences.

We shall endeavour to present the information which is needed in an interesting form; but it must be remembered that the details are essentially spiritual in their character; that they are a record of patient continuance in well-doing; and that, devoid as they usually are of exciting events, they are as dissimilar as possible to the popular literature of the day. To the mind that is without spirituality they are unattractive. This, however, is not all. It is to be feared that, even by a large circle of seriously-minded people, they are disregarded. But surely to make themselves acquainted with the progress of his truth in distant lands is a duty which they owe to their Lord; the difficulties that have been overcome, and the victories which have been achieved, these ought not to be to them matters of indifference. Where is the patriotic Englishman, who, in the time of the Crimean war, was contented to be ignorant of its eventful features, and who, wrapping himself up in a selfish isolation, declined either to mourn over the sufferings to which the armies of his country were exposed, or to rejoice in the victories which opened the way to a satisfactory and lasting peace? And shall the

distant battle-fields, where the Lord's truth is in conflict with the strongholds of Satan, command no interest from those who daily plead the sin-offering of Christ before the throne of grace, and who live upon the fulness of their great High-Priest and Saviour? Is this his mind? Do they learn this indifference from Him? Can He approve of it? or can they regard it as well pleasing in his sight?

And do they not lose much by excluding from their sympathy the records of Missionary effort? Might not Ministers at home learn much from the experiences of Missionaries abroad, and be better fitted habitually to endure, and perseveringly to overcome the difficulties of their home work, when they see how their brethren in heathen lands are holding on with constant minds, amidst the greater difficulties of the foreign work?

Let this indisposition, then, to Missionary literature, which unhappily has often deprived the labourers afar off in Africa and India of that measure of sympathy and prayerful help which they so much need, be overcome. Let attention be given to Missionary details. It may be, at first, an effort, but the reluctance will soon pass away. Minute as such operations may sometimes seem to be, they are pervaded by the mysterious actings of God's power. Like all the divine procedures, they are, in progress, slow, in effects, permanent and lasting.

It would be indeed a cause for thankfulness if, with the commencement of a new series, the circle of our readers might be enlarged. The Missions would reap the benefit. There would be more sympathy, more prayer, and more blessing.

INCREASE OF THE SOCIETY'S WORK, AND THE NEED OF AN INCREASED INCOME.

THE Church Missionary Society, in a recent appeal to its friends and supporters, directed their attention to the increase of its expenditure above the income, and that to such an extent, that, at the close of the current year, it was apprehended the income would be less than the expenditure by no less a sum than 13,617*l*.

For some years past any inequalities which have arisen between income and expenditure have been met by the Special India Fund; but this source of supply being now nearly exhausted, it becomes necessary to consider how, on its cessation, the income and expenditure of the Society shall be equalized. Shall the expenditure be reduced to the level of the income, or the income be raised to the necessities of the expenditure?

The expenditure can be lessened only by a retrograde movement in the Mission field, and an abandonment of the advanced positions which, in the prosecution of its great warfare, the Society has been successful in securing. A reduced grant to a Mission necessarily involves a contraction of the work. If, when a Corresponding Committee at Calcutta, or elsewhere, forwards to us a carefully prepared estimate, and we give them less than they have stated to be absolutely requisite for the healthful progress of the Mission, we compel them to adopt a diminished scale of expenditure and effort. In order that this may be effected, the extremes of the Mission—its latest shoots—are usually the parts of the Mission which are arrested; and as, unhappily, these are the very points in which resides the power of growth, the vital energy is thereby injured, and the whole Mission discouraged and enfeebled.

To contract, therefore, the circle of the Mission work, in order thereby to diminish the expenditure, would be indeed a disastrous alternative, which cannot for an instant be contemplated.

But how shall the income be increased? This is an important question, and requires careful consideration. Happily for this time has been given. Two legacies of large amount, unexpectedly falling in, have relieved the Society from the apprehension of any

immediate deficiency, and afford opportunity for the introduction of such measures as, without any thing of forced effort, may conduce to a healthful and satisfactory enlargement of the Society's ordinary income.

This, however, cannot be accomplished unless our friends throughout the country are fully convinced that such an increase is now imperatively required, and that the necessity has arisen from no other cause than the enlargement of the Society's work.

To prove concisely, yet satisfactorily, that there has been such an enlargement, and that on a very extended scale, is the object of the present article; and that this may be effected the more readily, we shall fall back on a point in the past history of the Society, with which we shall compare our present attainments. The comparison will at once show how greatly the circle of the Society's operations has been extended.

We select for this purpose the year 1853-54, and, comparing with this the last completed year of the Society's history, 1863-64, shall point out the measure of progress which has been made during the intervening decade of years.

During the decade the stations of the Society have increased from 118 to 144; the European Missionaries from 152 to 198, the ordained natives from 21 to 61, the increase in the total of ordained labourers being from 176 to 267; the native teachers, of all classes, have increased from 1661 to 2029, the increase in the total number of labourers being from 1902 to 2336. On the whole, having regard to each item separately, and their sum total, the increase during the decade has been one-third.

To meet, then, the exigencies of this increased agency, the income ought to have expanded by one-third. But this is far from being the case, the income of 1853-54 having been 113,298*l.* If, during the decade, there had been, year by year, such an increase as that, in the tenth year, the income had been raised one-third above the income of the first year, it would have reached the sum of 151,064*l.*, instead of which it rose only as high as 132,501*l.*

It is evident, therefore, even on this cursory view of the subject, that if the Missions are to be maintained in their present strength, much more if they are to continue to make healthful progress, there must be an increase of income, and that assuredly by no less a sum than 13,617*l.*

But let us examine more closely the Reports of the two years which have been selected as points of comparison. There are several of the Missions which are common to both; there are other and important Missions occupying a prominent place in the Report of 1863-64, of which in the earlier document there is no mention. We shall first enumerate the Missions which are common to both. We trust our friends will not be scared by the array of names and figures. They are our adopted Missions, and they have a claim upon us. We have done something for each of them, and these efforts are not forgotten by Him whose work this is; but there is much more to be accomplished on their behalf. Shall we regard this as a necessity which we reluctantly discharge, or a privilege to which we gladly address ourselves? Let the remembrance that it is the Lord's work decide that question. The following table will place before us the names of the Missions, and the expenditure on behalf of each during the years to which we have referred—

Missions.	Expenditure of 1853-54.	Expenditure of 1863-64.
West Africa	£9496 . .	£7113
Yoruba	4131 . .	5554
East Africa	941 . .	297
Palestine	1691 . .	2321
Smyrna	565 . .	822
Syra	627 . .	380

Missions.	Expenditure of 1853-54.	Expenditure of 1863-64.
Bombay and Western India .	5307 . .	8880
Calcutta and North-India .	19,963 . .	26,705
Madras and South-India .	20,635 . .	29,941
Ceylon	6226 . .	9179
China	5163 . .	5556
New Zealand	10,200 . .	7347
North-west America .	4002 . .	8776

In nine of these Missions there has been an increase in the annual expenditure to the amount of 30,051*l*. In four of them—Sierra Leone, East Africa, Syra, New Zealand—there has been a decrease. The causes of this are obvious: the native church in Sierra Leone has become self-supporting; the New-Zealand Christians, before the existing war broke out, were able to do much in the same direction; the East-Africa Mission, in consequence of the unsettled state of that country, had been reduced to a single Missionary; the Syra Mission, being exclusively educational, the Society confines its help to the salary of the Missionary. The decrease on these four Missions amounts to 6127*l*. To this latter sum there is, moreover, to be added the cost of certain Missions, such as Cairo and the West Indies, which have been given up, and no longer appear on the Society's lists. These deductions being made, the actual increase of the annual expenditure on those Missions which are common to the first and last years of the decade is found to be 22,646*l*.

In the foregoing table it is at once perceptible that the great expenditure has been in connexion with the Indian Missions. In the other Missions the increase is such as might be expected to arise from the natural growth of a healthful work. But in the Indian Missions alone the increase in the annual expenditure amounts to not less than 19,621*l*., and in this we perceive the evidences of an extraordinary effort; an effort to which the Society had pledged itself when, in their statement on the Indian crisis, the Committee declared their solemn conviction, that "by the late dispensations God had called the Christian church to new and greatly-enlarged efforts for the conversion of India." On this ground, therefore—the promised extension of the Indian Missions—they pleaded for a "Special Indian Fund," a fund which was placed at their disposal to the amount of 73,470*l*.; and that fund has been employed in redeeming the pledge of the Society, and increasing its Indian Missions to such an extent, that the cost of those Missions in a single year—1863-64—exceeded that of ten years previously by no less a sum than between nineteen and twenty thousand pounds.

Let us look into this great field of Indian Missions if so be we can discover where the enlargement has taken place. When, in one or another of the great irrigation works which are being carried forward in India, it is found, at the end of the year, that there has been a much larger outlay than usual, the engineer at the head of the department is expected to be enabled to show that the works under his superintendence have made corresponding progress. Ours is an irrigation work upon the largest scale. We are opening channels by which the waters of life may flow forth into the moral wildernesses and reclaim them. Are we following the example of the engineer when he covers the Ravee Doab with a net-work of canals, and provides for the wide distribution of those natural waters which, it is hoped, shall persuade the barren soil to fertility, and induce it to yield its harvests?

It would appear, from recent discoveries, that the conducting forth of waters for irrigation purposes is not an unmixed good; that in some tracts they develope *reh*, or the sulphate of soda, which had been lying latent in the soil; nay, not only so, but that the waters of the Jumna and the Ravee contain the principal constituents of *reh*, and

bring it down with them. The effects on the productive powers of the soil are most disastrous ; the crops fail, and the ryots are reduced to extreme poverty. Not only do the tainted waters cause the land to deteriorate, so as to assume the appearance of a dry swamp, but they injuriously affect human life, and arrest the increase of population. But the waters of life which issue from the sanctuary are healing : they heal wherever they flow, and give life to every thing they touch. They do not quicken into action the latent evils of the human heart ; they correct those evils, and renew man's corrupt nature, so that, in this change of nature, there is foundation laid for the healthful employment of his energies. Are we, then, diligent in opening up channels by which these salubrious streams, penetrating deeper and further into the wilderness, may produce those changes which the prophet, in beautiful figurative language, predicts—"The wilderness and solitary place shall be glad, and the desert rejoice, and blossom as the rose." Let us consider.

And, first, North India. The Kishnagurh districts are supplying us with effective native catechists, and these are being planted out so as to occupy new ground : thus Pubna, Chooadanga, and Kishengunge have become branch-stations. Further to the north-west the circle of our work has been enlarged so as to include the Santhals. At Benares, a Training Institution, having special reference to the great want of our North-India Missions, a well-qualified agency, has been opened. Allahabad has been occupied. We have entered Oude, and placed our Missionaries at Lucknow and Fyzabad. Agra and Meerut, instead of being isolated stations, have become centres of operations, with their out-stations lying around them. Thus, with Agra as a centre, we have Muttra, Hatras, and Allygurh as out-stations ; while in connexion with Meerut we find the Dehra-Dhoon, Kunker-Khera, Mulliana, Bulundshuhur, and Bareilly. In the Punjab the Indus has been passed ; the banner of the cross has been unfurled in Peshawur ; the Missionary's voice has been heard during the summer in the lovely vale of Cashmere ; the Derajât has been entered ; and Missionaries placed at Mooltan. Thus the stations in North India have been increased from twenty-three to thirty-one ; the European Missionaries from thirty-six to fifty-five, while the native pastorate, which had no existence in 1853-54, is now represented by five ordained natives.

Moreover, the new fields of Oude and of the Punjab are of exceeding promise. Oude is like a field recently ploughed and waiting for the seed. The Missionaries, as they go forth to sow it, are welcomed, and heard, not only with patience, but with interest. The people say that "God has put his hand upon the head of the English nation, and, for this reason, there must be something good and great in the Christian religion, and the time was probably not far distant when they would embrace it too."

In the Punjab our Missionaries itinerate through the Manjha, where the Sikhs predominate, and are heartily welcomed by the people. Marvellous, indeed, is the freedom to preach the word which the Missionaries enjoy in this recently-annexed province. They go forth, no man hindering them.

Turning next to South India, we find in the Telugu Mission a marked increase. In the Masulipatam collectorate two young converts, the first-fruits of Mr. Noble's Anglo-vernacular school, have been admitted to holy orders by the Bishop of Madras ; Bezvara and Ellore, as well as Masulipatam, have been occupied ; while northward, on the Godavery, a new Mission, having special reference to the Koi people, has been commenced at Dumagudiem. The Madras Mission, divided into the northern and southern districts, together with an incipient Hindustance Mission at Triplicane, has received a new impulse, and is full of hope and energy. The Tinnevely districts have increased from thirteen to fifteen ; the European Missionaries in these districts from thirteen to fourteen ; the ordained natives from seven to twelve, besides two who are ably helping in the Madras work. The native converts, in Tinnevely alone, are more numerous than the

aggregate of converts in the four Mission fields of Madras, Tinnevely, Travancore, and the Telugu country ten years ago, being as 33,400 to 32,544. The Tinnevely communicants have increased during the decade from 3357 to 4895, and exceed by ninety-five the aggregate of communicants in the four Mission fields of South India at the beginning of the decade. To God be all the praise! He giveth the increase. While, in addition to all this, the North-Tinnevely itinerancy, with its three European Missionaries, is drawing out into energetic action the Missionary spirit of the settled churches to the south, and the evangelization of their heathen countrymen is becoming more and more to them an object of deep interest.

Nor is Travancore behind in progress. There, also, a blessing has been given. The Cambridge Nicholson Institution has been brought into action. The districts have increased from six to ten; the European Missionaries from eight to nine; the ordained natives from two to nine; the native converts from 4897 to 8000, and the native communicants from 1216 to 2102. The leaven of the Gospel is beginning to be felt in the extremes of society. Proud Brahmins have felt and submitted themselves to its power, and its penetrative mercy reaching down to the extreme degradation of the slave, has commenced amongst those poor outcasts a work of the most beneficent and hopeful character.

The Bombay Mission, also, as though its winter was past and the spring season come, has thrown out new and healthful shoots; a movement of great promise has commenced within the territories of the Nizam, where hitherto unbroken darkness has reigned, and the important department of itinerancy is being prosecuted by the Missionaries with much zealous perseverance.

So much, then, for India. Throughout that great dependency there is, in connexion with Christianity and its propagation, a life, an interest, and willingness to hear, and a disposition to inquire, which was unknown in 1854, and which did not show itself until the great crisis of 1857-58 had been decided. That crisis was like the monsoon when the swollen rivers overflow their channels, and large tracts are entirely submerged. But these floodings prepare the land for the seed. The waters, as they retire, leave behind a deposit of soft sandy mud, which is termed a *char*. Over the surface of this the seed is strewed, and the bread is cast upon the waters, in the hope that, after certain days, it shall be found in the form of a welcome harvest. It is now the sowing time in India. Let the sower go forth. "Blessed are they that sow beside all waters."

There are others of the Missions referred to in the statistical table, in connexion with which there has been a considerable increase of expenditure, and in each of these there will be found, on examination, a corresponding enlargement of the work. In Ceylon, instead of six stations, there are now eleven; and this Mission field, hitherto very slow in responding to the labour bestowed upon it, like that of Bombay, is beginning to be moved, and to cheer us with the hope that, at no distant period, the promised harvest shall come. Our stations in China have been increased by the occupation of Hong Kong and Peking; and, finally, our North-West-America Mission has extended itself northward to the Mackenzie-River district, and, crossing the Rocky Mountains, has gathered together at Metlakahtlah a Christian church from amongst the wild Indians of the Pacific coast.

So much, then, for those Missions which are common to the first and last years of the decade under review. They have very remarkably expanded, and the increase in the actual work done is more than commensurate with the increase of expenditure.

But there are other Missions which, in the Report of 1853-54, are unknown. They had no place there, for they were then unborn. But they are inscribed on the register of 1863-64, and have helped to increase the yearly expenditure of the Society. They are as follows—the Niger Mission, the Mission to Turkey, the Mauritius Mission, and the

Madagascar Mission. Each of these are Missions of primary importance. It is more especially in reference to the Niger Mission that Bishop Crowther has been raised to the Episcopate, and has been sent forth to expedite the Missionary action of the West-African churches. At Constantinople our Missionaries are contending for a great principle, and striving to prevent the closing of that door of opportunity, which, on the termination of the Crimean war, was thrown open to the Mussulmans of Turkey. At Mauritius we find that remarkable confluence of nations which constitutes it a great Missionary centre for the shores of the Indian Ocean; while to Madagascar we were summoned by reasons, the force of which approved itself to all the friends of the Society. We should not like to part with any of these new undertakings; and yet the aggregate of expenditure connected with them amounted last year to 5873*l*. Let this sum be added to the one previously indicated, 22,646, and the result is a grand total of 28,519*l*, being the excess of the expenditure in 1863-64 above that of 1853-54.

Let it be remembered, that during the same period the income, with many fluctuations, like the ebb and flow of the tide, has increased only by 19,203*l*.—19,000*l*. of income to meet 28,500*l*. of expenditure! How can this be?

The Special India Fund has hitherto served to supply the excess of expenditure over the annual income. Thus the expenditure of 1863-64 amounted to 145,794*l*.; while the total ordinary income was only 132,501*l*.; leaving an excess of expenditure over income to the amount of 13,292*l*, of which 12,016*l*, as Indian expenditure, was charged to the Special India Fund.

This fund, diminished at that time to a balance of 10,750*l*., will be exhausted with the current year. A grave crisis appeared, therefore, to await us, and that immediately—a financial year commencing with an income confessedly unequal to the expenditure; and had no unexpected help supervened, the Parent Committee would have been compelled to the painful duty of cutting down all the estimates, and contracting the sphere of the great Missionary work. For the present, however, this necessity has been averted by the seasonable advent of two legacies.

Now, then, there is opportunity afforded for the adoption of such well-considered measures as, by the blessing of God, may raise the income of the Society to a level with its expenditure, and secure that increase of 13,617*l*. which will enable the Parent Committee to meet the unavoidable increase of its expenditure.

THE TELUGU MISSION.

AN able and interesting report enables us to open out the history and operations of a Mission which now, for more than twenty years, has been carried on with a holy perseverance, and which is now assuming the aspect of a field which the Lord is blessing and will continue to bless.

The field of labour.

The collectorate of Masulipatam is now known by the name of the “Krishna district.” In 1841, when the present Mission of the Church Missionary Society was established, the Masulipatam district was bounded on the south by the river Krishna, on the north by Rajahmundry, on the west by the Nizam’s territories, and on the east by the sea. It then contained a population of 500,000 souls, and 1600 villages, with an area of 4510 square miles. The district, under its new name, has the Nellore district for its southern limits;

on the north it is bounded partly by the river Godavery, and partly by the Nizam’s territories; westward it joins the Nellore and Kurnool districts, and the Nizam’s territories; and on the east it is bounded by the Godavery district and the sea. It now covers an area of 8353 square miles, with a population of 1,194,421 souls, scattered over more than 2134 villages, besides three large and important towns, Masulipatam, Bezwarra and Guntoor. The extent of the present district, therefore, is nearly double what it was twenty years ago.

The attention of the Church Missionary Society was first directed to the Telugu people and language by John Goldingham, Esq., then Collector of Guntoor, and now a member of the Parent Committee. A language spoken "all along the eastern coast of the peninsula, from the neighbourhood of Pulicat, where it supersedes the Tamil, to Chicacole, where it yields to the Uriya, and inland as far as the eastern boundary of the Mahratha country and the Mysore, including within its range the ceded districts and Kurnool, the greater part of the territories of the Nizam, with a portion of the Nagpore country and Gondwana," and embracing not less than 14,000,000 of people, might indeed, with justice, claim prompt and special consideration.

Yet such, at the time, were the straitened circumstances of the Society, both as to men and means, so inadequate the actual Missionary force when compared with the requirements of the Missions, and so great the difficulty of obtaining reinforcements, that at first, and with reluctance, the inviting opportunity was declined. Often has the Society been placed in such a position: the favourable opportunity, and the hearty desire to improve it,—neither of these have been wanting; but a deficiency of means has fettered its movements, and anxious, yet unable to advance, its directors have been constrained to put forth the prayer of Jabez—"Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me!" Often, too, has that prayer been answered, and the Society been dealt with providentially, as the Apostles were dealt with miraculously, when the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life."

So it happened at this time, when the commencement of a Telugu Mission was under consideration. The deficiency in funds was helped, and two gentlemen—one a clergyman and the other a candidate for holy orders—offered themselves especially for the Telugu Mission—names for ever inseparably interwoven with the history of Telugu Christianity—the Rev. Robert T. Noble, of Sidney-Sussex College, Cambridge, still spared, and still energetically labouring, and Henry Watson Fox, of Wadham College, Oxford, to whose memoir, published by the Seeleys some fourteen years back, we refer our readers, as a book which will amply repay the purchase and perusal. Very touching were the few words penned to his parents and sisters on embarking at Gravesend for India—"We do pray for you all, that the Comforter may be with you, and, supplying you with stronger faith, enable you to look, even through your tears, to the Lord, as a loving parent, who afflicts us according to his good purpose. . . . May the blank which has been created in the daily habits of each be supplied by a more intimate communion with Jesus Christ! For ourselves, we feel we are in a very solemn and responsible situation. . . . My chief source of anxiety is, lest we fall, by weakness of faith, by neglect of prayer, or yielding to indolence, or some other snare which Satan will lay before us to keep us from God. So long as we continue under the shelter of his wings we are safe: our temptation is to leave that."

On the arrival of our brethren at Masulipatam, the adult population claimed their first attention. How could it be otherwise, when they beheld dense masses of people wholly given to an idolatry so disgusting and demoralizing as that by which India has been defiled. In Fox's Letters, as published in his Memoirs, will be found depicted many a scene of this character, so that his heart was stirred within him. "One of our Missionaries," observes the report, "well remembers the occasion when, for the first time, the voice of the Christian Missionary was raised against idolatry in one of its most debasing forms—when a dead woman was worshipped, and ceremonies of the most revolting character performed in the presence of an admiring crowd of men and women, with immortal souls, hurrying on to an eternity of woe. Many were the villages visited by our Missionaries in those days; but it pleased the great Head of the church to suspend

our dear brother Fox's usefulness, and eventually to take him to Himself. His place has never been supplied."

The necessity of schools, through which a wholesome influence might be exercised upon the rising generation, soon became apparent. The first school, Anglo-vernacular in its constitution, commenced with two Sudra boys; but the numbers rapidly increased; so that, in two and a half years, forty youths, "most pleasingly clean and neat in their dress and general appearance," presented themselves at the half-yearly examination, and were found to have made satisfactory progress in "sound, useful, and saving knowledge—sound, as based on and saturated with the word of God; useful, as calculated to qualify the native youth to discharge honourably and satisfactorily to their employers the duties of those stations which they may hereafter, in the providence of God, be called to fill; and saving, as made all to point to a crucified Saviour, who can alone deliver any man from the just wrath of God, or the dominion of his own corruptions and lusts;" and such have continued to be, ever since, the principles and characteristics of the school.

It has had to pass through its seasons of trial, as is invariably the case with these institutions in India; its time of greatest success, when the education imparted has availed to the conversion of a pupil, constituting its time of greatest danger. One of these critical periods is adverted to in Mr. Fox's Memoirs.* There our readers will find an interesting account of the conversion of a Sudra youth, Sitapâti, brought to inquiry and conviction through another young native, previously baptized, and who had found a home in Mr. Noble's schoolhouse. A momentary panic was the result. Nearly half the boys in the English school were withdrawn, the eventual loss being fifteen of the most advanced and promising; yet, notwithstanding this avowal of its character as a Missionary school, which would uncompromisingly work to persuade the students to Christianity, the vacancies were soon filled up.

It may now be interesting, by a reference to present statistics, to show how it has progressed—

At the end of 1863, there were on the rolls of the school 294 pupils, divided into thirteen classes. It has pleased God to touch the hearts of several young men in the school.

As many as twelve have been received into the church of Christ by baptism. Two are preparing for holy orders.

The number of pupils has increased during the year by more than one-fourth, the average attendance being a little more than eighty per cent. of the number on the books. The total of 294 is sub-divided into the following castes—

Christians	9	Vaisya	2
Brahmins	102	Mohammedans	48
Komaties	20		
Sudras	113		294

Of this school the Missionaries in their report speak very modestly—

In drawing up a report of the state and progress of this school, there is little that can be said beyond the communication of the statistics annexed in a tabular form. And indeed it would be invidious for those who take an active part in the institution, to say more about its state as a Missionary agency, than that they trust the blessing of God continues to rest upon it, and that He is accomplishing more by its means for his own glory,

than is apparent to the eye of sense. Faith can see farther, and were it not for this we should be often cast down and disheartened, if not induced to give up the work. But the thought that it is his, not our work, draws us forward, and gives us nerve to battle on. Besides, it is the faithful praying ones at home, as much, if not more than the feeble agents abroad, who really sustain the work, and are interested in it; and for their sakes,

* See "Fox's Memoirs," p. 256.

and feeling, also, that we are not merely a few skirmishers, but the front rank, so to speak, of a mighty phalanx, we desire, in the strength of their prayers, to go on humbly but firmly. This happy union renders it, however, neces-

sary that the rest of the army should, to some extent, be kept apprised of the operations carried on at the front, and therefore, though with much diffidence, we venture to describe briefly our position.

A tree, however, is known by its fruits; and this institution is even now yielding forth fruits of such value as to render us hopeful and expectant as to its future. January 31 of last year was a memorable day in the Masulipatam Mission. On that day the Bishop of Madras admitted to holy orders two Telugu natives, Ratnam and Bushanam, Mr. Noble's two first converts. Notices of this encouraging events have been given in the "Recent Intelligence" for May last, and in the "Church Missionary Record" for October.

Since then there has been a further movement amongst the pupils in favour of Christianity. The particulars are contained in the following extracts from letters of Mr. Noble's, dated September 10th—

This morning it has pleased the Lord whom we serve to enable Oragom Sivarrakrishnamma, of our third class, openly, before all the school, to avow himself a Christian. After morning prayer, he arose and professed his faith in Christ, and then, by himself, went out to my house. The scenes of sorrow that accompany an open profession are truly most melting to all who are concerned in them. He is in his nineteenth year, though his poor father and mother, and father-in-law, are all ready to swear he is under sixteen. He has been a most exemplary student, and though we have many most excellent, he has been one of the most earnest, steady, successful Brahmins in the school.

Sept. 16—I wrote a few lines to say that it had pleased the Lord Jesus, of his infinite grace, to bring out from our third class a fine young Brahmin, nineteen years old, to make an open avowal of faith in Christ. He was

summoned before the collector and magistrate, and, after openly avowing his purpose, then, as he was leaving the office, and stepping into my bandy, he was seized by his family and friends; but the magistrate, hurrying from his seat, ran in among them, and succeeded most kindly and energetically in extricating him. Since then the police have been protecting him, as we received secret notice that they intended to carry him off. I feel we cannot be too thankful to the magistrate and police for their energetic and prompt measures to prevent further violence. The following day another young Brahmin, in his twentieth year, who has read with us two years, and who had long been very favourably disposed, came forward to embrace Christianity. There is great excitement in the town, and many of our dear boys have been withdrawn. Of these not a few will never come back.

Besides the Anglo-vernacular school, a boys' vernacular school was established in 1849, and we find in the report the following account of it—

Our vernacular school for boys was established in 1849. It was then partly a day and partly a boarding institution. In connexion with it there was an industrial branch, in which different trades were taught. This school ceased to exist in January 1863. During the fourteen years of this school's existence, God has graciously prepared fourteen of our pupils for Mission work, namely, two assistant catechists, and twelve schoolmasters, all of whom, with one exception, are usefully employed in various localities.

We desire to take this opportunity of explaining that we are indebted to the exertions of the late Miss Barber, of Brighton, and to her Coral Fund; for it was principally by means of her aid that we were enabled to establish and keep up our boarding school for so many years. Her encouraging letters, and still more

encouraging pecuniary help, deserve, we think, some public recognition from the Church Missionary Society. The vernacular branch of the Telugu Mission was deeply indebted to Miss Barber, and many native agents have been trained through her instrumentality. An exception was a young man sent out by our boarding establishment, who died in Sept. 1863 of dropsy. He was associated with the Rev. T. Y. Darling, who refers to him in his report in these words—"Our godly schoolmaster, at Ragapuram, was removed from us by death in September last, leaving a testimony behind him that he feared God. I praise God for having given him to this work for a time." The poor man was dangerously ill, and had to be carried into Bunder from Ragapuram. He lingered about a week, and, after much suffering, died in peace. Some notices of

him appear in the "Church Missionary Record" for 1863. Mr. Sharkey writes—"Vinayakulu lived but a week after his arrival here. He died of water in the chest. Not a doubt crossed his mind, and he died strong in faith, rejoicing in hope. 'Jesus and his righteousness'—this was his answer, when I asked him to tell me the foundation of all his hopes. 'Rags, rags, torn, dirty rags,' was how he described his own righteousness. His father said, 'God has shut you up in a wilderness (rather, jungle).' 'Yes,' was the ready reply; 'but He has made a highway for me in it.'" Vinayakulu was educated in our boys' boarding-school, and was appointed to Ragapuram. He leaves a young widow and babe. Mr. Darling, in a note to Mr. Sharkey, writes—"I received with great grief the sad intelligence of poor Vinayakulu's death. It is a blessed thing for him to have finished his course so peacefully; but there are many to mourn his loss, and miss his humble usefulness. Associated as I have been with him in the work at Ragapuram, it is not surprising that I feel very greatly his removal, and our poor people are quite brokenhearted. But we know who has done it, and that it is a gracious God who is dealing with us. He does all things well, and his holy will be done. I pray and wait now for some one to be raised up in the place of the good man who has joined the church triumphant."

Instead of the boarding-school, a superior vernacular school has been established by the Church Missionary Society. The number of pupils that attended it at the close of 1863 was ninety-nine, including all our former boarders, of whom twenty-four are Christians, five caste boys, and the rest Pariahs.

In connexion with this school, we desire to record, with feelings of deep gratitude, the

cordial interest taken in it by a Christian gentleman, Captain Faulkner, of the 42nd Madras Native Infantry. In December 1863, this gentleman was requested to attend a private examination of the school. On his return home, he wrote a kind note to Mr. Sharkey, offering of his own accord to do all in his power to enlist the sympathies of some of the residents in behalf of the poor children who attend the school. His offer was, of course, at once accepted, and he immediately circulated an appeal, which met with a liberal and altogether unexpected response. Nearly 500 rupees were collected, besides a monthly subscription of more than forty rupees. The object of this fund is to clothe the poorer lads, some of whom have not even a rag to cover their bodies; to clothe and feed a number of orphan children, rendered homeless by the closing of our boarding establishment; to enable most of the pupils to pay their tuition fee, and for their books; and to liquidate a large debt which the boarding school, when closed, had to meet. The greater part of this debt was paid by the proceeds of the sale of the roof of the cottage in which the industrial school had for so many years been conducted. But there were still Rs.259.12.11 unpaid, which Captain Faulkner's noble, disinterested Christian efforts enabled us at once to discharge. God has graciously delivered us from many fears, and signally helped us in a work which, from the beginning, had many difficulties to contend against. It is pleasing to contemplate, and must be gratifying to the Church Missionary Society's Committee, to know that the vernacular education of this Mission, such as it is, is indebted mainly to the private liberality of Christian friends in this country and in England.

One other educational institution remains to be noticed—the Girls' boarding school. The first movement in this direction was made by the late Mrs. Fox. She gathered together around her a few native girls, and the small beginning gradually acquired form and stability. "Some of the destitute girls brought their brothers with them," and the necessity of a separate institution becoming apparent, the Anglo-vernacular school rose out of that conviction. The report remarks—

In behalf of this work considerable interest was created in England by our brother Fox. That interest has never ceased, and we feel sure that the Church Missionary Society will not have us conceal the fact that the existence, the maintenance, efficiency, and happy results of our boarding establishments,

are due to the cordial, persevering, prayerful efforts of private friends in England, whose labour of love is known only to One, who will in due time acknowledge even a cup of cold water given in his name, to the least of his chosen ones.

The present state of the girls' boarding school is healthful and encouraging—

It was established in June 1847. We began with six girls. At the close of 1863 there were fifty-eight pupils. Four of the girls were

married during the year, two of them to village schoolmasters, one to an English writer, and the fourth to a Christian labourer. Three

of the girls went up for the Government examination, and two of them succeeded in obtaining schoolmistresses certificates.

Notwithstanding the marriages in the school, of which there have been four this year, the number of girls continues about the same, for many young ones have joined. There are now in the school fifty-eight girls, and of these, thirty-one are Christians.

The value of this excellent establishment can hardly be understood by those who have not visited India, and witnessed the degraded and miserable condition of the female population of the lower classes, whose whole lives are spent in idleness and utter ignorance.

The beneficial effects of education and industry are fully manifested in the cheerful, happy, and contented countenances of all the girls, which must, I think, strike every one forcibly. The children's hours are fully occupied, for when not engaged with their studies, they work for the support of the school, either in plain work supplied them by the residents, or in crotchet work, some specimens of which I have frequently sent to England, where they have been much admired. They have also their hours of recreation, when it is quite a pleasure to hear their merry voices.

Excluding from our present consideration the Koi Mission northward on the Godavery, we find in the Telugu country three points occupied by our Missionaries—Masulipatam, Bezwara, and Ellore. At these centres the work divides itself into two distinct branches, the pastoral and the evangelistic. The first of these is limited, yet important; the latter vast, and almost overwhelming. We shall be compelled, for the present, to confine our notices to the first of these, the pastoral branch, else this paper would become prolix. The evangelistic branch, as altogether distinct, may be dealt with separately.

The congregation at Masulipatam consists of 147 baptized Christians, of whom 59 are communicants. They meet three times a week for divine worship, and have a monthly administration of the holy communion. In connexion with the congregation there is a Sunday school, in attendance ranging from 88 to 120, of whom 60 to 70 are adults. Through the kind liberality of friends, rewards have been distributed to the most regular and attentive. In reference to this school, the Missionaries observe—

Though there is nothing striking about the Sunday school, yet it is perhaps not the least important branch of the Mission. In catechetical and familiar conversation the Gospel is regularly set before many, who, from want of training, are unable to follow the preacher's discourse. It is the best opportunity for instructing the women, and for making the young systematically acquainted with Scripture history. In one class the "Pilgrim's Pro-

gress," in Telugu, is read and explained to Christian servants; but, as even Paul might plant and Apollos water in vain, we beg all who see this statement earnestly to pray that the Holy Spirit may be abundantly given, both to teachers and scholars. The school was first opened in 1850. In January 1852 the number on the list was ten, and the average attendance eight.

There is a class for heathen servants, open to the servants of any of the residents. It is also satisfactory to find that church funds for various purposes are afloat, and that this congregation, from its infancy, is instructed in the duty of contributing to the maintenance of its own religious privileges.

The Masulipatam Native-Christian Widows' and Orphans' Fund amounted, at the end of 1863, to Rupees 169 . 8 . 0 (16*l*. 19*s*.), mainly contributed by the native Christians. Measures are being adopted to render this fund available for all the stations of the Church Missionary Society in the Telugu country. It was started in 1861. The increase for 1863 is Rupees 49 . 8 . 0 (4*l*. 19*s*.). One widow will have a claim on it of three rupees per month, from March next. Any donation to this fund would be most acceptable.

The Masulipatam Native-Christian Poor Fund was established in 1849. There is at

present only one monthly subscriber: the rest is made up from the native offertory; and the money is devoted to the relief of poor native Christians. Two old women and one blind man are regularly supported by it. It is also liable for the funeral expenses of the poor and for the sacramental wine. At the close of 1863 the fund contained Rs. 58.2.9 (5*l*. 16*s*. 4*d*.), Rs. 8.13.3 less than at the end of 1862.

The Masulipatam Native-Pastors' Fund was commenced in July 1862, and is entirely sustained by the contributions of the native Christians. The amount contributed up to

September 1863, by Mrs. Sharkey's school-girls, was Rs. 61.2.4 (6*l.* 2*s.* 3*d.*). During the same time the Christian young men, who meet weekly at Di Búshanam Garu's house, have contributed about 17 rupees; and the rice, &c., of the poorer Christian families has realized Rs. 13.13.

On September 30th the sum of Rs. 87.15.2 was remitted to the Acting Secretary, with

the request that an account might be opened with the Society for the fund. At the close of 1863 the total amount was Rs. 92.9.10 (9*l.* 5*s.* 2*d.*). But we hope that two natives may be ordained early in the new year, and the whole of the present fund would only meet their salaries, &c., for little more than one month. The need of contributions to it is at once apparent.

So far, then, as to the machinery in connexion with the Christian flock. It reminds us, in its organization, of a well-ordered parish at home—church services, Sunday and daily schools, Scripture classes, and contributions for religious purposes. But these, after all, are only means to a great end, and that end the winning of immortal souls to Christ. The conversion of the careless and uninfluenced, the growth of believers, the edification of the whole body, its increasing fitness for the work which the Lord expects from every visible church, that in its own sphere it prove to be as a central light to illuminate the darkness around,—these are results which every right-minded minister, whether at home or on the Mission field, desires to see realized. And we can thoroughly sympathize with our Missionaries when, passing on from the mere details of arrangements, they proceed to consider the spiritual state of the Christian flock.

The dry bones which Ezekiel saw in the midst of the valley are an apt illustration of the state of our little church. How much money have you spent? how many people have you converted? are questions not unfrequently asked by people who do not know the desperate wickedness of the human heart, and the superhuman agency required to convert it to God. Such people take more interest in our educational establishments than in our congregations. An elegantly-written theme, the solution of a difficult mathematical problem, superior needlework, or sweet singing, at once elicit the admiration and satisfaction of such people. In writing of the spiritual character of our congregation, we cannot, of course, hope to convince such people that the value of a single soul, rescued from Satan's bondage, exceeds that of all the money hitherto spent upon the Mission. But God's own people will be prepared to receive and sympathize in the statement we are about

to make in regard to our congregation, and we need hardly labour to assure ourselves of their prayerful interest in our work. We alluded to the dry bones seen by Ezekiel. Our people were once as near the kingdom of heaven as these bones were to life. But, like those bones, they heard the word of God; and first the sinews, then the flesh, and, lastly, the skin, enclosed the bones, and gave them form. But there was no breath in them. Such are some of our Christians: there is their open profession of faith and repentance; their baptism; their general attendance on the means of grace, and their ability to understand, admire, and assent to the truths of Christianity; but there seems to be no breath in them. There are others, again, in whom, blessed be God, this breath is in whom, as far as we are able to judge, the root of the matter is; and such are a true comfort, and no small encouragement to us, in our great and difficult, but good work.

Having concluded our notice of Masulipatam, we pass on to Bezvara, a large town, with a population of nearly 20,000, lying in a north-west direction from Masulipatam. As many as 300, if not more, Mohammedan families reside in it, most of whom are retired military officers and soldiers. Here, and at Ragapuram, in its vicinity, there is a total of 149 baptized Christians, divided into two congregations, reminding us of the Israelites, when they were like "two little flocks of kids, but the Syrians filled the country." The Bezvara congregation is already provided with the various appliances which are in operation at Masulipatam—an Anglo-vernacular school, a vernacular day school for boys, a girls' boarding-school, Sunday school, church fund, &c., while at Ragapuram we trace the commencement of like formations.

Ellore, with a population of 20,000, lies northward from Masulipatam, distant about thirty-nine miles. The congregation here is very infantile, the number of baptized

persons being twenty-six. But there are encouraging circumstances which lead us to hope that "the little one shall become a thousand, and the small one a strong nation;" and amongst them this important one, that our Missionary, the Rev. F. W. Alexander, has associated with him in his work several native agents, who afford him much satisfaction and ready aid.

It is very encouraging to see our native brethren at our side. When I joined the Mission there was not a single native agent of any sort in our part of the Telugu country, and now there are six agents in the Ellore district, and many more in the other stations.

Such, then, are the points of occupation in the Telugu country, some more, others less advanced. At Masulipatam, there are four European Missionaries; at Bezvara, two; at Ellore, one. From these posts, and with such forces, we must go forth to subdue the land. Let it be done in the spirit of Jonathan—"It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few."

IBRAHIM SAHIB.

VISIBLE churches are collective bodies of men who make a profession of scriptural Christianity. Like the tares and the wheat growing together to the harvest, they are mixed bodies, their members being neither all spiritual men nor all mere professors. There are some who have received the truth in the love of it, and there are others concerning whose state there is more or less uncertainty; but of the latter, none are removed beyond the hope of improvement. Visible churches and congregations, as things are now, cannot be ordered on any other principle; and any attempt to form a communion, which shall consist exclusively of believers, must prove a failure.

The spiritual persons are the nucleus of the church, to which, it is hoped, by the action of the word faithfully preached, the undecided elements around, in a greater or less measure, will attach themselves, so as to increase its magnitude and brightness. They are the heart of the church; the centre of its vitality; the joy and comfort of the pastors. Every individual amongst them is invested with a special interest, and regarded with an earnest affection; and this the more in heathen lands, where Christianity as yet is but as a feeble light kindled amidst surrounding darkness. These men, in forsaking all for Christ, have, almost without an exception, passed through great tribulation, and this invests them with still deeper interest. One exemplification of this has been forwarded to us by the Masulipatam Missionaries. The history of this man shows how gradual oftentimes is the transit of the soul from darkness unto light, and how severe are the trials of first converts. It has always been so. In every nation they have had to pass through a fiery ordeal, heated to a greater or less degree of intensity. But it is one that is overruled for good. That amongst the first converts there should be a large proportion of genuine and spiritual men is of primary importance. They lie at the foundation: what if, when the superstructure has made some progress, they should all prove unreliable, and give way? But this initiative trial is a testing process, and the profession which is hypocritical and deceptive is, to a great extent, detected, and sifted out: "when tribulation or persecution ariseth because of the word, immediately they are offended." The Telugu Missionaries write—

For some months a Mohammedan, a convert to Christianity, attached himself to our congregation. His history, with which our Missionaries are, to some extent, connected, is full of interest, and may be of use to our fellow-labourers in other fields, situated in similar circumstances. It is this—

Ibrahim Sahib Talib-ul-din is a native commissioned-officer of Her Majesty's 11th Madras Native Infantry. According to his own account of himself, he was at one time a most bigoted Mussulman, and regarded Christians and their cause with the utmost contempt and hatred. One day the thought occurred

to him that the best weapon against Christianity was the Bible itself. With this view he obtained of the Rev. W. Dawson, a London Missionary, a copy of the Hindustanee Bible, and set about reading it daily, until he actually finished the entire volume. But the Bible was not the only book he studied: some of Dr. Pfander's works attracted his attention, and he read them also. There was also another link in the chain of events that prepared his mind for the reception of the truths which he wished to refute. An intelligent, but careless young officer in his regiment, who was indifferent to his own spiritual welfare, endeavoured, in his official intercourse with Ibrahim Sahib, to impress the latter with views depreciatory of the Bible and Christianity. Soon after, sickness compelled this young man to proceed to Europe, where his soul experienced a change, which made him bitterly regret the part he had taken to keep his fellow-Mohammedan soldier from the faith. On his return, however, to his regiment, one of the first duties he discharged was to retract, in Ibrahim Sahib's presence, the anti-Christian statements which he had before made. Many and long were the discussions which this young officer had with Ibrahim Sahib; and so powerful were his appeals to his conscience, that Ibrahim Sahib often felt unable to return any satisfactory replies to the questions put to him. Ibrahim Sahib ascribes his first impressions of the truth of Christianity to this young officer. Time rolled on. His regiment was removed from station to station, and at last it was ordered off to Burmah on foreign service.

The Bible was Ibrahim's constant companion, and he read it, not only for himself, but also to his wife, to whom he explained the truths of Christianity. A great change was working in him. He was no longer an enemy to the Christians, and he even esteemed the Bible the best book he had ever read. The time for embarking had arrived. He communicated his views on Christianity, and his resolution to receive baptism after his arrival in Burmah, to his wife, who was prepared for the announcement, and was not therefore disposed to oppose it. He left India, and his wife went to live with her father, a pensioned subadar, residing at Ellore, near Masulipatam.

Ibrahim Sahib was not without Christian instruction in Burmah. This time it was not an officer that was appointed of God to teach him; his spiritual guide was a lady, the wife of one of the senior officers of his regiment. She was a devout and humble follower of the Lord Jesus. Her words of encouragement, of instruction, of reproof, and Christian love,

often expressed in notes written in Hindustanee by herself, were a great means of grace to Ibrahim Sahib, whose boldness for Christ was gradually manifesting itself. At last, not, however, without much mental conflict, some sinful hesitation, and many painful trials, he offered himself for baptism to the Baptist Missionaries in Burmah. The baptism over, Ibrahim Sahib was called to endure even personal violence at the hands of his former co-religionists.

It is a satisfactory sign when a convert, in speaking of his baptism, attaches to each of the parts of that ordinance its proper value, in accordance with the teaching of both Scripture and history. Ibrahim Sahib was a remarkable instance of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The human instrumentality which was so blessed to him he found in his own regiment. Once possessed of the one thing needful, he cared little about the outward mode of baptism. In all his intercourse with our Missionaries, his mind invariably dwelt on the thing signified by baptism, and he never once expressed a desire to study the unhappy differences of Christians on this subject.

The intelligence of his baptism soon reached Ellore: he communicated it himself. It was received with apparent satisfaction, and, strange to say, instead of expressions of resentment, and threats of expulsion, his friends forwarded to him, in more than one letter, words of sympathy and kindness, advice and welcome. There was, however, one individual—the Kázi—who was not disposed to be quiet. Paid by our Government for watching over the religious interests of the Mohammedan population at Ellore, and filled with the characteristic bigotry of his countrymen, he sought, in various ways, to induce Ibrahim Sahib's wife to decline the pecuniary support she was receiving from her husband, and to remarry. Her father was threatened with expulsion from caste if he protected his daughter, placards of the most insulting character were pasted on the walls and doors of his dwelling.

After an absence of three years, Ibrahim's regiment returned to India, and, without loss of time, he repaired to Ellore. At first he was allowed frequent and long interviews with his wife. She more than once expressed her willingness to join him, but she was afraid of her people. Ibrahim Sahib endeavoured to conciliate his wife's parents; but the Kázi's influence was all-powerful, and they could not safely restore their daughter to her husband. Ibrahim's difficulties began to thicken, and, finally, he was ordered not to approach the house in which his wife lived, or to have any

intercourse with her. Once more the wife was privately counselled by the Kāzi to bring an action against her husband—to charge him (falsely of course) before witnesses, whom he (the Kāzi) would duly instruct, with having forcibly entered her father's dwelling-house, and threatened her life with a drawn sword. But the wife remained true to the interests of her husband, and at once rejected the diabolical proposition. She was now narrowly watched, and even her relatives went so far as to hint that adultery, under her circumstances, was no crime. She steadily resisted the temptation planned for her fall, and her husband's disgrace, and continued to meet her husband secretly, in the presence of a mutual trustworthy friend, and communicated to him all the difficulties that surrounded her, and the utter hopelessness of her case. The trial was indeed a sore one to the husband. Twice he visited Masulipatam, and sought the advice and aid of the Missionaries there. The case was an important one, in which we felt deeply interested. A similar case had been tried in a distant Zillah court, and the wife was delivered to her husband. The advantages of a similar decision in our district also were great. There were also converts whose wives were prevented, by parents and friends, from joining their husbands. We felt that we owed it as a duty to the Telugu church, to lend all our aid to Ibrahim Sahib, for the recovery of his wife, and we were much assisted in our proceedings by the case alluded to above.

In 1862 a Hindu in Cuttack embraced Christianity. Influenced by his brother, the convert's wife refused to live with her husband, who applied to the magistrate for protection. The magistrate referred the case to his deputy, a native, who decreed that the convert was "at liberty to take possession of his property, but, as the wife was unwilling, he could not compel her to live with her husband, and that, in regard to his property and the guardianship of his children, the police should be directed to see that the petitioner was not opposed in the exercise of his lawful rights." The convert was not, of course, satisfied with this strange decision. He appealed to the magistrate, who referred him to the Civil Court. The Civil judge reversed the decision of the deputy magistrate; admitted that the father was still the proper guardian of the children, of whom there were five, of ages varying from three to eleven years, and who were, therefore, minors; recognised the principle that the husband was justly entitled to his wife's society, be her religion what it may, provided only that they were married according to the religion they both professed at the time of the celebration of the

ceremony, and that the husband had not forfeited his right by cruelty or adultery; and decreed that the wife and children be made over to the convert. The judge, however, feeling that he had no certain law to guide him in such cases, referred his decision to the High Court of Bengal for its opinion. The High Court declined to give any opinion on the question of the magistrate's jurisdiction in the case submitted by the judge of Cuttack, and declared its incompetency to issue any general rules for the future guidance of judges in similar cases. Upon this the Civil judge of Cuttack ordered his judgment to be carried into effect. Such was the happy termination of the case at Cuttack, which was no small help to us in advising Ibrahim Sahib what to do. In his case we were told by our legal adviser that the Mohammedan law legalizes the marriage of a Mussulman with a Christian; that, according to Macpherson's "Treatise on the Civil Procedure," page 26, "a claim to the personal custody of a woman, on the ground that she is the wife of the complainant, is cognizable by the Civil Court." That the same author says, in another place (page 140), that a suit instituted by a husband against his wife, who refuses to cohabit with him, may be laid in the very court in whose jurisdiction the refusal takes place; that a suit for the recovery of a wife is one for specific performance; that all the Civil Courts, including the District Munsiff's Court, are empowered by the new Civil Procedure Court (Act viii. of 1859) to entertain suits for specific performance (192); and that if the wife, of her own accord, refuse to join her husband, the husband may use all means, short of violence, to take her, or to insist upon her rejoining him. Although the Civil judge at Cuttack ruled that a magistrate had no jurisdiction in matters of this kind, we were advised to apply to the magistrate of Coconada before appearing in a Civil Court. Ibrahim Sahib accordingly petitioned that magistrate to order his wife's parents to restore her to him. The magistrate summoned the parties before him, and personally examined the petitioner's wife, who, after a long conversation with her husband, deliberately chose to remain under her father's protection. The magistrate suffered her to do so, remarking that the petitioner, if he still wished to prosecute the case, should bring an action into the Civil Court. This was a sore trial to Ibrahim Sahib, but he knew full well the various influences which were brought to bear on his wife by her relatives; how they were constantly by her side, the promises they held out, the threats they employed, and how narrowly they watched every avenue of access

to her. Even before the magistrate certain expressions dropped from her lips, which left no doubt upon Ibrahim Sahib's mind as to her intentions; and if she refused to join her husband, she only yielded to a pressing necessity. The tears of an aged father, the sorrow of her mother, the cries of her sister, the persuasion of her friends, and the threats of the Kâzi, were more than she could well endure; and it was evident, from her subsequent conduct, that she was only waiting for a suitable opportunity to join her husband, without danger to herself or injury to her parents, whom she dearly loved. The husband had now no alternative but to institute a suit in the Munsiff's Court at Ellore. Thither he proceeded, accompanied by one of our Missionaries, to advise him in the prosecution of his suit. After some delay, and some reluctance on the part of one native pleader to conduct the case, a complaint was drawn up and filed in the Munsiff's Court at Ellore.

Every thing was progressing when Ibrahim received a secret message from his wife. She intimated her wish to join him at once; that this could only be effected during the night; and that she would be ready at a certain spot to accompany him home. The time and place having been arranged, Ibrahim Sahib was true to his appointment. But her escape that night could not be effected; and it was deferred to another night, but with no better success. At last a third message arrived, and this time more than ordinary preparation was made by us to escort the wife in safety to her husband's temporary abode. But Ibrahim Sahib's courage failed him. He returned without his wife, declaring, that as she had not made her appearance at the appointed time, he would not go again. The night was dark and cloudy, the rain was falling fast, the clayey ground was dangerous to tread on, a few people were still walking in the street, and Ibrahim Sahib was frequently accosted by strange voices. He positively refused to go back to the appointed place for his wife.

We were much disconcerted; but, ere long, a message was brought that the wife was out, seeking her husband. We immediately ran out, but it was too late. The woman was missed by her friends, and lights were seen in every direction. The women of the house were conducting a strict search. We, however, succeeded in getting to the wife, whose hand, at our prompting, was immediately seized by her husband, and she slowly walked side by side with him. But this was not to last long. Some half a dozen women, with shrill cries, made a dash at her, seized her left hand, and pulled with all their might in an opposite direction to that taken by her husband. The

noise and excitement increased, and the wife clearly saw that she could not, at that time, accompany her husband. She asked him to allow her to return home, and he did so. We returned to our tent much mortified and distressed. Ibrahim Sahib now blamed himself that he had not waited for his wife, as he might then have escaped with her before she was missed. The next day Ibrahim Sahib received, to his great surprise and joy, a message from his father-in-law to come and escort his wife home. The night's proceedings proved, beyond contradiction, that the daughter preferred her husband's home to that of her father's, and the latter was apprehensive lest this fact should be employed by us as a ground for a fresh complaint against him, that he was detaining his daughter against her will. No time was to be lost now. A conveyance was procured, and Ibrahim Sahib went himself with it for his wife. No more trouble was given. The wife, all her property, and her child, were made over to the husband. We instantly made arrangements for having the party conveyed to Rajahmundry, and one of us accompanied them. Every attention was shown to us by Captain Taylor, a Christian gentleman of that place. We then proceeded to the coast, and there secured for the party a native vessel, through the kind aid of Mr. Dennison, a gentleman connected with the Upper Godavery. Ibrahim Sahib and his wife reached their destination in safety; and we have since heard that they are living together in peace and happiness. To God be all the glory!

With reference to similar cases to that of Ibrahim Sahib, it is clear that there is no well-defined law to guide our Indian judges in the formation of their judgment. There are, indeed, certain broad principles which cannot be forgotten in arriving at a correct view concerning cases in which the happiness of a convert to Christianity is involved. But sometimes even principles are lost sight of by judges, and the law of God made to yield to the pleasure—the whims of man. Who has not heard of Hemnath Bose? Sir M. Wells ordered the lad to be given up to his father, and yet Sir W. Burton, in 1846, and Sir Edward Gambier, in 1847, allowed the converts, one of whom was a minor, and the other a girl only twelve years old, to return to the Mission house. Sir Lawrence Peel, in 1856, decreed "that a youth under sixteen might, if he chose, return to the Mission house. (See "Church Missionary Intelligencer" October 1863). "Cease ye from man, whose life is in his nostrils, for wherein is he to be accounted of?" "It is better to trust in the Lord than to put confidence in man."

METLAHKATLAH, BRITISH COLUMBIA.

"BEFORE 1857 no Protestant Missionary had ever traversed the wilds of British Columbia, nor had attempts been made to instruct the Indians;" and yet they consisted, not of a few wanderers dispersed over an immense extent of territory, but of many thousands; so that it might have been supposed that their numbers alone would have secured some small measure of attention, during the long term of English sovereignty over Vancouver's Island and the adjoining mainland, known in the records of the Hudson's Bay-Company as New Caledonia. They are divided into two classes, the coast or fishing Indians, and the inland tribes. Involved in all the misery of heathenism, exposed to the ills inseparable from human life, and yet "without hope and without God in the world," they claimed, and still do claim, from those who are living in the enjoyment of the full light and privileges of Christianity, the deepest commiseration. They have to pass through the same sad scenes of domestic sorrow and bereavement which occur in Christian lands. Sickness comes, and native customs aggravate the sufferings of the patient. The native rattle is whirled about his head; nay, more; "incisions are made where pain is felt, or fire applied by means of burning tinder, made of dried wild flax." At length death supervenes, and then, as the remains are borne to the grave, there is the bitter wailing of those who sorrow without hope. At home we find, that when the winter of affliction comes, we need all the strength which Christianity can impart to support us, and that we have to borrow by faith from the bright promise of the future, to lighten the sombreness of the present. But to the heathen mind the future is a dark uncertainty, from which he shrinks. In whatever direction he looks, all is obscured. The past is no more: it has perished from his grasp; the present is clouded with the gloomy mists of sorrow; and the future is as the dark black night. There is a mystery in his existence, and he cannot understand it. If he asks, Whence these sorrows? why this death? no voice of revelation breaks the silence. Groping after God, and unable to find Him, he regards Him as a sublime abstraction, who has committed the government of the world to demi-gods and sub-creations. These are supposed to be of every possible hue, malignant and benign: they fill the air, the earth, the water. Amidst this chaos, the evil spirits are the most regarded, because from them the Indian fears injury, and to such the chief offerings are made. These malignant spirits seem to him to exist on every hand, and he is in constant fear of them. The animal tribes typify them, and thus birds and beasts are to him full of omens: "he hears them talk in the tempests, he sees them in dark clouds, they beset him in every possible angry sound which the jarring elements can make, and they crawl in the very insects of curious shape that creep out of the earth." Where is he to find protection from the terrorism by which he is surrounded? He yields himself to the influence of the medicine-man, and becomes entangled in a subtle system of pretended sorcery and divination. The medicine-man, in the opinion of his tribe, excels in the knowledge of, and power of influencing, the spirit-world. His great object is to sustain this reputation, and he has recourse to a system of subtle tricks and concealments. He withdraws into the woods, and there secretes himself that he may hold converse with the supernatural. He comes forth in a religious frenzy, and, like the waters of a lake when yielding to the influence of a strong wind, the tribe becomes excited, and is moved by him to acts of cruelty, which, in more quiet moments, would be regarded with aversion and disgust.

Moulded under such influences, we cannot wonder at the dark traits of the Indian character, and the opposition which Christian Missionaries, on first coming amongst this people, are sure to encounter from the native priesthood.

We shall now proceed to state the circumstances in which originated the first Missionary effort on behalf of the long-neglected tribes of British Columbia.

In the spring of 1856 the Editorial Secretary of the Society attended as deputation the Anniversary Meeting of the Tunbridge-Wells Church Missionary Association. There he met Captain Prevost, R.N., who had just returned from Vancouver's Island, and who, witnessing the degraded condition of the Indians, felt solicitous that a Mission should be commenced amongst them. So we continually find it to be. The heart of some Christian man is moved to compassionate a portion of our race, lying in the degradation of heathenism. This is of the Lord. It is the Saviour on his throne who is moved with compassion towards the multitudes, because they are scattered abroad as sheep having no shepherd; and acting on the hearts of those who live near to Him, and are in sympathy with Him, He prompts them to make an effort for the extension of his Gospel, and the salvation of immortal souls. It was thus that Samuel Marsden was the instrument of commencing the New-Zealand Mission.

Captain Prevost, availing himself of the opportunity, entered into conversation with the Editorial Secretary on the subject of the Vancouver-Island Indians, and earnestly inquired whether some effort could not be made on their behalf. He was invited to draw up an article on the subject. This he did, and it was published in the "Church Missionary Intelligencer" for July 1856.

This brief notice produced its results. In the list of contributions published in the "Church Missionary Record" for March 1857 appears the following item—"Two friends, for 'Vancouver's Island,' 500*l*. Captain Prevost's notice of Vancouver's Island, and the aboriginal tribes there and on the mainland, drew forth that contribution.

Just about this time Captain Prevost was appointed to the Pacific station, in command of H.M.S. "Satellite;" and, with the sanction of the first Lord of the Admiralty, offered a free passage, and every assistance in his power, to any Missionary whom the Committee might be willing to send with him. Mr. Duncan was at the time one of the Society's students in the Highbury Training College. It was judged that he was one to whom might be entrusted the responsibilities connected with this new sphere of action, and it was proposed to him that he should go forth. The time was short: only ten days remained before the sailing of the "Satellite;" but he was ready, and, trusting in Him who has said, "Lo, I am with you alway," he went forth, the first Missionary to the Indians of the British territories on the Pacific.

As might be expected on entering so rude a field, he has had much to endure in the way of difficulty and danger. He first performed divine service on October 11, 1857, and on the 13th opened his school with five half-breed boys. His proceedings were carefully observed, the chiefs and others coming to visit his school, and, when he and his pupils knelt in prayer, regarding them with serious looks, and expressing their approval by the invariable "Ahm, Ahm." But still, however, without any diminution, the old heathen scenes of murder continued to be perpetrated. With the new year he commenced his labours amongst the Indians without the Fort, and, in the hope of winning their confidence and esteem, decided on visiting them from house to house. "I confess," he says, "that cluster after cluster of these half-naked and painted savages was, to my unaccustomed eyes, very alarming; but the reception I met with was truly wonderful and encouraging. Some would not be content until I took the chief place at the fire. My inquiries after the sick were always followed by anxious glances and deep sighs; a kind of solemn awe would spread itself at once."

After two years his work began to tell. He was enabled to address them in their own tongue, and his school was filled with children and adults; and now opposition commenced. The medicine-men resolved that the school should be closed while their rites lasted. They tried to intimidate the Missionary, but in vain. "The Lord," says

Mr. Duncan, "enabled me to stand calm, and without the slightest fear to address them in their own tongue with far more fluency than I could have imagined possible." In vain the head chief, who was the leader of the medicine-men, raised his voice, stamped on the floor, and stormed furiously: he did not succeed. In these struggles the Missionary's life was imperilled, a ferocious savage, called Legaie, attempting to kill him. The people around watched to see whether he would be intimidated, and shrink from the work. He became more bold. "I have been," he observes, "for some time desiring to speak to the cannibal chief. To-day the opportunity was afforded me, and I had some talk with him. This man heads the most degrading superstition this people have got; but he is a young man, and has a noble look. It will be a hard struggle if he ever sets himself to escape from the meshes of that horrid custom which he has taken upon himself to perpetuate; but I hope and pray God may give him light and strength for the conflict, and bring him, clothed and in his right mind, to the feet of Jesus. He met my proposals very kindly, and promised to come under my instruction when he returned from a journey on which he is now going."

And now came the first expression, on the part of a native, of faith in Jesus as a Saviour. It was the case of a young man dying of consumption. Beside him sat one of Mr. Duncan's pupils, a young woman, very intelligent, and able to read portions of the Bible. She interpreted, with tears in her eyes, entreating the dying man to call on God. Then the Missionary knelt down: all was hushed, and he prayed that mercy might be vouchsafed, for the sake of Jesus. The sufferer knew of Jesus: he had learned the leading truths of the Gospel, nor, during his long illness, would he ever permit the medicine-men to approach him with their rites. He died assuring the people of his safety.

The first baptisms took place on July 26, 1861, when fourteen men and five women openly professed Christ before their countrymen. This drew out more strongly the spirit of persecution, and the converts were severely tried and tempted.

It was now decided to form a Christian college at a place called Metlahkatlah, the old home of these Tsimshian Indians, which they had left to live near Fort Simpson, that they might have trading facilities. Such a step was rendered necessary, not only from the anxiety of the Christians to escape from the sights and thralldom of heathenism, but from the rush of miners in search of gold, many of whom made Fort Simpson their winter-quarters, bringing with them serious evils. The old villages are not too distant: they are situated about fifteen miles from Fort Simpson, in a lovely channel, always smooth, and abounding with salmon and shell-fish, with plenty of beach room, and plots of ground suitable for gardens.

Here they were visited by the Bishop of Columbia in April 1863. The little band of fifty who had first moved to Metlahkatlah had increased to 600 from different tribes, and a village had been formed, consisting of well-built cottages, in which, under the influence of Christianity, men dwelt side by side as neighbours who had been in mortal feud all their lives. The bishop, in the fifth report of Missionary proceedings within his diocese, thus describes the work which was prepared for him at the Church Missionary station—

It was my office to examine a number of these Indians for baptism. I was several days engaged in the work. One day I was engaged from eight in the morning till one o'clock the next morning. It was the last day I had, and they pressed on continually to be examined. Night and darkness came. The Indians usually go to bed with the sun, but now they turned night into day, in order that they might be "fixed in God's ways," they

said. "Any more Indians?" I kept saying, as eight o'clock, nine o'clock, ten o'clock, twelve o'clock, and one o'clock came: and there were always more Indians wishing to be "fixed" on God's side. I shall never forget the scene. The little oil lamp was not enough to dispel the gloom or darkness of the room, but its light was sufficient to cast a reflection on the countenance of each Indian as he or she sat before me. The Indian coun-

tenance is usually inexpressive of emotion ; but now, when they spoke of prayer and trust in God, there was the uplifted eye, and evident fervour ; and when they spoke of their sins, there was a downcast look, the flush

came and went on their cheeks, and the big tear frequently coursed from their manly eyes. Their whole hearts seemed to speak out in their countenances.

The bishop introduces the answers made by the candidates on examination, and some notices of the most remarkable amongst them. In the group we find the name Legaic, the chief who had attempted Mr. Duncan's life, notorious as having been a most savage and desperate man, stained with every crime. In his answers he thus expressed himself—"I want to take hold on God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I pray to God to wipe out my sins. I am anxious to walk in God's ways all my life. If I turn back it will be more bitter than before."

This man, the principal chief, has made greater sacrifices than any other. He has left his tribe and all his greatness. Although largely bribed to return, he has stood fast. Once ferocious in his temper, he now bears patiently the ridicule of his friends, and returns kindness.

Another, Neesh Lakah Noosh, called the Lime chief, a fine old man, blind of an eye, when asked if he wished to become a Christian, replied—

For that object I came here with my people. I have put away all lying ways, which I had long followed. I have trusted in God. We want the Spirit of God. Jesus came to save us. He compensated for our sins. Our

Father made us, and loved us because we are his work. He wishes to see us with Him, because He loves us. When asked about the judgment, he said, the blood of Jesus will free those who believe from condemnation.

This man is most consistent, trying to do simply what is right.

Among the female candidates, also, the answers of Walthi, the wife of Legaic, are very touching, exhibiting the experience of one who, deeply troubled because of sin, and earnestly looking for peace through the blood of Christ, had not yet found it.

I wish to put away evil and have a clean heart. I feel the pain of the remembrance of sin so bad I would sometimes like to die. I want to see God's face, but feel little hope ; still I determine to persevere, though mise-

rable. Loss of relatives, and finding no peace and rest, and feeling myself in darkness, led me to look to God. I know that God sent his Son Jesus to die for our sins.

In November 1863, Metlahkatlah was visited by the Rev. R. J. Dundas, and some brief extracts from his journals will bring the good Missionary and his work very vividly before our readers.

We went to Mr. Duncan's house. It is solidly built of large square timbers. We next went into his school-chapel, an immense circular building, some sixty feet in diameter, capable of holding some 700. Like English children, the young Indians, I dare say, prefer play to work. We stood at the door and watched them on the shingle below playing prisoners' base. At the sound of a gong they all hurried up to the school—of all ages and sizes, from fourteen downwards. They ranged themselves in order, boys on one side, girls on the other, and, led by Mr. Duncan, sang most beautifully. They sang several catches in three parts. Some had beautiful voices, and certainly their performance was quite equal to thoroughly good national schools at home. Afterwards we went through the

village, entering several houses. Almost everywhere the same neatness and order were perceptible, the exception being generally new comers, still heathen ; for, as I told you, any Indian is received as a resident who conforms to the laws laid down by Mr. Duncan, and renounces all heathen practices.

Oct. 25: Lord's-day—It was a pretty sight to see the whole population, old and young, at the sound of the bell, thronging to worship God. No need to lock doors, for there is no one to enter the empty houses. Every soul is assembled in the one place, and for one purpose. As they entered, the men took the right and the women the left hand of the great circular hall. I was surprised to learn from Mr. Duncan afterwards that he had never bidden them to do this : they seemed

to have adopted the arrangement instinctively. Service began with a hymn in Tsimshian. He led with his concertina. The air was very plaintive and beautiful—sung by some 200 voices, men, women, and children: it thrilled through me. Then followed prayers in Tsimshian, at the close of which all joined in the Lord's Prayer in English. Then followed a chant—one of the Psalms he had translated and taught them—to a fine old Gregorian. His address, or sermon, of nearly an hour, was upon the story of Martha and Mary. His manner and gesticulation were animated and striking, very much after their own style. Their attention never seemed to flag throughout. He asked me to address them, which I did, shortly, upon their present light as compared with their past darkness, and the difficulties they must expect in their new course of Christian discipleship. Mr. Dun-

can interpreted for me. Before separating, they sang again in Tsimshian a sort of sacred air, which seemed familiar to me, and was exquisitely beautiful. I found afterwards it was the anthem, "I will arise and go to my Father," somewhat altered, and made more Indian in its character. It suited their voices admirably. I closed with a short prayer in English, and pronounced the Benediction.

The service was most striking. It was hard to realize that three years ago these all had been sunk in the deepest heathenism, with all its horrible practices. What hours, what whole nights of wrestling in prayer, have been spent by this single-minded faithful servant of God, in humble supplication that he might "see of the travail of his soul?" and how has he been answered! There is nothing too hard for the Lord.

On the Tuesday the examination of the candidates for baptism took place.

I went on shore in the afternoon, to take up my quarters with Mr. Duncan. About four o'clock the bell was rung, and the whole village assembled at the schoolhouse, when Mr. Duncan told them that on the following Sunday, those who desired it, and also, on examination, approved themselves, would be admitted to holy baptism. Candidates were to assemble that evening at seven, to give in their names. In his address to them he was very pointed and stringent—fencing in, as he afterwards told me, the door of admission—so anxious was he that only the really converted should offer themselves. He told them the strict uncompromising requirements in those who thus sought to join themselves to Christ and his service. Better that they

should postpone so solemn and awful a step than come to it unprepared. At the hour appointed the candidates were assembled. Fifty-five gave in their names. Several were absent who would have come forward had they been there; but, as my coming was never anticipated, at least 150 to 200 were away for their last hunting and fishing excursion before the winter, and would not be back for some weeks. Out of fifty-five who offered I accepted thirty-eight—twenty-one males and seventeen females. I was strongly impressed with the real earnestness and devotion of those who came forward, and with their acquaintance with the simple saving truths of the Gospel message. Some cases were indeed most touching.

One said, "Mr. Duncan came and told us of our evil ways. *I was deep in the ground then*; but when he told us how God loved us, I wanted to be free and love God: that was the first time I thought of Him." Another said—

I pray every day to Him. I say to Him, "Oh, my great Father, pity me! I am poor and weak, help me; wipe my sins out of thy great book." Another said, "Jesus is now an Intercessor. He stands between us and God. He died for our sins. His blood is strong to take our sins away. We must take hold of the hand of Jesus."

These are some answers of an elderly woman—"I want to take hold of the hand of God. He is willing to pity me: our sins killed Jesus; but his blood saves us. I must leave all my sins, for Jesus suffered for them. We shall stand before God; we must see God's righteousness. He will give his hand to the good, but He will put the wicked away from Him." This woman, who cannot be less than fifty, has had no instruction from

Mr. Duncan, save what she has heard in church. It has come chiefly from her own daughter of fifteen, who is one of the Mission-house inmates, and has been with Mr. Duncan for four years, his best and most promising young convert. She has been baptized by the Bishop, and has now been the instructress of her parents, both of whom will be baptized by me to-morrow.

From two or three elderly men I got, of course, answers less full. It is hard for them to remember truths so as to give definite answers in words. They feel and know more than they can explain. In a few cases Mr. Duncan said, if I would allow him, he would not put any questions to them formally, but would leave them to tell, in their own way, why they sought for baptism. And very

touching it was even to listen to them, though I could not understand them. One, with tears streaming down, said he was very old, and must soon die; but he wanted to be at peace with God. He knew his ways had

been bad all his life; but he had no light; and now he wanted to belong to Jesus, for he knew Jesus loved him and died for him. Of course I could not hesitate in such a case, and gladly accepted him.

On the next Sunday, November 1, the fifty-two candidates were baptized—

At the proper point in the service, one by one, the candidates stepped forward in front of the assembled congregation. Mr. Duncan called up each by his heathen name. In answer to my request, "name this person," he gave the new Christian name, and by it I baptized him "in the name of the Father,

and of the Son, and of the Holy Ghost." As I held the hand of each while receiving him or her into the church of Christ, and signing him with the sign of the cross, I could often feel that they trembled with deep emotion, and on returning one by one to their places each knelt down in silent prayer.

Here then, in these distant wilds, amidst the degraded and superstitious Indians of the Pacific, the Gospel of Christ is accomplishing marvellous things. The agent is humble; the power is of God. Our readers will now be prepared for more recent intelligence from this green spot in the desert, contained in the following letter from Mr. Duncan, dated July 25, 1864—

I see my last letter was dated as far back as January, and deeply do I regret this very unsatisfactory state of my correspondence, for I know that many events have passed me unrecorded which would have been interesting to you. However, I still hope for better things in this respect. I still look forward to a change when I shall get through some of the engagements which at present crowd upon me. Often when I would take up my pen, my jaded mind and almost constant interruption deny me; and thus I pass on from day to day—events crowding on each other, so that an attempt at full and consecutive records is out of the question. I must therefore be content to gather up a few of the most prominent matters, and place them before you.

While I say this is very unsatisfactory, and distresses me, yet I have much to comfort me when I do collect my thoughts for correspondence. *I can indeed say my cup runneth over.* The Lord is with us of a truth. Through hosts of trials and over mountain difficulties, his hand is still carrying us. God's Holy Spirit is indeed at work in the midst of us, for many whom I have seen mad in sin, are now sitting clothed and in their right mind. Many who used to despise, mock, and hate me as well as the message I brought, are now changed to loving and obedient children, and are earnestly inquiring the way to Zion. To God be all the praise and glory!

A little while after writing you my last letter I made a visit to Fort Simpson. I will give you the entry in my journal—

Feb. 6, 1864—I have just returned from a visit to Fort Simpson. I went to proclaim the Gospel once more to the poor unfeeling heathen there. I started on Thursday,

preached twice on Friday, and returned to-day.

There is evidently a shaking of the dry bones there; but this I could see plainly, that the Indians are by no means ripe as a whole to remove to us yet. Some talk of coming soon, and spoke well. I laid the Gospel again distinctly before them, and they seemed much affected. The most pleasing circumstance of all, and which I was not prepared to expect, was, that Paul Legaie and Clat (the one in times past a formidable enemy and opposer, and the other one among the first to hear and greet the Gospel) sat by me, one on either side. After I had finished my address on each occasion they got up and spoke, and spoke well. Legaie completely ashamed and confounded an old man, who, in replying to my address, had said that I had come too late to do him and other old people good; that had I come when the first white traders came, the Tsimsheans had long since been good. But they had been allowed to grow up in sin; they had seen nothing among the first whites who came amongst them to unsettle them in their old habits, but these had rather added to them fresh sins, and now their sins were deep laid, they (he and the other old people) could not change.

Legaie interrupted him, and said, "I am a chief, a Tsimshean chief. You know I have been bad, very bad, as bad as any one here. I have grown up and grown old in sin, but God has changed my heart, and He can change yours. Think not to excuse yourselves in your sins by saying you are too old and too bad to mend. Nothing is impossible with God. Come to God: try his way: He can save you." He then exhorted all to *taste* God's way, to give their hearts to Him,

to leave all their sins; and then endeavoured to show them what they had to expect if they did so—not temporal good, not health, long life, or ease, or wealth, but God's favour here and happiness with God after death.

Clat also spoke at great length. He said, from his youth he hated heathenism, and could never be prevailed upon, not even by threats, to join them in their follies. But he did not know of any better way; but by the time he became a man God sent his word to the Tsimshians. He soon saw that he and his people were in the dark, and that God's word was a light, a great light shining in the darkness. He kept his eye fixed upon it, and started off towards it; he persevered till he grasped it; and now he found it to be good and sweet, a great light to his heart. He said many more things I cannot now recall.

What a glorious change was this since my first going round the camp to preach the Gospel in fear and trembling. Now I had two important men gathered out and on my side, speaking more distinctly than I could these glorious and saving truths, and trying to enforce them.

After they had finished I got up and pointed to those two as witnesses of the truth I had declared the years I had been here. The Indian audience seemed much affected.

Late in April last I made a visit to the Nishkat Indians of the Naas River. I was anxious to go for two reasons; first, because the Romish priests had lately been there trying to disaffect the minds of the Indians towards me; and the second reason was, I felt desirous to communicate the good news that Rev. R. R. A. Doolan* was coming to help us, and that now we should be in a position to take up the Naas Mission in earnest.

I met crowds of Indians, all glad to see me. I spent two nights and a whole day with them, busy all the time conversing, visiting their sick, and preaching, and the response I met with was truly encouraging. The universal cry was, Come, come and help us.

All the evil the priests had done did not amount to much. I quickly put to shame their malicious statements, and had some happy opportunities of contrasting the truth as it is in Jesus, and the effect the truth had produced at Metlahkatlah, with the priests' mummeries, and the effect they had produced upon the Indians south, who had tried them for fifteen years.

The difference is no less than the difference between life and death, and this even these poor heathen could discern. While speaking

of Naas, I am led at once to announce the arrival of our dear brother Doolan. We welcomed him here in the Mission schooner with Mr. Cunningham*, the second of the month, and he and Mr. Cunningham started five days ago for this new field of labour.

During Mr. Doolan's short stay here, he saw something of the working of this Mission, baptized one adult and four infants, married one of the girls adopted by Mrs. Tugwell while here, a truly Christian girl, to the young man, S. Marsden, whom I hope soon to have as a help in the school. He also copied a good many of my papers on the Tsimshians, and somewhat matured his plans in concert with Mr. Cunningham relative to the work before them.

They are gone, and I trust the Lord has gone with them to keep them faithful, and to establish and maintain his own work in another dark part of the earth.

I put the matter before Mr. Doolan, relative to the Mission and who was to go, thus—1st. That the Mission must be taken up; 2ndly, From past connexion with these Indians, and also from my knowing the language, prejudices, and difficulties so well, I ought to go; but as I am placed here, it is quite impossible for me to go, as nobody yet can take my place; hence Mr. Cunningham must go: and Mr. Doolan saw at once and embraced the call as from God, to accompany Mr. Cunningham, and struggle together with him, and pray together over the first difficulties of this new and interesting Mission field. I also think it will be better for themselves to go at once and deal with the heathen mind in its darkness and strongholds of iniquity. They will have their sympathies awakened, and their energy aroused, and they will feel more need for constant intercourse with God in prayer, than if they remained here, where there is scarcely a vestige of heathenism left.

Robert Dundas, a young Tsimshian, accompanies them, who we hope will prove of much service in assisting them with the language, and helping in school.

Other young men with me are promising well to become very useful in the Mission work around when the doors open for them.

Our plan is, as soon as possible to have an Indian schoolmaster placed at the head of each of the two great rivers near us; the Naas river, which is a little north, and the Skeener river, which is a little to the south.

I am happy to tell you that a trading party, with Legaie at its head, started up the

* Appointed by the Church Missionary Society to the Tsimshian Mission.

* Sent out by the Church Missionary Society.

Skeener river a few days ago, carrying with them a Christian Indian, David Hall, who is to be stationed about 200 miles up the river, to trade with the interior Indians. He will make his light shine, I have no doubt; and I must, as soon as possible, have a schoolmaster alongside of him, and the two might, with God's blessing, do great good.

While Mr. Doolan was here, upwards of thirty adults came forward to beg for baptism, in addition to about ten who had applied some time ago; but as most of them would be leaving me almost immediately for the salmon fishery, to be away for six or seven weeks, I thought it prudent to postpone the ceremony till they return, when they will have all the winter before them for instruction.

About October Mr. Doolan intends paying us a visit, when he will most likely baptize over forty adults. There will be some very interesting cases. These are the stout-hearted sinners who have long refused to take the yoke, though convinced of the truth of the Gospel.

After the Indians returned from the Spring fishery, I commenced school for the adults, and so had school three times each day—about 120 children, morning and afternoon, and about eighty adults in the evening. I have had no assistance as yet in the school, but I propose soon to employ S. Marsden to help me with the children.

I am thankful to be able to tell you that thus far I have been able to restrain all here from visiting Victoria, excepting, of course, those who go in the Mission schooner. It has been a very great struggle and test for some, but they have submitted rather than go against my will in the matter.

I must here acknowledge as very encouraging the implicit obedience the Indians render: some instances I might record would, I am sure, greatly interest you.

I am also happy to be able to report that the constables, as a body, are very true and faithful.*

Last winter they were severely tested. One of their own body, and a very influential one too, having gone wrong, was brought before us, and that by his very bosom friend; and we had to sit over his case till after midnight to reclaim him. I punished him by fining him five blankets, and should have kept him in custody unless he had confessed his error and begged pardon. If you had heard the kind and powerfully melting language which, one after another, his brother constables

poured upon him to convince and subdue him, you would have rejoiced, I am sure. It was really wonderful. They triumphed, and with tears the prodigal returned. But part of the sentence was, that he was to leave the settlement for a short time, as I could not allow him to be seen in our midst. The day after, a deputation of constables waited upon me to beg for this part of the sentence to be cancelled. They came direct from a meeting to which he had been called, and after hearing his sorrowful words and good resolutions, they promised to use their influence to obtain permission to remain at the settlement, but not to go from his own house for some time, or until I gave him leave. Having pleaded so well and so earnestly for him, I consented to their proposal.

About three weeks after this he came to me, in company with his accuser—his bosom friend—saying that he wished to see my face, and speak before all the Christians that night. So after the adult school was over, I ordered all to leave the room who were not Christians. This was done, and the penitent then came in, and made a very affecting speech indeed. It was very wonderful to see and hear him, a naturally proud and a very influential man, from his eloquence and general character. He bitterly deplored his sin, praised God for his mercy, thanked me and all his friends for the trouble we had taken with him, expressed his sorrow and shame that he had given us pain, and disgraced the name of Christian, and resolved, in God's strength, to lead a new life, and be more watchful. He then warned all present against sin, begged them to watch and pray, confessed he had found the hiding of God's face more bitter than death; and again and again besought them to avoid all manner of sin, and the first approach of it.

The Christians then shook hands with him, and some, I have no doubt, were in tears. Thus the wanderer was restored.

As I have neglected to keep record of many events which would have interested you, I will just take what comes to hand. A note has been given me by a young woman, to send down in the schooner to her sister, who is leading a wicked life at Victoria. She has succeeded in reclaiming one of her sisters, and hence she wrote again to this one. [N.B. These women did not leave this settlement for Victoria; they were from Fort Simpson.]

"Metlahkahlah.

"MY DEAR SISTER—I send this little news to you. I very much wish to see you, my sister. I tell you sometimes I very much cry because I remember your way not right. I

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* *Vide* "Recent Intelligence," Church Missionary Intelligencer, July 1864.

want you to hear what I speak to you. Come now, my sister, I hope you will return and live in your own place. Do not you persevere to follow bad ways. You must try to forsake your way; repent from your heart. You hear our Saviour Jesus Christ. Cast all your bad ways on Jesus. He know to save us when we die. I very happy because I see my brother and sister come again. I thank God because He hear always cry about you.

"I am, your crying Sister,
"ELIZA PALEY."

I am happy to tell you our secular affairs are still having God's blessing upon them, and are prospering. Ten of our young men are now away trading with the surrounding tribes, and others are going.

I have also five employed in the schooner, and I am about putting the vessel entirely into the hands of the Indians.

I have ordered the agents at Victoria to have Samuel Pelham registered as master, and I have made John Tait supercargo. I know it is a great risk, and I may be blamed; but I take the step in God's name, and do so without fear or misgiving.

All our gardens, about 140 in number, are all looking well.

Our village work and building are progressing steadily, and I trust I shall soon have the Mission buildings complete, and without having to put down any of the cost to your account.

Recent Intelligence.

BISHOP CROWTHER AT LAGOS, &c.

ON a previous occasion we referred to the gratifying reception which Bishop Crowther met with at Sierra Leone. Additional information respecting his proceedings will be found in extracts from letters, which we now publish.

The Rev. James White, our native minister at Otta, in the Egba province of Yoruba, between Lagos and Abbeokuta, in a communication recently received from him, thus refers to the Bishop's arrival at Lagos—

Aug. 22, 1864—Anticipating the arrival of Bishop Crowther by the mail from England, I left for Lagos this morning for the purpose of welcoming him.

Aug. 23—This day the Rev. W. Morgan, Mr. Pearce, and myself, met at the Rev. T. B. Macaulay's, purposing to go in a body to receive the Bishop on shore, but we were soon informed that he had landed, and was at the Government house. We proceeded, therefore, to meet him, when we espied him coming, together with Mr. Mackenzie, accompanied by the Rev. J. A. Lamb. On our meeting we bade him a hearty welcome, and expressed our joy at seeing him again. He received us most warmly. Mr. Lamb returned home, and we accompanied him, first to his son's, and then to his own residence, where we spent much time with him. He had scarcely a moment's respite, for visitors came from all parts of the town to see him. The Bishop signified to us his intention of holding a special ordination on the morrow for the Rev. Mr. Mackenzie, acting chaplain at Cape Coast, who proceeded, with the Bishop, to this place, for the purpose of receiving priests' orders.

Aug. 24: St. Bartholomew's-day—Divine service was held at Mr. Lamb's church, Okofaji. The Rev. L. Nicholson read the prayers, and Mr. Lamb preached the ordination sermon, from Matt. v. 16. The sermon being over, the ordination service commenced, in which the Bishop was assisted by Messrs. Lamb and Nicholson. The ceremony being over, the sacrament of the Lord's Supper was administered to as many as were disposed to receive it.

This being the first ordination held at Lagos, and the first performed by a black bishop, there are few occasions more grand, more solemn, more novel, and exciting greater interest and curiosity than this, and every right-minded man, who is an eye-witness of the solemnity, cannot but leave the place deeply impressed, and constrained to say, "What has God wrought?" In Bishop Crowther we behold the top-stone of the spiritual temple of Jehovah, that was in building in Africa by the Church Missionary Society above half a century ago, put on; and we cannot but congratulate that Society for the success which has crowned all their efforts in West Africa. It is an event which calls forth

the gratitude and praise of every individual interested in Africa and its cause, for enabling the Society to bring their work to this pre-

sent finished state. The Lord hath indeed done great things for us, whereof we are glad.

The "Anglo-African," of Oct. 29th, briefly refers to the Bishop's further proceedings—

H.M.S. "Investigator" left Lagos on the 27th of August, having on board Bishop Crowther and his two sons, and Mr. Robins, artist, for a passage up the Niger. She was towed down to the mouth of the Nun by H.M.S. "Rattlesnake." On arrival there she was joined by Dr. Eales, Lieutenant Sandys, first lieutenant of the "Rattlesnake," as second in command, and Lieutenant Bouchier, R.M.L.I., to remain at Lukoja instead of Dr. Baikie, who was to proceed to England. The bar of the Nun being crossed in safety, the "Investigator" proceeded up the river on the 31st. She was very heavily laden with luggage and stores. No signs of hostility were shown by any of the villages: on the contrary, they seemed anxious to communicate, and pointed to palm-oil puncheons, several of which were seen in the villages passed the first three or four days. At the Mission stations of Onitsha and Gbebe all were well. At the latter place Bishop Crowther and his two sons left the ship. At Lukoja they met Dr. Baikie, whose little settlement was in a thriving condition. Dr. Baikie accompanied the expedition to Bida, and a very satisfactory visit was paid to Masaba, the powerful Mohammedan King of Nupe. The "Investigator" this year passed up a very narrow, winding creek, to within eight miles of Bida. This creek has never been navigated before, and great difficulty was experienced in ascending and descending it. All the men and officers enjoyed excellent health, and all were pleased and interested with their trip. The

general opinion on board is that the Niger is a magnificent river, and that trade, in the most valuable products of Africa, would be abundant, and most lucrative to us, if factories were established at different stations on the river, and a steamer provided to carry the produce collected down to the mouth. On descending, Lieutenant Bouchier left at Lukoja, and Mr. Robins remained with him, with the consent of the commander of the "Investigator." Dr. Baikie and Bishop Crowther returned to the mouth of the Nun, and will come to Lagos by the mail, the former to proceed to England. The two Messrs. Crowther, jun., remained at Gbebe.

At the mouth of the Nun they found the West-African Company's Factory had been erected by Captain Derecourt, of the schooner "Manchester." Trade in palm-oil there was abundant: powder and muskets in great demand. Land was granted by the chief of Ida, a fine town above Onitsha, for a Mission settlement. The "Investigator" was fifty-seven days in the river. The following presents were sent down by Masaba, viz. for Her Majesty the Queen, a large four-horned ram from Bornou, a valuable mat, and country cloth of native manufacture. For the Governor of Lagos, a horse; and many other presents were given to the officers.

King Masaba also wished them to take, as presents for the Queen, two fine camels and an ostrich, but it was found impossible to bring them in the ship.

HURRICANES IN INDIA.

On Oct. 5th, the first day of the Doorga Poojah, Calcutta was visited by a dread calamity. The previous day the barometer was nearly at its usual height; but early on the morning of the 5th it commenced to fall rapidly. Then came the cyclone, travelling from S.S.E. in a north-westerly direction, the centre, or vortex of the wind passing, at its shortest distance from Calcutta, between two and three in the afternoon, some fifty miles to the south-west.

It then appears to have described a curved track, taking a north-easterly course, passing between Calcutta and Burdwan, and crossing the eastern districts towards Kishnagurh and

Kooshtea. The rate at which the vortex travelled was slow, not more than ten to fifteen miles an hour.

Beginning at north-east, the gale veered "gradually to east, then very rapidly shifted to south-east, then round to south, and finally to south-west, when it abated. The most critical point was the sudden shift to south-east, when the squalls were heaviest; and,

it was at this time that ships parted from their moorings in greatest numbers, the mooring tackles, or their cables, snapping with the sudden jerk in a new direction."

Most of the shipping in port lie along the eastern or Calcutta side of the Hooghly, with their heads up stream in a northerly direction, in tiers of from two to five abreast, in one continuous line, extending, with few breaks, for about three miles from Armenian Ghat to below Kidderpore. They are moored by heavy tackles secured to anchors laid down at regular intervals, each ship having in general two cables out to the two buoys ahead from opposite hawse pipes: astern they are moored in a similar manner. Each buoy, or rather mooring, has therefore in general four cables attached, tending to pull it in as many different directions. The buoys in most cases

having four ships moored to them, and seldom less than two, there is little room left for them to play beyond the rise and fall of the tide. The cables are drawn pretty tight, and the successive tiers thus form a nearly unyielding whole—a floating, but too rigid a structure, as the event proved. The wind from the eastward driving broadside on to these comparatively immovable masses caused a tremendous strain on the mooring tackles, and took them on their weakest point, the force they are chiefly intended to resist being that of the tide on stem or stern in a direction fore and aft.

When this sudden pressure from the east came upon the shipping, the stern moorings gave away, and the first tier, forging ahead, disappeared to leeward through the mist. They were soon followed by others, and, scattered helplessly about, they drifted along "in great numbers, in indescribable confusion, smashing and fouling each other with masts, and spars, and sails, in every variety of wreck, some mere hulks, dismasted and swept, others in perfect trim."

The river was now an awful sight. The wind had by this time shifted to the southward, and blew, if possible, with greater fury directly up the stream, and soon set up a short irregular surge, sometimes blown flat,

sometimes forming a misty union with the air. The gusts tore the water along in great strips and masses of spray, and with the rain it was so thick at times that hardly any thing could be made out.

Thus, hour after hour, the appalling strife continued. Huge trees were tossed about as if they were wisps of straw; the crash and din were incessant.

The natives were paralyzed, and could do nothing. The storm beat and roared like successive discharges of artillery: it tore down verandahs as if they had been of tinder; and after all this had lasted several hours it was seen, as when the universe is at unrest it is always seen, that man could do nothing but hope and wait. In the midst of the disaster there was one circumstance to be grateful for—the catastrophe had happened by daylight. Its horrors would have been vastly aggravated if it had fallen upon us in the darkness of night. But the desolation of that day will never be forgotten. It lies upon us all now like a heavy personal trouble. We

have been in one of those situations when the strongest among us is as a little child, and when mankind look on awe-stricken at the manifestation of God's power, and dread some nameless evil. We behold what a few hours of a mere strong wind can destroy, and realize that it is even thus that all the works of men's hands must pass away, and all their thoughts perish; that we can labour at our puny purposes only while the Eternal wills it; that all our triumphant deeds are foolishness to Him who "maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

For a hundred miles round Calcutta gloom and desolation have been spread. The loss of life has been great, the misery inflicted extreme. Would that the heathen might be led to recognise in this the power of God, and listen the more readily to the still small voice of Gospel truth, speaking peace by Jesus Christ!

But, we regret to say, it is not Calcutta alone that has been stricken. We have, in another part of this Number, introduced a review of our Mission work in the Telugu country, with Masulipatam as its centre. It is here, on this part of the coast, that another tremendous cyclone fell with a devastating stroke on Nov. 1st, causing great destruction; nor has our Mission escaped. Our European brethren are, we trust, all

safe; but there has been, we fear, loss of life, as regards the Christian natives, and great wreck of Missionary property. The following letter from our Missionary, the Rev. J. Sharp, to his parents, contains, as yet, all the information which has reached us—

Nov. 7—When you receive this you must give humble thanks to our Heavenly Father, through Jesus Christ, that I am alive to write it. Last Tuesday (November 1) was windy, more or less, all day, and rainy. Between four and five P.M. it became very much so. I got home from school soon after five, and we had some dinner under great difficulties. Afterwards the servants all went to their homes, and we fastened up. But the wind kept becoming more violent, and blew from all quarters; the rain streamed in torrents into the house, and the noise of the elements was deafening. I ran about, fastening doors and windows as well as I could, moving the furniture away from the stream of rain, and baling out the water, my wife helping me most energetically. But the doors and windows began to come off their hinges, and break their fastenings. We blocked them up with all the heavy furniture we could get, but all in vain. At last, between eleven and twelve, we found water rushing into the house, and rising most rapidly. Every thing began to float. The house floor is raised a yard or more above the compound, yet the water inside was above our knees, and we knew not how much higher it might get, for it was from the sea, two miles off. Mrs. Sharp was bent on going out to the back of the house, and trying to cross to the nearest house, but I knew how deep and muddy it must be, and would not hear of it. We then tried to go outside, and climb the staircase, which goes from the verandah to the house-

top. Twice Mrs. Sharp was perfectly unable to advance, from the water, wind, and rain, which struck us like hailstones. The third time we succeeded in reaching the staircase, and climbed it on hands and knees. Mrs. Sharp was all but blown over. We crawled along the top into one of the elevations of the roof, and just managed to get inside among the rafters. The wind and rain beat upon us, and we had little on but night-clothes. We had to keep one another warm by constant rubbing, and felt at times overpoweringly sleepy. A light, which we left below, shone through the chinks of the ceiling, and was a great comfort to us, as it showed that the water had not risen high enough to extinguish it. We prayed often, and little expected to see the dawn, for the walls shook with the wind and waves, and, I thought, would certainly fall. But we were heard, and preserved till the dawn came—an unspeakable relief. The staircase was all but gone, but we were able to descend it when the storm abated. The desolation around is indescribable: all our out-houses flat, our furniture carried away for hundreds of yards, trees down, many houses fallen, and hundreds of corpses. The Sharkeys lost thirty-three girls. Other native Christians and East Indians are gone. The Europeans are almost all alive. We have had great difficulty to get food. One day I got, very thankfully, some horse-grain. Mrs. Sharp's horse is gone; mine lamed. Every thing around is ruined, but we are alive. Let us be thankful.

Just as we were going to press, we received the following letters from our Secretary at Madras, the Rev. W. Gray—

Nov. 12—I will postpone all other matters to let you know, by the mail just come in, of the sad calamity to Masulipatam. Enclosed is an extract respecting it from one of the daily papers. Though the cyclone swept over Masulipatam on the night of the 1st inst., I have not had a word direct from any of our beloved friends there yet, and all I have heard is from Brother Darling, in a letter just come to hand. He gives a most appalling account, but I have every hope that, as he heard it from a native, it may not be accurate. He says (writing from Bezvara, on November 7th)—“You will be concerned to hear that we have not yet had any direct communication with our dear friends in Masulipatam since the night of the storm, and there has been no *tappal*. Mr. Wilson, the head assistant collector, has received expresses, from which we learn that nearly the whole of

Masulipatam and its suburbs have been submerged by the sea, which rolled in for several miles. All European lives have been saved, but many East Indians and thousands of natives have perished. He has also been asked to send supplies of grain from this place, and coolies to help to bury the dead. A pestilence is feared. He has learned no more particulars, but we hear dreadful accounts of the distress from natives who have escaped, and come over to Bezvara. I do not know what to say about the rumours which reach us, or whether we can credit all that we hear, but the suffering is doubtless very awful. I give you the worst, as I have received it. I saw a respectable Brahmin this morning, who declared that what he stated is true. He said that all our Missionaries are safe, but that Mr. Noble had a narrow escape, having been found nearly dead. Many of the converts had

perished. All the girls of Mrs. Sharkey's boarding-school were killed, also Mallazza and his wife; Bushanam's wife and Ratnam's wife and children, but Bushanam and Ratnam had escaped. Mr. Sharkey's boarding-school boys had also escaped. The Mission house, as well as many other European houses, had been washed away. Oh that I could contradict any part of this sad intelligence! I shall write again as soon as we hear any thing authentic."

It was only a few days before that I had heard from Mr. Darling of the great damage done to Bezvara also by the cyclone. His own house had been in part blown down, but no injury of person had been sustained.

P.S.—Nov. 13—I have just received another letter from Mr. Darling, enclosing a short line from Mr. Sharp.

Mr. Sharp says—"My dear Darling, Colonel Anderson told us yesterday that you and the Ellingtons had suffered much by the cyclone, so one line of sympathy and joy that you are all alive. So are we, by God's great mercy. The sea came into our house about a yard deep, with awful violence: we, with the greatest risk and difficulty, got to the top of the house. I can't tell the story now. Every thing is ruined, and hardly a habitable room in the station. Thirty-three of the Sharkeys' girls, Adiamma and Prakasham (Bushanam's wife and little son), Mallazza and Fanny, Mamazza and his family, with hundreds upon hundreds drowned. . . . The whole place one mass of desolation and corpses. . . ."

Mr. Darling adds—"Mr. Noble and all his house, including servants, are safe."

*Extract from a Madras Daily Newspaper,
dated November 12, 1864.*

The Madras Government have forwarded to us the subjoined extract from a letter in which the collector in the Kistna District describes the fearful effects of the hurricane which has just passed over Masulipatam. The letter will best tell its own sad tale. It requires no comment, and we are sure that the first feeling of all who read it will be, that energetic measures should be taken without a moment's delay to relieve the wide-spread misery occasioned by this terrible disaster. It comes home to us with far greater force than even the Calcutta tragedy, for it has happened in our own Presidency, and the sufferers are allied to us by ties which it is

our first duty as citizens to respect. The public will be rejoiced to learn that the Madras Government have lost no time in furnishing "medicines, stores, and such essentials." But still, private assistance should be, as soon as possible, forthcoming. We earnestly trust that the Government will lose no time in convening a public meeting to devise measures for organizing a relief fund. We venture to promise, on behalf of the community, that such a step will meet with universal and most cordial support. We would also suggest that the fund should be extended to the relief of the sufferers at Cuddalore.

"Masulipatam, November 3.

"MY DEAR —,

"I have to report the most fearful calamity to this place. On the night of the 1st November a cyclone commenced at 7 P.M., and continued to increase in force until twelve, from whence it gradually decreased until daylight. At nine or ten P.M. the sea rose and swept over the whole place, inundating the entire town, and washing away whole streets. It rose a foot or so in my house, and more; three or four feet in some others. Every house in the cantonment is gutted, and I should imagine four-fifths of the town are totally destroyed. Not a single house has escaped serious injury. Most providentially there have been no deaths amongst the Europeans. Amongst the East-Indian community, Mrs. Jameson, and Mr. and Mrs. Scott of the Engineer's Department, and Mr. Carr, have been killed. The native dead may be counted, I fear, by thousands.

"The typhoon extended certainly twenty miles inland, I do not know how much further. The treasury has been blown down, but the boxes are there—the records all destroyed. I fear the store of medicine in the dispensary will have been spoiled; also in the regimental hospital.

"There is rice in the bazaar now, and I do not anticipate scarcity of food. Thousands, however, are houseless, and must perish if not assisted. I wish you could get me sanction to spend what is necessary in that way, and in clearing ruins, and burying the dead. The latter work I am doing as fast as possible. I want sanction for 30,000 rupees, to be spent, if necessary. I trust it may not be necessary to spend so much. I have been out the last five hours, and am dead beat."

CHINA.—FUH-CHAU.

FUH-CHAU FU (*i.e.* "Happy city"), or Hokchui, as it is called by the inhabitants, the capital of the province of Fuh-kien (*i.e.* "Happily established"), is situated in latitude $26^{\circ} 5'$ north, and longitude $119^{\circ} 20'$ east, on the northern side of the river Min, and about thirty-four miles from its mouth. It lies in a plain, surrounded by hills, and watered by the Min, and which is thus alike beautiful and fertile. Suburbs extend from the city to the river, which is three miles distant, and stretch along its banks. A small islet in the middle of the river has been rendered available for the construction of a singular stone bridge, 420 paces long, which connects the banks. North of the island it reposes on forty, and south of the island on nine solid stone piers.

The city itself is surrounded by a wall thirty feet high and twelve feet wide at the top. It is divided into wards and neighbourhoods, each of which is under its own police and headmen, who are responsible for the peace of the district entrusted to their care. The walls, which are eight miles in circumference, enclose several hills; one to the south-east, covered with dwellings, and another to the north, surmounted by a watch-tower. To the south are the Wu-shih-shan, or Black-stone hills, a beatifully wooded spot, about 250 feet above the plain, where many temples and pavilions have been built. Here is the British consulate, and, on the same hill, the Mission houses of the Church Missionaries.

The surrounding country is divided by serpentine canals into plats of greater or less extent, and is dotted with hamlets and cottages, or, where the ground is higher, with graves and tombstones.

The province contains 57,000 square miles and 15,000,000 of people, the population of the city being about 1,000,000. They speak a dialect peculiarly their own, and possess decidedly marked characteristics, which distinguish them as amongst the most enterprising, hardy, and industrions portion of a great industrious nation.

And what is the spiritual state of these many millions? The hills outside the city are reserved for burying-places, and there the dead lie in vast numbers. These dead are the sombre type of the existing generation, from whose living masses these cemeteries are being continually recruited, for these mouldering bones and ashes are not more destitute of natural life than the busy millions around are of the life of God.

The Rev. Stephen Johnson, of the American Board of Missions, was the first Protestant Missionary who occupied Fuh-chau, landing there Jan. 2nd, 1846. Four years subsequently the Church Missionary Society sent thither the Rev. Messrs. Welton and Jackson as its first Missionaries. Since then we have lost by death Mr. Welton, who died in England in 1858, his constitution having been utterly broken down by six years' Missionary effort in China; the Rev. F. M'Caw and Mrs. M'Caw, of whom the latter died soon after her arrival in the country, in a short time being followed by her husband: more recently we have lost our valued brother, the Rev. George Smith.

Our Missionaries at this city, at the present time, are the Rev. Messrs. Wolfe and Cribb; and we now introduce some recent communications from Mr. Wolfe, which, after this brief sketch, will, we think, be more interesting to our readers. They are dated Sept. 17th—

I am sure you and the Committee will be glad to hear of an addition to the number of disciples here, however small; so that I wish to inform you, that on Sunday, the 4th inst. I admitted into the visible church of Christ, by baptism, two very interesting young Chinamen. The addition of only two may seem a

small matter or cause of rejoicing to some who know not the value of souls, nor the difficulties that are to be overcome in the conversion of a heathen to Christianity; but I am sure, to us who labour among the Chinese, and witness the cold indifference with which they listen to the message of redeeming love,

and the contempt and scorn which have to be endured by those who abandon the superstitions and follies of their countrymen for the religion of Christ, the fact that two have been added to our little body is a matter which fills us with joy and thankfulness. These two young men have been under instruction for some time, and have thus made such rapid progress in the knowledge of divine things, that, when they earnestly asked for baptism, I felt I could not refuse it to them. My good and faithful catechist, Kin Taik ("Seeker of souls"), was the means of their conversion. This good man is worth gold. On the occasion of the baptism the doors of the chapel were left open, and the heathen, who wished to witness the ceremony, were allowed to do so. I am thankful to say not one of them abused the privilege, and every one was as quiet as possible. After the first lesson, which was read by one of the catechists, the two candidates were led up to the communion-rails by two of the native brethren, Kin Taik and Knong Me, and then, before God and the church, and before a number of heathen, they pledged themselves to be the disciples of Jesus, and willing to follow Him through evil and good report. They publicly renounced all their former superstitions. They were then baptized, and received in the beautiful words of our service, "into the congregation of Christ's church." The heathen appeared much interested. I observed among them one of our bitterest opponents, a Confucianist, who, although he cast many a bitter and contemptuous glance at the catechumens, did not attempt to inter-

rupt us. The address was delivered by the catechist, Kin Taik, from Colossians ii. 12. He showed the nature of baptism, and the duty of all those who have put on Christ. It was a very excellent discourse, and showed that the preacher himself experienced that spiritual life of which the apostle speaks—that he had risen with Christ to a life of righteousness from a life of spiritual death. It is cheering to be able to speak thus of any of our converts, and I do not remember the day when I was so much cheered as while listening to this good man addressing his Christian countrymen, and exhorting the newly-baptized, his own spiritual children, to live worthy of their profession, and of the name by which they were called. The two young men are respectable scholars, according to the scholarship of the country; and though they are not entitled to be ranked among the literary class, they are tolerably well acquainted with the Chinese classic characters. One of them speaks the court dialect as fluently as his native patois. This circumstance may be of use to the Mission in some future time, as there are in the city upwards of 12,000 persons of the same class with himself, and using the same dialect, who never yet had the Gospel preached to them. At present the young man is foreman in a commercial establishment in the city; but I fear that already the storm is rising, and that he will be compelled to resign his situation, as he will not work on the Sabbath, nor any longer be a party to the deceit and fraud inseparably connected with a Chinese mercantile house.

In perusing these accounts of one and another brought out from the darkness of heathenism to the acknowledgment of the one true God, and Jesus Christ whom He has sent, our readers will bear in mind the great difficulties which the early converts, in a large heathen community, have to contend with. They are, as Mr. Wolfe observes, hated and despised, and it is no easy matter to give up all for Christ. Yet this every Chinaman does when he embraces sincerely the religion of Jesus; a fiery trial, which, however, has been endured by many of them.

May the lives of our Missionaries be prolonged; may great grace and good health be given them; and may they be spared to see a congregation of numerous and earnest converts raised up, which, in the city of Fuh-chau, shall be as a light in a dark place.

HOW GOD PREPARES HIS PEOPLE FOR ENLARGED SERVICE.

THE Lord has a great work to be accomplished upon earth. Men have been taught to pray, "Thy kingdom come; thy will be done on earth, as it is in heaven;" and that prayer shall have its full accomplishment. It is not His purpose that the world should remain in its present state of disaffection to his high authority. "I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." He who spake these words claims the earth as his rightful conquest, as the spoil which He has wrested from the enemy. The god of this world had offered to instal Him into the possession of the kingdoms of the world and the glory of them, if only, abandoning the interests of his Father, he would become his vassal, and recognise his supremacy by an act of worship. The Captain of our salvation, rejecting all compromise, wrestled with him in mortal conflict, and prevailed. And now, at the Father's hands He has received the world as his dominion, and as the reward of his work. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." They are his by divine purpose and appointment; they shall be his also in fruition, and by a universal acknowledgment of his authority: "all kings shall fall down before Him, all nations serve Him."

Meanwhile, it is the time of warfare. Between the house of David and the house of Saul there was long war; but "David waxed stronger and stronger." Weapons have been provided by which this warfare may be carried on, until the grand consummation be attained, and great voices in heaven shall announce, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever." These weapons are not carnal, for carnal weapons would avail little in a conflict such as this. They are weapons of offence which, in the world's estimation, are utterly contemptible, as much so as the means adopted by the Israelites were to the men of Jericho, when instead of the battle array there was the peaceable procession, and instead of the sword and spear there were the priests blowing the rams' horns before the ark of the Lord. Yet before these despised and apparently unsuitable means, the wall of the city fell down flat, because God's power wrought mightily: and thus, although the weapons of our warfare be not carnal, yet are they "mighty through God to the pulling down of strongholds."

So noble is the warfare, so sure the victory. But where are the soldiers to use the weapons? for angels cannot wield them. If, by an experimental acquaintance with the Gospel, they were qualified to use these weapons, they would, without an exception, offer themselves for the work. A human agency is needed—man's co-operation. How is it that the men who willingly offer themselves for the Lord's work are comparatively few? It seems to be now as in the days of Deborah and Barak. Noble tribes there were who responded willingly to the call of Barak. They rendered each what aid they could. "Out of Ephraim was there a root of them against Amalek; after thee Benjamin among thy people; out of Machir came down governors; and out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah. Zebulun and Naphtali were a people that jeopardied their lives unto the death in the high places of the field." But there were others that skulked and kept away. "For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan; and why did he remain in ships? Asher continued on the sea-shore, and abode in his breaches." And how is it there are so many at the present time making a profession of godliness, but yet keeping aloof on the outskirts of the battle, and rendering no effectual assistance? How is it that they who go forward to the front are so ill supported, that, when they call for help, there are few to come? How is it that, as they fall at their posts, there is such reluctance to be baptized for the dead, and to take up the sword which has

fallen from their grasp? Are the Lord's professing people up to their work? Are they, in spiritual tone and vigour, equal to the demands of the time in which they live? Is there but a little love, and a feeble service, when there ought to be much love and devoted service? And how shall this be corrected? How shall devotedness of service to the promotion of the Gospel, in all ranks and amidst all nations, be increased?

Information of a valuable character appears to be afforded in the sixth chapter of Isaiah. That chapter does not refer to the prophet's conversion. He had been already for some time in the discharge of the prophetic office (see Isaiah i. 1); and was so acquainted with the details of the long reign of Uzziah, that he became their historian (2 Chron. xxvi. 22). Moreover, the prophecies which have place in the previous chapters bear upon them the stamp of a gracious man, who knew the evil of sin, and the need of being cleansed from its defilement. What, then, does it refer to? A deepening of the work of grace already wrought in his heart.

An illustration will explain what is meant, one taken from the process of wood-engraving.

A block is prepared of the size and thickness required. It is then, on one side, made exquisitely plain and smooth, so as to receive a drawing. On this the design to be engraved is drawn in blacklead; and, when the drawing is finished, it looks very pleasing; but it is superficial, liable to be rubbed off, and unable to impress itself on other objects.

This, therefore, is only the beginning of the work. The strokes of the pencil mark so much of the block as is to be spared or left standing: all the rest is to be cut away. This the engraver proceeds to do with the points of very sharp knives, or with chisels and gravers. The design is now no longer on the surface, but in the wood—wrought into it—and now it cannot be rubbed off. You may break the block, but you cannot remove the impress it bears. And now it is able to re-produce itself in impressions. The printing-ink is then applied, and the process is managed in the same way as letter-printing.

Now the drawing of the design on the smooth block is like the work of parents in Christian education. With much care they pencil out the lines of divine truth on the young minds they have to train for God; but the Spirit of God must sink the teaching into the heart, and make it inwrought into the character, else it will have no permanency; and thus, sometimes, it is unhappily rubbed off.

In this work the Spirit uses the word which is quick and powerful, and sharper than any two-edged sword, &c. In carrying it out he humiliates nature, lowers the man in his opinion of himself; as he does so, convincing him of the value of divine truth, and giving Him, who is the great object of that truth, increasing prominence in the character. He lowers self, and lifts Christ up. (2 Cor. iii. 3; v. 5.) Thus the transfer of the image of Christ to the heart is fixed, and then it becomes re-productive. The man works off impressions, and on the acts and services in which he is engaged puts the stamp of Christ. (Col. iii. 17.)

Now it is possible that a design might be cut into the wood, but not with sufficient depth. Enough of the natural block might not be cut away, and thus the lines and features of the design might not stand out with sufficient prominence. In this case the impressions worked off from such an engraving would be feeble and indistinct; and so with Christian truth in the character: it may have been received and dealt with experimentally; and yet, in order that the Christian character may be distinct in feature as well as strong and vigorous in action, it may require in all its tracery to be deepened.

And that was precisely the prophet's case. He was designed for an arduous work. It was needful that the features of his gracious character should stand out in bold relief. The Spirit of God, therefore, wrought upon the old lines, upon the old experiences, and deepened them.

This is what is wanted, we believe, at the present day. There is a great work to be done. There are many opposers and gainsayers. It is a time for the Lord's people to be more

bold, vigorous, active ; to be more decided themselves, and more earnest in stamping their impress upon others. In this respect the work of grace in the heart needs to be deepened.

It was this Peter experienced—"When thou art converted, strengthen thy brethren." Not that he had not been converted before, but that the work was now deepened. He knew more of himself, more of his Saviour ; he trusted himself less, and his Lord more. And so, when in this sense converted, he was anxious that the same reduplicative process should be wrought in them, whom he had been instrumental in bringing to the faith of Christ. (1 Peter vi. 10.)

Let it be observed that this important work is wrought by the Spirit of God on the heart, not by means of novelties, not by excitement, but by the same old truths operating on the old experiences. The sense of sin was deepened ; and the renovating action of the Gospel rendered more decided and powerful. The prophet brought into the presence of the Triune God was abased under a sense of his defilement, and as he cried, "Woe is me! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts," the angel flew, having the live coal taken from off the altar, and laid it upon his lips, saying, "Lo, this hath touched thy lips : and thine iniquity is taken away, and thy sin purged." A beautiful emblem of the application of Christ's sorrow to the sorrow of the heart, so as to give beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness.

The mercy of God coming in with such vivid action on the keen sense of sin, bringing with it healing influences, changing the midnight of the soul into a clear day, without a cloud in the firmament, or a doubt to interfere with the full enjoyment of the sense of reconciliation, filled the man with gratitude and thankfulness. Love, the grand motive power, occupied his soul, like the glory of the Lord when it entered into and filled the temple ; and when that Triune God, who had dealt so graciously with him, was pleased to indicate his need of human agency, with an unhesitating surrender of himself to the service of the Lord, the prophet answered, "Here am I ; send me."

Is there not now the same appeal, on the Lord's part, to those who profess to be his people ? Does it not come from heathendom, from Christendom, from home, from abroad ? Does not the boldness of scepticism rebuke our coldness, and the ingenuity of the promoters of evil summon to a like ingenuity for good those who would promote the Lord's cause ? Tidings reach us from distant lands of great disasters, sanguinary wars ; of tribulations, in which our fellow-men are involved, their earthly prospects all obscured, while, alas ! in the direction of eternity, all is dark too. Are the Lord's people doing all they can ? Could they not do more, pray more, give more, labour more ? Yes, if they loved more. Let, then, those who are charged with the ministration of the word aim at the deepening of the work of grace in the heart ; and may the Spirit of God crown the effort !

Come, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of grace and love ;
Visit our minds, into our hearts
Thy heavenly grace inspire ;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress :
The heav'nly gift of God most high,
No tongue can it express ;
The fountain and the living spring
Of joy celestial ;

The fire so bright, the love so sweet,
The unction spiritual.

Thou in thy gifts art manifold,
By them Christ's church doth stand ;
In faithful hearts thou writ'st thy law,
The finger of God's hand.
According to thy promise, Lord,
Thou givest speech with grace ;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light ;
Kindle our hearts with fervent zeal,
To serve God day and night.

THE DURBAR AT LAHORE.

IN whatever light the Punjab be regarded, whether in a military point of view, commercially, or as regards the energetic character of its population, it must be admitted that there is no part of India of more value to Great Britain.

Its military importance was demonstrated at the time of the great mutiny. Instead of being paralyzed by its isolation from Calcutta, it became a new centre, and from thence were those measures put forth which arrested the temerity of the mutineers, and by the fall of Delhi, broke the right arm of the great conspiracy. How much more is not its importance enhanced now, when the Sindh railway from Kurrachee to Hyderabad, the Indus flotilla between Hyderabad and Mooltan, and the near completion of the railway from Mooltan to Lahore and Umritsur, have brought the land of the five rivers so much nearer to England, and increased the facilities for the conveyance of troops and heavy stores.

And as it commands the North-west Provinces, so is the Punjab equally valuable as a defensive position against any danger which might threaten from the north-west. The passes of the Suleiman range, the Khyber, Bolan, and others of less note, these gates of entrance into the plains of India from the north-west, are in British hands, and can be closed or opened as they who approach from the uplands of Asia come with peaceful or hostile intentions.

Commercially, the position of the Punjab is such as becomes a great emporium, while its attractiveness as a rendezvous for merchants is increased by its own natural resources and the characteristic energy of its people, advantages which, as its inhabitants come increasingly under the power of those grand civilizing influences which England is engaged in imparting to them, will become more and more developed. "There is, perhaps," observes Sir Alexander Burnes, "no inland country of the globe which possesses greater facilities for commerce than the Punjab, and there are few more rich in the productions of the mineral, vegetable, and animal kingdoms. Intersected by fine navigable streams, it is bounded on the west by one of the largest rivers in the world. To the north it has the fertile and the fruitful vale of Cashmere to limit its sceptre : so placed, that it can export, without trouble, its costly fabrics to the neighbouring kingdoms of Persia and Tartary, China and India. Situated between Hindustan and the celebrated *entrepôts* of Central Asia, it shares the advantage of their traffic, while it is itself blessed with an exuberance of every production of the soil that is useful and nutritious to man. The productions of the Punjab relieve it from any great dependence on external resources. Its courtiers and chiefs may robe themselves in the shawls of Cashmere and the strong and beautiful silken fabrics of Mooltan. Its citizens and husbandmen may wear the cheap textures of the native cotton. Every animal may be fed on the grains indigenous to the country ; and a range of mountains, entirely composed of salt, furnishes the necessary ingredient of food, while the upland parts yield condiments and fruits to season the daily bread."

This productive county, by the channel of the Indus, and the free port of Kurrachee, is now in direct communication with the western world. On the conquest of Sindh, in 1843, Lord Ellenborough's proclamation nominally opened the Indus to commerce ; yet was it virtually sealed up until the beginning of 1853, when river dues were abolished. And now, as the communication between the Punjab and Kurrachee is being improved and facilitated, the raw produce will find its way, continuously and uninterruptedly, by the line of the Indus, in exchange for the manufactures of Europe. Even when in isolation from the sea, Umritsur was the grand *entrepôt* for the trade with central Asia. The caravans which came down with spices and dried fruits, dyes and drugs, skins and carpets, chintzes and leather, through Peshawur, Dehra Ismael

Khan, and the Bolan Pass, deposited their loads at Umritsur. Wools and borax from Thibet, shawls and carpets from Cashmere, sugar and grain from the Doabs, all passed through this bonded warehouse of northern India. But now that its direct communication with Europe is becoming so established as to command confidence, its commercial importance will be indefinitely increased.

In these territories, favoured with so great natural advantages, on the development of which are now being brought to bear the statesmanship and scientific power of Great Britain, is located a population of nineteen millions and a half, of which nearly thirteen millions are found in the British portions of the Punjab, including the cis-Sutlej states, and the remainder in its political dependencies.

It is not, however, to be supposed that the population is equally distributed over the face of the territory. Nothing can be more remarkable than its sudden alternations of sparsity and density. Two contiguous districts often exhibit in this respect an extreme diversity. But this is easily intelligible, the population clustering where the means of irrigation are most available, and the cultivation of the soil facilitated. The submontane portion of the Punjab, about one-third, is generally fertile; the remainder being a wild tract, with exceptional strips of civilization. Towards the north, and near the Sutlej and Jumna, the cis-Sutlej states are fertile, but degenerate into sand towards the south. The trans-Sutlej states are in their upper half hilly, and even mountainous, while the portion below the hills is a rich plain. The next three Doabs, the Baree, the Rechna, and Chuch, are fertile towards the north and along the margin of the river, while towards the centre and the south the land is elevated, and covered with brushwood. In some former era, however, the waste was occupied, and in the magnificent works of the Ravée-Doab canal system of irrigation Government is preparing the way for the re-peopling of the waste. The fourth and last Doab, the Sindh Sagur, is rugged above the salt range, and below it sandy.

The population rises in density according to the productive capabilities of the soil. In the cis-Sutlej states, the rich district of Umballa presents a population of 426 persons per square mile, while Ferozepore, with its large sandy tracts, sinks to 186 persons per square mile. In the trans-Sutlej states, Jullundur, the richest district in the Punjab, rises so high as 513; while in the Lahore division, where the rich environs of the capital melt away into a central waste, there are not more than 210 persons to a square mile. The Umritsur, Goordespoor, and Sealkote districts, although inferior in the numbers of their population to Jullundur, are far above the proportion of Lahore, presenting respectively averages of 436, 470, and 475 persons per square mile. It is in these districts which include Umritsur, the religious capital of Sikhism, and their original and peculiar territory, the Manjha, that the Sikhs, to the amount of 200,000, are chiefly congregated. Returning to the distribution of the population in the Mooltan division, the averages are low, viz. 44 and 74 persons per square mile, the country around being one vast wooded wild, and, except round Mooltan and its canals, having but little cultivation. In Dehra Ghazee Khan, and Dera Ishmael Khan districts, with their wild trans-Indus frontier, 59 and 87 persons per square mile are the proportions. Lastly, Peshawur, with one fertile valley, has 193, while the mountainous district of Kohat has only 35.

These investigations are appropriate to a Missionary periodical, for it is with population that our Missionaries have to do; and when they are confessedly few in number, the more populous districts, unless there be contravening reasons, will be selected for their location. Thus our Missionaries occupy Umritsur as a centre, itinerating from thence throughout the Manjha. Peshawur is another centre of action. They are found also at Mooltan and Dehra Ismael Khan; but although the population at these points is comparatively thin, they are nevertheless important points, and it was needful

they should be occupied. Indeed, all these cities, Umritsur, with a population of 123,000; Peshawur, 54,000; Mooltan, 25,000; and Dehra Ismael Khan, 16,000, possess, from their situation, elements of increase, especially Mooltan, which promises to become a great *entrepot*, and one of the first cities in North India.

Over these dominions the sceptre of British supremacy is extended, and merciful is the influence which it exercises. What changes have taken place within twenty and six years! The Maharajah Runjeet Singh was then the lion of the Punjab; and then was enacted the *champ de drap d'or* of Ferozepore, where the Governor-General, Lord Auckland, appearing with the imposing magnificence of an Indian potentate, passed with his suite through the superb display of the Maharajah's body-guard, one troop dressed in yellow satin, with gold scarfs and shawls; another in cloth of gold, scarlet, purple, or yellow, their long beards protected from the dust by draperies of silver or gold tissue, which enveloped their heads. That grand spectacle passed away, and in a few months was succeeded by a scene of a very different character. The old lion, worn out at last by his own excesses, was laid on his death-bed. His treasure-chests in his famous fort of Govind Ghur, at Umritsur, filled with twelve millions in gold, could not buy off the dreaded enemy. The vain effort to obtain a respite was indeed made by him. His celebrated string of pearls,—300 in number, and literally the size of small marbles, all picked pearls, round and perfect in shape and colour—he gave to one temple; his favourite horses, with all their jewelled trappings, worth 300,000*l.*, to another. Nay, fear dealt with him as he had dealt with Shah Soojah, extorting from him the *koh-i-noor*, “the mountain of light;” for although the order was not executed, he had commanded it to be sent to a third temple, in the hope of propitiating the gods. But his time was come. He died, and on the funeral pile his remains were consumed to ashes, his four very handsome wives, and five Cashmerian slave-girls burning themselves with his body, the principal wife setting fire to the pile with her own hands.

With his death the key-stone of the imperial arch he had erected fell to the ground; the concentrative power of the Sikhs was broken. On the border of the Sutlej they struck for all or nothing—to win India or vacate the throne of the Punjab. They fought and lost, and the dynasty, like the ashes of the old ruler, was scattered to the winds.

And now there is another ruler installed, and other scenes of imperial grandeur are being enacted.

On the 14th of October last the princes and chieftains of the Punjab territories assembled to welcome, on his arrival at the railway station at Lahore, the Governor-General of India. He was no stranger to them. As Sir John Lawrence, Chief Commissioner of the Punjab, they were well acquainted with him. They had known the strong hand of the Christian administrator—strong to encourage the loyal, to repress the disaffected, to correct evils and abuses, and to provide means for the amelioration of a long-oppressed and degraded population. They came to do him honour as the representative of their sovereign, and as one whom they personally honoured. There was the young Rajah of Puttiala, blazing in diamonds, whose father had so signalized himself by the important services rendered by him in the time of the mutiny.

He came ready to receive the kindly greeting almost affectionately bestowed in memory of the gallant monarch to whom the youth succeeded; and close by stood the gallant and frank successor to the indomitable old Rajah of Jheend. Then came Kupurthala, Star

of India elect. Out of the same carriage which held the old friends, Lawrence, Montgomery, and Macleod, stepped also the last almost of the Sur-dar-wallah of that aspiring family who once hoped to grasp the sceptre in Lahore citadel.

These nobles introduced the Governor-General into a city which it was difficult for

him to call to his remembrance, so improved had Lahore become during the few years which had elapsed since his departure from the Punjab.

The Lawrence Hall was the centre of attraction, as close to it were pitched the vast encampments of the Maharajah of Cashmere and Jummo, and those of Puttiala and Jheend. Certainly the Asiatic is never seen to better advantage than when enthroned in tents. The grand sweep of the golden houdah of elephants, the tramp of variegated horsemen, the glitter and sheen of the dresses and accoutrements, all made up a brilliant picture. The railway station itself was a wonderful piece of successful grouping. So admirably were the police arrangements devised that not a single accident, or even inconvenient pressure, occurred. Yet almost the whole of the invited durbarees had assembled in exquisitely varied habiliments—martial, civic, ambassadorial, and even priestly. Outside, Lahore seemed to have emptied itself bodily on to every prominent mound and earthwork to catch a glimpse of the Viceroy. Frontier chieftains wagged their grim old heads, and stroked their beards, at hearing the familiar “Shabash” issue out of the former Chief Commissioner’s mouth, while a pat on the back to one or two old recognised friends—and who was there that Sir John did not know, may be asked?—sent them home with delight:

they had not been called to the meeting unrewarded; they had seen and shaken hands with the great ruler once more; the well-known voice had been heard, with an effect more than equivalent to that of the best orations translated through an interpreter. There, in the heart of the Punjab, was a populace of probably not less than 250,000, grouped on a plain flanked with the tents of powerful nobles and monarchs, attended by a combined retinue of perhaps altogether 80,000 men. The whole British force, European and native, if mustered, would hardly amount to one-twentieth of the above formidable armament, yet no interruption occurred. Wondrous was the scene around the Lieutenant-Governor’s residence. Men of all degrees of rank, of all nations, creeds, languages, and colours, waiting patiently and contentedly in equipages of every conceivable kind, grouped under such shady spots as could be found, simply to have a word or two with “John Lawrence.” Nor were they disappointed. Each had his small say, and what he heard in reply was brief paternal advice, given with frank, earnest simplicity.

On October 18th was held a public Durbar, where assembled the princes and chiefs of the Punjab. There were present two Maharajahs, one of Cashmere, attended by fourteen relatives and principal Sirdars; and the Maharajah of Puttiala, attended by twelve of his Sirdars; seven Rajahs, some by name known to us here in England, others whose titles as yet sound strange to us—Puttiala, Jheend, Kupurthala, Mundee, Maleir Kotta, Furreedkote, Chumba, Sookeit—each with attendants more or less numerous, according to their rank. Besides these princes, each of whom was honoured on his arrival and departure by the firing of a salute, there were Sirdars and Nawabs, the principal native gentlemen of the Punjab and its dependencies, and the leading chiefs on the Peshawur and Derajât frontier. The Governor-General took his seat in a Durbar under a royal salute, and then, surrounded by the civil and military officers at Lahore, addressed, in Hindustanee, the assembled chiefs to the following effect—

Maharajahs, Rajahs, and Chiefs—Listen to my words. I have come among you after an absence of nearly six years, and thank you for the kindly welcome you have given me. It is with pleasure that I meet so many of my old friends, while I mourn the loss of those who have passed away.

Princes and Chiefs—It is with great satisfaction that I find nearly 600 of you assembled around me in this Durbar. I see before me the faces of many friends. I recognise the sons of my old allies, the Maharajahs of Cashmere and Puttiala, the Sikh chiefs of Malwa and the Manjha, the Rajpoot chiefs

of the hills, the Mohammedan Mulicks of Peshawur and Kohat, the Sirdars of the Derajât, of Hazara, and Delhi. All have gathered together to do honour to their old ruler.

My Friends—Let me tell you of the great interest which the illustrious Queen of England takes in all matters connected with the welfare, and comfort, and contentment, of the people of India. Let me inform you how, when I returned to my native country, and had the honour of standing in the presence of Her Majesty, how kindly she asked after the welfare of her subjects in the East. Let me

tell you when that great Queen appointed me her Viceroy of India, how warmly she enjoined on me the duty of caring for your interests. Prince Albert, the consort of Her Majesty, the fame of whose greatness and goodness has spread through the whole world, was well acquainted with all connected with this country, and always evinced an ardent desire to see its people happy and flourishing.

My Friends—It is now more than eighteen years since I first saw Lahore. For thirteen years I lived in the Punjab. For many years my brother, Sir Henry Lawrence, and I, governed this vast country. You all knew him well, and his memory will ever dwell in your hearts as a ruler who was a real friend of its people. I may truly say that, from the day we exercised authority in the land, we spared neither our time, nor our labour, nor our health, in endeavouring to accomplish the work which we had undertaken. We studied to make ourselves acquainted with the usages, the feelings, and the wants of every class and race, and we endeavoured to improve the condition of all. There are few parts of this province which I have not visited, and which I hope that I did not leave in some degree the better for my visit. Since British rule was introduced, taxation of all kinds has been lightened, canals and roads have been constructed, and schools of learning have been established. From the highest to the lowest, the people have become contented, and have proved loyal. When the great military revolt of 1857 occurred, they aided their rulers most effectively in putting it down. The chiefs mustered their contingents, which served

faithfully, and thousands of Punjabee soldiers flocked to our standards, and shared with the British troops the glories, as well as the hardships, of that great struggle.

Princes and Gentlemen—If it be wise for the rulers of a country to understand the language and appreciate the feelings of its people, it is as important that they should have a similar knowledge of their rulers. It is only by such means that the two classes can live happily together. To this end I urge you to instruct your sons, and even your daughters.

Among the solid advantages which you have gained from English rule, I will now only advert to one more. It has given the country many excellent administrators. Some of the ablest and kindest of my countrymen have been employed in the Punjab. Every man, from the highest to the lowest, can appreciate a good ruler. You have such men as Sir Robert Montgomery, Mr. Donald McLeod, Mr. Roberts, Sir Herbert Edwardes, Colonel Lake, and Colonel John Beecher—officers who have devoted themselves to your service.

I will now only add that I pray the great God, who is the God of all the races and all the people of this world, that He may guard and protect you, and teach you all to love justice and hate oppression, and enable you, each in his several way, to do all the good in his power. May He give you all that is for your real benefit! So long as I live, I shall never forget the years that I have passed in the Punjab, and the friends that I have acquired throughout the province.

Thereafter the chiefs and gentlemen were separately introduced to the Viceroy and Governor-General. Nuzzers were presented and Khilluts conferred.

Who is there to whom the truths of Christianity are precious, and who has enthroned the Saviour as King within his own heart, that does not in such a scene feel himself reminded of events far more glorious; as yet, future indeed, but certain to be realized, when "the kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him." Blessed shall that moment be, when, recognised as universal King, Jesus shall reign in righteousness, and execute judgment and justice on the earth; when the nations, contented under his rule, shall no longer be like the waves of the ocean, agitated by fierce winds, and tossing themselves to and fro, but when, soothed into serenity, they shall, mirror-like, reflect the goodness of the Lord.

Amongst the assembled chiefs there was one on whom especial honour was conferred. On the day before the great Durbar, the Rajah of Kupurthala was invested with the insignia of the most exalted order of the Star of India, the great princes, and, amongst others, the Maharajah of Cashmere being present at the ceremony. He was addressed by His Excellency in words to the following effect—

"Rajah Rundheer Singh, Rajah of Kupurthala—It is with much satisfaction that

I find myself empowered by Her Most Gracious Majesty the Queen of England to confer

on you so great a mark of her royal favour as that of the Star of British India. This honour has only been granted to those princes and chiefs who unite high rank with great personal merit. It rejoices me to instal you among the chosen number.

Your grandfather, Sirdar Futteh Singh, was a chief of considerable renown. He was the well-known leader of the Aloowalia confederacy, and the companion-in-arms of the great Maharajah Runjeet Singh. Your father, Rajah Nihal Singh, was an old friend of mine when you were yet a youth. When he passed away, your highness succeeded to his duties and his responsibilities, and have worthily discharged them. When the mutiny of 1857 broke out, you were one of the foremost chiefs of this country to do your duty, and range yourself on the side of the British Government. After the fall of Delhi, your highness headed your troops, conducted them to Oudh, and there assisted in recovering that province. For these services you received at the time much praise and liberal rewards; and now, to crown all, you are about to obtain a most signal mark of honour from Her Majesty the

Queen of England and India. In the name, then, of the Queen, and by Her Majesty's commands, I now invest you with the honourable insignia of the Star of India, of which most exalted order Her Majesty has been graciously pleased to appoint you to be a Knight.

"I have addressed you in Hindustanee, in order that the princes and chiefs now present may the more readily participate in this ceremony, and that your relatives and friends may be more highly gratified; otherwise I should have spoken in English, for I know that you thoroughly understand my language. This circumstance, no doubt, has operated as a bond of union between your highness and my countrymen."

At the conclusion of the address, His Excellency placed the ribbon and the collar of the order round the Rajah's neck, and delivered to him the Star. The Viceroy, the Maharajah of Cashmere and Jummoo, and the principal Government officials present at the ceremony, then shook hands with the Rajah, and congratulated him.

We confess there is something remarkable in this. Two other chieftains there had been, who, if their lives had been prolonged, would have received the same honour—the Maharajah of Puttiala, and the Rajah of Jheend. Both, however, had passed away, and their sons and successors occupied their place. But the Rajah of Kupurthala remained; and he, whose services have been thus openly recognised and rewarded, is the only one of those assembled chieftains who as yet has openly avowed his sympathies with Christianity. He and his brother, Sirdar Bekrama Singh, were present at the Punjab Missionary Conference, held at Lahore in December and January 1862-63, the Rajah himself taking part in the discussion on the important subject of female education. Having expressed his sense of the importance of such a movement to India, he observed, that "the education of females was not forbidden by the religion of the people; but it was disrelished by the men. In many high families, especially in the Punjab, women do read—chiefly religious books. They are forbidden to learn to write, particularly among the Rajpoots, because the jealousy of their husbands makes them afraid of the power this would give them to correspond with others.

"The great difficulty was to know how to get at the females of this country. They were shut up so closely, that it was almost impossible to have access to them. This must be done through the men. He would advise that efforts be made to enlighten the men as to the advantages to be derived by their wives from education. Christian gentlemen should associate more intimately with natives of the country, and their wives would then have access to the zenanas."

That he should have thus openly identified himself with the proceedings of this Conference is precisely what we might have expected from a prince who, in his town of Kupurthala, with his family and brother, attends, on the Lord's-day, divine service in a church built at his own expense—"a noble monument of the first Indian prince, who has raised, instead of temples to Shiv and Kali, a sanctuary for the living God."

On that occasion the Conference passed the following resolution—

That the Conference desire to express their hearty sympathy with His Highness the Rajah of Kupurthala, in his desire to impart the saving truths of the Gospel to his subjects.

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They believe that, in doing so, he is disinterestedly seeking the highest welfare of the people God has committed to his charge. They thankfully acknowledge the power and grace of Almighty God, which has enabled him to manifest so much liberality and zeal in the cause of Missions; thus setting an example to others, having like authority and

influence, worthy of all imitation. The Conference earnestly prays that his own soul may be sanctified wholly by the same truths, and that, with many of his grateful subjects, he may wear an everlasting crown of glory with our Saviour Jesus, in the kingdom of our common God and Father.

This, moved by T. D. Forsyth, Esq., C.B., was seconded by D. F. M'Leod, Esq., C.B., in the following words—

As I believe that, with the exception, perhaps, of our respected brother Goloknath, I have had an earlier cognizance of His Highness the Rajah of Kupurthala's leanings towards the Christian faith than any one else now present, I beg cordially to support the resolution which has been proposed; and I need hardly say that, in common with all who love the Lord, I have watched the Rajah's progress with exceeding interest. When he visited me, with his brother Kunwar Suchet Singh, some years ago, at Dhurmsala, brother Goloknath being then one of the party, they refused to march on Sundays, or

to make offerings at the Hindu shrines; and even then he desired to attend divine service, though deterred for the time by his followers insisting on accompanying him. He has not, as yet, formally avowed himself to be one of us, but he has set up an altar of family devotion in his own household, at which I, and others here present, have been privileged to kneel with him. And while the power of the Holy Spirit alone can complete the good work which we may hope he has begun, it is for us to pray, that the blessing from on high may be poured out upon him and his.

This tribute of Christian sympathy was as gratefully bestowed by the conference as the Star of India by the hands of the Governor-General. The investiture of the latter recognised him as a loyal feudatory of the British Crown; the former recognised him as a native prince who, convinced himself of the truth of Christianity, avowed his convictions in the presence of heathen India, and invited the other chiefs and princes to follow his example.

Would they might be induced to do so! At least, if unconvinced themselves, we trust they will refrain from opposition. There was one present on that occasion to whom we would respectfully tender that advice. It is dangerous to obstruct the course of Christianity. The people of Oude, who, during their late uprising against British power, passed through the furnace of tribulation, dare not oppose. They say—"It is evident that God has put his hand upon the head of the English nation, and for this reason there must be something good and great in the Christian religion, and the time is probably not far distant when we will embrace it."

And it would seem, also, as though God put his hand upon the head of those native princes who, by publicly identifying themselves with Christianity, lend their influence to dispel the prejudices which obstruct its progress; but let others, who oppose and repel Missionaries from their dominions, beware lest God place his foot upon their neck.

THE CYCLONE AT MASULIPATAM.

THE details of the desolation wrought at this city by the influx of the sea, forced by the hurricane beyond its wonted bounds, are now reaching us, and they are so numerous, that to particularize them seems nearly impossible. The sorrows of years appear to be accumulated within the brief space of a single night. Such a night of horrors as that of November 1st, at Masulipatam, has not often occurred in the mournful annals of the human race.

Masulipatam, on the western shore of the Bay of Bengal, and on the south side of a

branch of the river Kistnah, is situated on an extensive plain, stretching westward to the Ghâts. In the midst of this swamp, which is overflowed by the sea at spring-tides, stands the fort. About a mile and a half north-west of the fort there is a slightly elevated ridge, and where it falls so as to be little raised above the level of the swamp, stands the pettah, or native town, the population of which has been variously estimated at from 60,000 to 90,000.

At three o'clock on the afternoon of Tuesday, November 1st, the wind was a little high, and the boys of Mr. Noble's school were laughing as it snapped the boughs off the trees. At a quarter before six the schoolhouse was shut up, the doors being well closed, and all made tight. By this time several large trees were down, and heavy rain had set in. The wind now shifted rapidly from west to north and east, and about eight it blew a furious hurricane, the rain falling in torrents.

In Mr. Noble's house they were soon obliged to open umbrellas within doors, else they would have been forthwith wet through, for the rain did not fall in drops but in streams. Soon the water stood on the floors one or two inches deep. Some of the young people were now kept busily occupied in fastening up the bolts of the east doors and windows, which continually drew with the force of the wind. The bolts, however, broke, and the cry was heard, "The sea-water is come in." As the house-basement is nearly four feet high, this at first seemed incredible, but soon it was beyond doubt. At last there came an awful roar: away went bars, bolts, and panels; the doors flew open, and in rushed the sea. A terrace, which might be reached by a western window, was first thought of as a place of retreat; but the water had risen within an inch or two of the window, and escape in that direction was cut off. There was a ladder in the verandah, which it was thought might be had, and thus enable the endangered family to climb upon the wooden ceiling. Accompanied by his maty, Mr. Noble attempted to reach the front verandah through the hall; but scarcely had he opened the inner door into the hall, when, in the pitchy darkness, a sea struck him, rising about three feet. It was a moment of imminent danger; but he was enabled to rush back, and, as he says, "The Lord saved my life." They now hastened into the inner room, mounting on cots and drawers, and, bidding a final farewell to each other, betook themselves to prayer, expecting to be either drowned or buried in the ruins of the house. In this state of suspense, calling on Him who was their only hope, they waited. In about an hour and a half the wind changed to the E.S.E. and S.; and although the waves still dashed against the walls, and the wind and rain continued violent, the waters began to abate. Their hope revived, and, changing their wet clothes as far as it could be done, about two o'clock, being quite worn out, they fell asleep, sitting on the cots and drawers.

Thus in Mr. Noble's house there was no loss of life. Amidst extreme danger, all had been mercifully preserved. But soon they came to know that it was not so with others of their friends and fellow-labourers. Just as it was light, a cry of distress was heard, and the horse-boy, who had climbed a tree, and thus been saved, was seen wading through the deep waters. "More are coming," some one soon exclaimed, and then appeared struggling on, with their servants, Ratnam and Bushanam, the two young Brahmin converts, whose admission to holy orders by the Bishop of Madras was mentioned in our last Number. They had tried to escape in the dark, and, in the effort, some of the little party had been swept away. Bushanam had lost his wife and child, and sad were the wailings of the bereaved husband and father. Ratnam's wife had nearly shared the same fate, having been drawn back out of the flood by Bushanam's uncle. As the light increased, and they were enabled to look about, nothing could exceed the wreck and desolation; stables, cow-houses, godowns, all flat; the eastern end of the house broken down, the great doors wide open, the hall full of prickly pear-bushes, broken tables and chairs; sea-water, mud, and books, being strewed over the floor. On a closer

examination it was found that the eastern foundations of the house were sapped, and that if the flood had continued much longer the hall must have fallen. But now anxiety was drawn to another point : the house of Malayya, the school-teacher, was flat, and no one knew what had become of him. His body, and that of his wife, were subsequently found, the former at the jail, the latter close by. He was, by universal testimony, a true Christian: he was, besides, a very valuable teacher, and had been married only four months. What is earthly has perished ; what is spiritual survives. " All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away ; but the word of the Lord endureth for ever ;" and in the enduring nature of that word, which, when made known to him, he, through grace, received, Malayya now participates.

But sad as these events were, the loss of life at Mr. Sharkey's was far greater. It will be remembered, that, in our recent review of the Telugu Mission, we referred to the girls' boarding-school, a deeply-interesting department of labour, which had borne much fruit during the fifteen years of its existence, and promised more. About two years ago an examination of this school was held, at which most of the ladies and officers residing at the station attended, and " unanimously expressed themselves greatly delighted with the creditable manner in which the girls acquitted themselves.

" Several of the girls," observe the Missionaries in their report, " had lately undergone a strict examination in the various branches of education, in order that they might act as teachers. There are many who have been trained in this excellent school now acting in that capacity ; others have married native-Christian catechists, who are all, we hope, testifying, by their precept and example, that the untiring energies, and the ever watchful care and affection bestowed upon them in their youth, both as regards their spiritual and moral welfare, has not been in vain.

" Some very elegant articles of crotchet work were exhibited as done by the children. By the sale of work more than 238 rupees have been realized during the year. The instruction previously given is chiefly by means of the vernacular, and the way in which the children answered the questions put to them in scripture, spelling, geography, and arithmetic, quite satisfied all those who were able to understand them. Some of the replies were interpreted by Mr. Sharkey ; but when the finger pointed to Quebec on the map, or traced the courses of the Missouri and Mississippi, their knowledge commended itself to all present. The first class repeated several of the Articles of the Church of England. Not the least attractive part was the singing, in which all were amazed to find three parts correctly sustained—alto, treble, and tenor. Thus Jackson's *Te Deum* was given throughout, besides one or two pieces of a lighter character."

On this interesting school the deluge broke with destructive power, no less than thirty-three of the poor girls having been swept away. Mr. Sharkey, in a letter dated November 15, thus describes what happened—

God has showed us great troubles and adversities, and yet turned and refreshed us. He has brought us from the deep of the earth again. The first of November can never be forgotten. The day was a wet one. The wind blew with more than ordinary violence, and we all felt that a storm was at hand. But we went through our day's work, attended school both morning and evening, paid the Mission agents, and I returned home as usual. The wind increased, and at ten o'clock P.M. there was a terrific hurricane. We made all our preparations by way of guarding our doors and windows. We had scarcely done this,

when a cry of " The sea, the sea," was heard. It came from some of our servants who had previously taken refuge in our kitchen, and who, with great difficulty, contrived to reach the room in which fifteen girls and ourselves had taken refuge. A minute after we had admitted them in, the sea rushed into the house, and I had just time to put the children on our large cot, and take my position at the only door which we all had to guard. But the bolts gave way. Door after door was carried off, and we were completely at the mercy of the wind and waves. Our children behaved nobly, and we were enabled to pray together

with great calmness, and commit ourselves to Him who once said, "Peace, be still." The water rapidly increased in depth. I was waist deep in it, when the rising water suddenly stopped, and receded as fast as it came. We then removed the children to another room, and *wished for the day*. The rain was pouring into the room in torrents, and the wind was still violent. The night was dark, and we had no light after three A.M. There were two things I cannot adequately describe—the feeling of gratitude when the water began to recede, and the sense of joy with which we hailed the first gleam of morning light. "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive." God has been to us a strong rock—a house of defence to save us.

During the night we had often thought of the children in the bungalow adjoining our house. *We were not able to render them any assistance*; and though the bungalow was a strong building, we had many fears. The next morning told us what had been done. My heart breaks to write it. No less than thirty-three children were either drowned in or swept away by the flood! The building stood, but every door in it was carried off, and the wave knocked down every thing before it. The hospital, in which there were several children, and which adjoined the bungalow, came down. Every article of furniture was washed away, and only twenty-five of our dear children were spared to tell us of the dying shrieks of their fellows, and their own miraculous escape. They were nearly naked, and we were little better ourselves. My valuable library, all my Telugu manuscripts, and materials for new works, collected during the last twenty years, and a large quantity of our furniture, have either disappeared or are irre-

parably damaged. Our girls' school-room is down: our house is scarcely habitable, and we are now staying in two small rooms in the Commissary's office. Bunder is no longer what it was some months ago. It is difficult to recognise it.

To my utter astonishment, the Buttayyapet house is still standing, but it has received much injury. The walls surrounding it have, some of them, fallen down, and from what I hear, many of my day-scholars have perished. The boarders have been spared. Both our schools have been closed, for a time only, I trust. Exclusive of our girls, we have lost nineteen members of our congregations. No two persons seem to have suffered alike: each has his own tale of woe to tell.

I am now sitting alone in a corner of my former house, with the ruins of our property scattered all around, and the compound filled with dead and dying trees, prickly-pear bushes, mud, and rubbish of every kind. With reference to my own loss, I feel comparatively little, although I am almost a beggar; but the thought of our dead children is too much for us. Still God has done all things well, and in wrath remembered mercy. He has not dealt with us after our sins. Our prayer is, that the visitation we have just had may be abundantly blessed to us; that it may humble us to the dust; make us more devoted to his cause; teach us not to make nests for ourselves, and live in needless luxury and ease; fill us with a deep sense of our vileness, and a precious sense of his love to us; and keep us ever ready for his coming. It is remarkable that some of our heathen servants, in that dark and terrible night, prayed to Jesus for help. I am not able to tell you a fraction of all our troubles. Pray for us.

Amongst other girls who were lost, mention is made of Lakshmi, or Lakshmamah, on the point of being married to one of the teachers. This young believer, for such she was, is safe folded in her Saviour's arms, far above the ills and sorrows of earthly life. Her brother, Ramchandradu, a Brahmin convert, thus touchingly refers to her death—

Through the mercy of our Lord Jesus Christ, I and my brother Venkataramayya escaped this general destruction which happened on the 1st of this month. I must proceed to relate the mournful story of my dear mother and sister Lakshmamah. My mother and my sister were both staying in the same room. The flood began to come at about half-past ten in the night, and, to escape which, they tried to get to Mr. Sharkey's large bungalow, and while they were attempting to escape they were swept away by the sea. In the morning we found my sister's body in Mr. Sharp's compound, but my

mother's body had entirely disappeared. Some say she was found, but I do not know the truth. I must not stop here, but I must relate some particulars concerning them. I feel great comfort in thinking of my dear sister, that she is enjoying her rest with her Redeemer. Mr. Sharkey bears testimony to her good conduct, and there was evidently a great change in her latterly: without the least doubt, I believe that she was a true believer in the Lord Jesus Christ, and she is resting now from all the troubles and cares of this present evil world. I feel grieved only through my weakness because I wished, though not the wish of

God, to enjoy her company a little longer, as it is natural; but it is far better for her to depart and to be with Christ, as saith St. Paul.

I do not know what you will think when I say that more than 20,000 if not 30,000 souls were lost in that single night. I know, in

many families, one out of a family consisting of eight or nine persons surviving. This is a dreadful visitation, yet the surviving people seem to go on just in the same way after the catastrophe as before it. The loss of property is so great that I cannot tell you.

In our last Number we introduced a brief letter from the Rev. J. Sharp. We have now received from him the following fuller communication, which vividly describes the morning of desolation following that night of horrors, and the pitiable state of destitution to which the survivors were reduced—

The whole day (November 1) was more or less windy. . . . About four P.M., whilst at school, I saw a palmyra-tree blown down upon a house opposite. Before five it was too dark to see to continue the lessons, and in pouring rains, flooded streets, and in violent gusts, we prepared ourselves, as best we could, to get to our homes. The last person to whom I bade farewell in the little bungalow was Malayya, to see him no more on earth.

After I reached home the violence of the wind was so great that we had to go round securing the windows and doors, one after another, more and more. The wind gradually went round from south-west to north-east, but gusts came from all directions at once. The rain coming through the ceiling became so great that it baffled all my efforts to keep it under by baling. Mean time the doors broke from fastenings and hinges. . . . The noise was so deafening, we had to shout at the top of our voices when close to each other. The skylight windows fell in fragments, and we began to fear for the roof.

About eleven P.M. we found water floating into the house and rising most rapidly. . . . We went and looked out, and all was black water around us, rising and surging, and then we found that it was the salt sea. The floor of the house is raised a yard or more above the compound, yet the water rose two feet or more inside. In our back bath-room, which was lower, I find the mark stands as high as my face. We managed, by continually re-lighting all the lights within our reach, to keep a few burning. . . . We went forth as we were into the storm, the rain and spray pelting us like hailstones, and the water above our knees, with a powerful current. Thinking the current would have less effect on the walls if it had an exit, before deserting the house I got the large doors at the back opened to give it an outlet. Three times we tried to pass to the outside steps, and were driven back twice: the third time, on hands and knees, we crept up, but Mrs. Sharp was all but blown over the side. We crept along the terrace on the top, holding on as well as we could. We got inside a little doorway

among the rafters, but durst not go far in for fear the large beams should fall upon us. A light, which we left in the room below, shone through a chink for a time, and cheered us much, as it showed that the water had not risen high enough to extinguish it. Our thin garments were no shelter against the rain: we were numbed and sleepy from cold and fatigue, but kept one another awake and warm by constant rubbing. Many times we thought of our relatives and friends in Masulipatam, and committed them and ourselves to the keeping of the Lord Jesus. . . . As soon as we durst we crept a little out to see whether the steps by which we had ascended were standing. We found them still so, but much of their foundation and props gone. The scene of desolation around us was indescribable; the country all around under water, except a spot here and there; hedges washed away, trees uprooted and broken by hundreds, with many a corpse in view, and here and there a wail or shout. When the wind and rain permitted we descended, feeling bruised all over. All the large book-cases were fallen, most of the furniture washed out, the rooms filled with a *debris* of broken furniture, prickly-pear hedges, bricks, books, aloe-trees, &c. We were very hungry, and found a bottle of oatmeal, some jam, a little brandy, and a little tapioca, of which we partook, and then waded through the water to the commissariat house to the north of ours, as it stood a little higher. Many were seeking the same refuge. After a little time we tried to wade to my wife's sister's house, to see whether she and her four children were alive, but the water was too deep. I found them afterwards all alive, though much of their house had fallen. They lost their carriage and three horses. I got a bottle of tapioca, and returned to my wife, the water in some places being breast high. Each was asking any one he met that he knew, who was alive and who was dead. Everywhere were corpses and dead animals; even the crows had disappeared. . . . On my return I found Mr. Sharkey come in search of food, and almost distracted, as thirty-three of his

school girls had been drowned. I gave him a bottle of oatmeal, a pot of jam, and a pint bottle of beer. Then came an embassy from Mr. Noble for food. Bushanam had lost his wife and only child. I had but the tapioca and a pot of marmalade to give. Mrs. Sharkey and forty girls came over to the commissariat office, and many natives in the afternoon. Of course every thing was salt, and not a drop of fresh water was procurable. However, I got a fire, and cooked some of the oatmeal with the salt water as porridge for the girls. I also found in my house some port wine. Next day it was very hard to find food. We got some oranges, plantains, &c. Every one was very thirsty, but not till late in the day was a well of sweet water discovered on the inland side of the town. I picked up a few potatoes in our compound, and we did the best we could, but the distress in every direction was

terrible. The run on the fresh water was so great, that it became necessary to refuse access to many. . . . Many died from want, salt water, and exhaustion. Some of the gentry have not suffered near so much as those whose houses were near the sea, and they kindly sent round what provisions they had. Some of the natives, too, brought us a little good rice, fruits, &c. For several days the obtaining of food was very difficult, though the collector and others exerted themselves exceedingly. Then the corpses were decaying, and the smell was terrible. The salt water seems to have gone ten or twelve miles inland. I cannot attempt to tell any of the sad things we have heard and seen. The dead can hardly be less than 20,000 here and in the neighbourhood. Most of the native houses are fallen and the mud ones washed away.

This hurricane, and the inroad of the sea by which it was accompanied, appear indeed to have been of unprecedented severity. At the fort the waters were thirteen feet deep: at Mr. Noble's house they stood six feet deep, surging, rolling, and splashing ten or twelve feet high in the large hall. Even as far as Bezvara, thirty miles distant, there has been some loss of life and great destruction of property. The half of the Rev. T. Y. Darling's house there has been blown down. He says—

Fearful would have been the consequences if the storm had lasted another half hour longer than it did at its height. We cried to the Lord in our trouble to graciously hear us. When the outer walls of the house began to fall, and the glass doors and windows dashed in, we took refuge in one of the old bath-rooms, which was the most sheltered part of the house; but even there the walls shook. We had fears that we should be driven out without any shelter; but God had mercy upon us, and delivered us. . . . Our boys' schoolroom, which was being enlarged, and the work half

finished, has been fearfully injured: the whole of the new part was levelled to the ground. The godowns in the school compound, and our catechist's house, are in total ruins.

The distress all about is very great, for every one suffers: not a single house escaped. We have not yet received any account from any of our out-villages. The country is quite flooded, and all the crops blown flat to the ground. This will produce great scarcity by and bye, I fear.

The telegraph communication in every direction has been stopped.

Mr. Noble adds—

Perhaps 30,000 is not the whole of those who perished. Cattle innumerable. The storm raged inland, as far as we yet know, sixty-eight miles; the inundation, three miles along the coast from Piddapatnam to Nizam-

patam, a space of about sixty miles. It is three weeks since it occurred, yet I hear a thousand corpses lie unburied to the south, and bodies of cattle without number.

Besides the lamentable loss of life, the destruction of property has been enormous. Mr. Noble has lost books, the largest and most valuable of them on the lowest shelves being sadly damaged, many hopelessly so, and much besides of private property within and without doors. So great was the need in this household, that supplies of any kind would have been welcome. The two native ministers are utterly destitute: all that they had is gone. Mr. Sharkey's house and out-offices require repairs to a great extent: the girls' school-house is in ruins. "Our school furniture," he observes, "maps, books, &c., all have perished. Our poor Christians are houseless and without clothes."

So, just as we review this Mission, that from an infantile condition has been springing up with so much promise, suddenly it is sorely bereaved, and crushed for the moment

under the weight of a great calamity. But shall not the Judge of all the earth do right? It is like Job's case, when wave on wave of tribulation fell upon him, and "there came a great wind from the wilderness, and smote the four corners, and it fell upon the young men," so that they died. But all was overruled for good. The work of grace was deepened in Job's heart, and, after a time, his losses were repaired, and he was reinstated in more than his former prosperity. Let us believe it will be so. The Mission will rise up out of its ruins stronger and brighter than it was before, and more fitted to bring the Lord's word to bear on the heathen around, many of whom, we trust, under the effects of the losses they have sustained, will be found more ready to receive the Lord's message.

THE EDUCATED CLASSES OF INDIA.

AN able pamphlet has been recently published by the Rev. J. Barton, M.A. It is the substance of an address delivered by him at Cambridge to the members of the University Church Missionary Association, on a subject, in the presence of such hearers, specially appropriate, and to all persons who are interested in the welfare of India, and who are observant of the changes which are in progress there, of commanding interest, "the Educated Classes of Calcutta."

During his residence in India, Mr. Barton's attention has been very much directed to this important class, the first educated natives of India; and the Committee of the Church Missionary Society has just placed in his hands an important trust. They have selected him as the Principal of the Church Missionary College about to be opened in Calcutta, for the special benefit of those young natives who are aspirants after knowledge, and who left to themselves, are so apt to gather the knowledge of evil and disregard the knowledge of good. The subject, therefore, on which he writes, is not only one with which he is well acquainted, but on which he feels the deepest interest.

We wish it were possible to transfer the whole pamphlet into our pages; but this is not practicable. Mr. Barton, therefore, at our suggestion, has condensed its contents, and brought the salient points of this large subject within a brief compass. This we now give to our readers, not only with the view of affording to them information on one of the most remarkable movements which India has yet witnessed, but in the hope that, on his departure from England for India, Mr. Barton will leave behind him remembrances which will elicit in his behalf much prayer and sympathy.

Amongst all the past varying phases of the progress of Christianity, there perhaps never was a state of society so remarkable, or one so fitted to arrest the attention of every thoughtful Christian, as that which now presents itself in the two chief cities of modern India, Calcutta and Bombay. For in India, as has been well remarked by Dr. Mullens, Christianity has assumed a position which it never occupied before, not even in the days of pagan Rome, viz. one of antagonism to a religious system which, in the number of its votaries, the antiquity of its origin, and the strength of its priesthood, stands unrivalled and alone. The paganism of Rome, as well as of Corinth and Athens, had but a slight hold upon the great body of the people; it had no compact priesthood, no elaborate system of caste interwoven with all its social customs; so that, no sooner did Christianity once come fairly to the front,

than the hoary giant at once fell prostrate, and never reared its head again. On the other hand, the efforts of Christian Missionaries in modern days have been chiefly directed to small tribes or sections of nations, never numbering more than two or three millions at the most, with a religious faith generally of the rudest description. Such have been the Red Indians of North-West America; the Maoris of New Zealand; the liberated slaves of West Africa; the Malagassies; the Hottentots; and the scattered islanders of the Pacific; all of which, fruitful as they have been as Mission fields, form but limited communities, and neither by their numbers, by the antiquity of their religious systems, or by the strength of their civilization, have given Christianity an opportunity to put forth all its powers, and show itself equal to meet the highest national demands.

And even in India itself, those Missions which have hitherto borne most fruit have been directed to small tribes or isolated communities, such as the Shanars of Tinnevely, and the Kols of Chota Nagpore; the former of which have been but very partially under the influence of Hinduism, while the latter, though geographically belonging to India, are yet as politically, socially, and religiously distinct from the great bulk of its inhabitants as if they lived in Madagascar, or the islands of the South Sea.

It is a matter of peculiar interest to every thoughtful Christian to watch the progress of Christianity amongst such a people as the Hindus, who, in numbers, comprise one-eighth of the inhabited globe; whose religious system is the growth of thirty centuries, and so bound up by the iron fetters of caste with all their social customs, that it seems almost impossible to separate the one from the other; and whose civilization, though inferior indeed to ours now, was far superior to any thing which mediæval Europe could boast of, and reaches far back to the days when Britain was unknown, when Rome was not built, and when even Greece was only just beginning to have a history.

What, then, has been the effect on the Hindu mind of the past forty years' contact, not only with Protestant Missionary effort, but also with the indirectly Christianizing influences of English literature, English political and commercial activity, and, above all, of a Government which, whatever may be its shortcomings, has always been conducted, so far at least as regards its internal policy, with the most scrupulous integrity, and a real and conscientious desire to promote the welfare of its subjects? It is not too much to say that the changes which have passed over the whole upper stratum of Hindu society during this period have been far greater, and far more momentous in their results, than those which the railroad progress of scientific discovery has effected within the last century in England.

Decay of Hinduism as a religious system.

The days of Hinduism are undoubtedly numbered. The testimony of Hindus and Christians alike is unanimous upon this point. There are, it is true, a considerable number left of the old class of orthodox Pundits, who still try bravely, though in vain, to stem the advancing torrent, and seek to maintain that gross and corrupt mythology which they feel to be, not merely morally, but also intellectually, untenable: yet even they acknowledge but too sadly that they and their system must, ere long, be swept away by the advancing

tide of intellectual and religious inquiry. Listen to one such professor of the old school at Bombay—"Hinduism is sick unto death," are his memorable words: "I am fully persuaded that it must fall. Nevertheless, while life lasts, let us minister to it as we best can."

The state of society, both in Calcutta and Bombay, has been thus well described by Dr. Mullens.* "All the educated young men stand in the position of antagonism to the old system. They would be heartily glad to slip their necks out of its yoke: they cheer vociferously all attacks made by their countrymen upon its errors, and never attempt to say a single word in its defence. Yet still they belong to it, yield to it, get on with it as they best can; for they all fear the social penalties consequent upon quitting it for ever, and all are waiting till every one else shall quit it, that these penalties may be rendered harmless. Hence it is that this large and very influential class, numbering now from 15,000 to 20,000, accept a position of compromise, within the system they professedly condemn, and outside the Christianity which offers them all they need."

The Brahmo Somaj.

Out of the educated class a considerable number have formed themselves into an organized religious Society, under the name of the Brahmo Somaj. These men stand very much in the same relation to the old Pundits on the one side, and the more radical section of the reformers on the other, that Socrates and his followers stood to Aristophanes and the conservative party on the one side, and young Athens on the other, in his day. In a lecture on the "Clouds" of Aristophanes, recently delivered to the Bethune Society of Calcutta—a literary and debating club, formed by the educated natives among themselves, with a small admixture of Europeans—the Bishop of Calcutta ably worked out this comparison, and sought to teach these would-be reformers, that if Socrates, who never had any thing better than the light of reason and conscience to guide him, so completely failed in his aim, how much more would they, if they trusted to unaided reason alone, and persisted in rejecting that only safe and sure guide of revealed truth, which Christianity offered them.

The object of the Brahmo Somaj, like the Socratic school of old, is to restrain liberty from degenerating into license; to cast off the false and retain the true; and this they endeavour to do by retaining the current mythology as a system of symbols and allegories,

* See "Christian Work" for November and December—"The Brahmin Reformers of Bengal."

under which they shadow forth the principles of pure Theism. For aggressive purposes this Society has now a house or temple for weekly worship; they have a subscription fund for sending out preaching agents and the establishing of propagandist schools; they have classes of disciples and inquirers, a large body of full members, numbering from 3000 to 4000, gathered from the higher and wealthier classes; and their influence is at once pervasive and powerful. Their religious creed is a compound of the old Vedantic philosophy with modern Deism, borrowed from the works of Theodore Parker and Francis Newman, which are widely read and studied.

Religious aspect of the movement.

But what, it will be asked, is the attitude assumed by the members of the Brahmo Somaj, and the whole body of the educated Hindus generally, towards Christianity? and how far is this intellectual movement likely to affect the progress of the Gospel amongst them? It is undoubtedly the fact that the position they have hitherto assumed is one of entire antagonism to the fundamental truths of Christianity. And yet those best acquainted with them, and who have watched their many varying phases of opinion during the last thirty years, are disposed to look upon this movement hopefully, as indicative of a change for the better. It must not be forgotten, that for a Hindu to become a Deist is a very different thing from a Christian making shipwreck of the faith in which he has been brought up, and becoming a Deist. What is retrogression—sad retrogression—in the one, is really progress in the other. The Bishop of Calcutta speaks thus of the movement in his recently published charge—

“The worship of the Brahmo Somaj 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 practice 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.*”

And so, too, Dr. Duff,—who has watched them narrowly for thirty years, and seen them

constantly shift their ground, first from Atheism to Vedantism, from that to Neo-Vedantism, or natural Monotheism, and from this again to the present system of Intuitionism, expresses his strong hope that they will end at last in positive belief, such as they can only find in the revealed truths of Christianity.

In a published letter to the General Assembly of his church on this subject,* he mentions a remarkable admission made by one of the leaders of the Brahmo Somaj some years ago. After pressing him hard, in the presence of about a dozen of his followers, as to the practical uselessness of his system, always fluctuating and changeable, in contrast to the glorious truths of Christianity, which, like their Divine Author, are the same yesterday, and to-day, and for ever, he replied—

“Well, it is true what you say. We have no certainty, no fixity. We are here to-day, and may be elsewhere to-morrow. We are now following *reason*, and we know not whither it may lead us. We know where we are now; we know not where we may be hereafter. The plain fact is, that when we gave up the inspiration and the divine authority of the Vedas we cut our cables, got loose from our old moorings, and have since been drifting about wherever wind and tide may lead us.”

A candid confession certainly, but still not an unhelpful one for the future. The whole religious system of this sect cannot indeed be regarded but as a marked tacit avowal of the truth and superior excellence of Christianity. It is the merest makeshift with which hundreds of its professed adherents are seeking to stifle their convictions and satisfy those spiritual longings and religious needs of which they are so deeply conscious.

They are like mariners who have set sail upon the pathless ocean in search of some imaginary *terra beata*, and, after being tossed about for years by the ever-varying winds of human philosophies and conflicting opinions, they have sighted at last the long-looked-for land; but they fear to cross that bar of angry surf which lies between them and the haven where they would be. It requires more moral courage, more child-like trust in God, than they have at present, to attempt the passage: still they show no symptoms of wishing to turn their backs to the land, and put out to sea again. On the contrary, when any of their number, more courageous than the rest, set forth, calling humbly, yet believingly, on their crucified Saviour to help them through, they watch their

* Report of the Conference on Foreign Missions, with letter from Dr. Duff, Nov. 1861.

course with almost breathless interest, and not seldom give outward expression to the wish that they had only courage to follow.

Thus the baptism of three brothers of the name of Dutt, with their wives and children,—members of highly respectable families, and one of them occupying a high official position,—which took place in Calcutta about three years ago, was commented upon by a leading Hindu newspaper in the following remarkable terms—

“This event is one of those signs of the times which unmistakably point to a better future. The event is ominous of a great change in the state of Hindu society. We are not Christians ourselves, *neither are we anti-Christians*, and we entertain a very great and most sincere respect for all true followers of Christ.”

Another Bengalee of this same class wrote thus a few months ago to the “Friend of India”—“A spirit of religious inquiry is at present awake among the Bengalees; *and it is my certain belief that the transition from Polytheism to Deism, now being effected among us, will ultimately end in Christianity displacing the various religions which prevail in India.*”

It is moreover a remarkable and encouraging fact, that it is not from our Missionary schools and colleges that the ranks of the Brahmo Somaj are supplied, but from the colleges and schools maintained by Government, from which all distinct religious teaching is excluded. Three years ago Dr. Duff ascertained, that out of 1632 members then on the roll of the Somaj, there were but very few, probably not more than a dozen, who were ex-students of his own institution.

Those educated in our Missionary institutions, even though not baptized, still know thoroughly what Christianity is, and cherish a sincere respect for it and its teachers, so that they have not much sympathy with the intuitional pretensions of the modern Brahmo school.

Is it not then our duty, as Christians, to throw ourselves heartily into this turbid stream of intellectual and religious excitement, and seek to guide some of these frail barks that are being borne down by its headlong current, safely to the shore? Shall we not man the life-boat, and go out to rescue some of the poor, faint-hearted, wavering ones, who still linger at the very edge of the surf, longing, yet fearing to come over? If we refuse to hold out to them a helping hand, perchance a storm may come and blow them far away from the coast, now so near to them, and the opportunity of rescuing them may be gone for ever.

The means to be employed. — Educational agencies the most successful ones.

The means to be employed must be adapted to the peculiar state of thought and feeling which characterizes the present movement. It is both intellectual and religious. As Max Muller has truly said—and the thought has been endorsed by the Bengalees themselves—“The Hindus have ever been a nation of philosophers. Their struggles have been the struggles of thought; their past—the problem of creation; their future—the problem of existence. The present alone, which is the real and living solution of the problems of the past and the future, seems never to have attracted their thoughts, or to have called out their energies;” and, in spite of more materializing influences which their contact with the practical, sturdy, money-getting spirit of our Anglo-Saxon race has brought to bear upon them, the Hindu still remains essentially the same that he ever was. He is still “the most religious being in existence;” and the sphere in which his mind still finds most room to act, is that of religion and philosophy. Hence, probably, it has arisen that the only Missionary agencies which have been brought to bear *successfully* on this class, have been those which may be strictly termed educational.

The illustrious Missionary, who has always led the van in all attempts to bring the Gospel to bear on this class of Hindu society, and to whose influence all that is hopeful in the present movement, in a Christian point of view, is mainly owing,—Dr. Duff, was profoundly conscious of this, and the result has amply proved his wisdom and foresight.

Proposed Church Missionary College in Calcutta.

Among other means suggested for accomplishing this end, the Bishop of Calcutta expresses a hope that a college may be established in Calcutta, in connexion with our own church. He says, “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 may be educated up to the B.A. standard, under purely Christian influences.”

The existing institutions insufficient to meet the present need.

At present there are only two colleges in which native students can receive such higher education, after a previous preparation up to the matriculation (or entrance) standard, at one of the numerous schools in which Calcutta now abounds. These are the Presidency

College, under the immediate control of Government, and the Free-Church Institution, which Dr. Duff founded, and so long presided over. The first necessarily excludes all direct religious instruction, though not a few of its students have been attracted to Christianity, and, in some cases, brought actually within the pale of Christ's church by the Christian influence and Christian teaching of one of its most distinguished Professors. The latter is, of course, directly and distinctively Christian, and great has been its usefulness. Its converts are to be found throughout the length and breadth of North India: as native pastors, as schoolmasters, as catechists, as well as in secular capacities, they have been centres of light wherever they have gone. But excellent as this institution has been, and *is*, it is wholly inadequate to supply the daily increasing demand for higher education, which the rapid expansion of the Calcutta University has called forth.*

Two other Missionary institutions, viz. those of the London Missionary Society, and the Established Church of Scotland, have indeed recently receded from the position which they formerly occupied, and are now simply preparatory schools, educating up to the matriculation standard; as also Bishop's College, which, however, has always been mainly theological in its character, and therefore adapted for *Christian* students alone. The Church Missionary Society has hitherto abstained from employing high-class education as a branch of Missionary effort in Calcutta; partly through unwillingness to enter on a

field already occupied by other Missionary bodies, and partly from their funds and interests being attracted to other fields of labour. The state of the case being now, however, materially altered, the Committee has carefully reconsidered the subject, and resolved to adopt the Bishop of Calcutta's suggestion, and establish such a college as he has proposed forthwith.

The educational staff of the college will consist of two or more Missionaries, who have received a European University education, and one or two native professors, graduates of the University of Calcutta.

Appeal for Funds in aid of the College.

The current working expenses of the college will be wholly met by the income arising from the Cathedral Mission endowment, made over to the Church Missionary Society by the late Bishop Wilson, supplemented by the fees of the students, and a Government grant-in-aid. Thus the college will not be any additional burden on the general fund of the Society subscribed in England. Funds are, however, required for two special objects, both closely affecting the prosperity and influence of the college: 1st, for the establishment of a library; and 2nd, for the endowment of special theological scholarships to encourage more directly the study of the Bible. At least 500*l.* will be required to carry out these two objects, and to place the college upon an efficient footing. There is at present a grand opportunity for infusing a Christian element into the present movement, but it must be seized at once. Some of the most influential native gentlemen are already endeavouring to establish cheap *Hindu* colleges, and otherwise pre-occupy the ground, and it is most desirable to present at once a bold front, and assume the lead; for if we linger, or take half-measures, the ground may be wholly pre-occupied, and the opportunity for ever lost.

* 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, 30; and in 1864, 66; and there is every prospect of as great a progressive increase for some years to come.

PRIMARY VISITATION OF BISHOP CROWTHER.

No time has been lost by Bishop Crowther. Leaving Liverpool on July 24th he reached Lagos on August 22nd, in time to get a passage on board the "Investigator," just about to leave for the Confluence. At Gbebe he held a confirmation. At Idda he succeeded in obtaining an interview with the king, and securing his consent to the immediate commencement of a Mission; at Onitsha he admitted to deacons' orders the native catechist, Mr. Coomber, designed to occupy Gbebe, and then returned to the Nun on October 16th, on his way to Lagos and Sierra Leone.

The points of vitality in these lands, where Christianity has come into action, are far apart. Yet are they respectively of great importance. Each little movement is the centre of hope to the surrounding dark heathen country. Small as it may be now, yet

in reality it is capable of unlimited development; but in order to this it requires to be watched and tended. Some intercommunication is needed between the different stations, to cheer the hearts of the isolated labourers, and yield to them active help. This the Episcopate, if filled by a truly spiritual man, whose heart is in the work, and to whom God has given a right judgment in all things, is capable of doing. The Bishop can set in order the things that are wanting: he can ordain, confirm, build together the materials which have been gathered in; give them form and stability. But it must be an itinerant Episcopate; rapid in its action; quick to supply what is wanting, and to improve opportunities; and to this the European Episcopate has been found unequal. Devoted men have found themselves placed in painful situations, with a perception of what is needed to be done and an anxiety to do it, and yet at the same time disabled by the influence of the African climate on their health. In this conflict several of them have laid down their lives. In the admission of a native to the Episcopate, the office has been set free from such hindrances, and the animating effect of this is felt all along the banks of the Niger. "Can this be real?" asks Bishop Crowther, when engaged in the first ordination on the banks of the Niger: "is this the way Christianity spread to remote countries in the first centuries of its promulgation? . . . If so, let the church of Christ buckle on her harness, for this is the time of her action." We believe it to be so. We believe that this important step will, under God, accelerate the Mission work abroad, and encourage the friends of Missions at home; and we thank God that on the Church Missionary Society has been bestowed the honour of introducing the first native clergyman to the office of a Bishop.

Aug. 24: St. Bartholomew's-day—Held an ordination at Lagos, when the Rev. Lambert McKenzie, deacon, was admitted to priests' orders: Revs. J. A. Lamb and L. Nicholson assisted.

Sept. 15—Held a confirmation at Gbebe, when twenty-one candidates were confirmed; viz. five Sierra-Leone settlers and sixteen native converts. This being the first time this rite was performed in this Mission, and the first since my appointment, the ceremony was peculiarly solemn: the candidates for baptism, and other heathen, were present to witness the proceeding.

Sept. 12—17 were spent in examining Mr. Coomber, preparatory to his being admitted to deacons' orders, and also the candidates for baptism for that rite.

Sept. 18: Lord's-day—Wet morning: the service was interrupted. Had a Sunday school at half-past eleven A.M., at the close of which I addressed the attendants, and dismissed them. Had the evening service, and preached to an attentive audience.

Sept. 19—To-day was the time I had fixed upon to go to Idda, with the intention of seeing the Ata, and to arrange about establishing a Mission station in that town, about which repeated promises had been made, but could not be accomplished hitherto. The unsettled state of the town of Idda since the last five years had become much worse since the last two years, a great many of Aboko's family having deserted the town on account

of their quarrel with the king; but, however, I think a quiet and friendly visit to both parties alone, in the absence of the steamer higher up the river, will not be without some good results, although I may not be able to accomplish all my wishes at one visit. To do this with greater effect, I applied to the three managing chiefs here at Gbebe, to find me a canoe to take me to Idda on a visit to the king. They tried to shun the task, as they very much feared the Ata, and might incur his displeasure, in consequence of his taking offence at their proceedings. I therefore urged the necessity of my going to Idda upon grounds which they could not object to, and by a little present to keep down their fears and doubts about my reception, assuring them that they had but done their duty to their king by assisting my getting to Idda, and were to leave the consequences with me, I persuaded them to provide me with a canoe manned with their own boys. Six A.M. was the time fixed upon for starting, at which time myself and Mr. Coomber had made ourselves ready; but we were to go through the ordeal of disappointment, always attending strangers depending upon the native mode of doing business. Abraham Ayikuta, a native convert, who was appointed as headman of the canoe boys, went down early to the river side to prepare the canoe, but on his arrival there it was not to be found: some wood-cutter was said to have taken it up the river to cut wood, and a messenger was sent to

hasten it back. By eight o'clock no intelligence had arrived about the canoe: by nine o'clock one of the subordinate chiefs came to tell me that the canoe intended to convey us to Idda was at his disposal, but that the head chiefs had not given him a share of the presents I had made them, and yet his canoe was to be made use of: that if I would do something for him the canoe would forthwith be produced. I saw at once that they intended to make as much of me as possible by this intended trip to Idda, so I determined to listen to no such story. I told the man I had done what I considered right, and that I would not give him any thing extra; he must apply to the head chiefs for his share of the present. In short, no canoe was obtained till six p.m., after the whole day had been spent in constant expectation of the return of the canoe, and also in doubt whether I was not deceived. I was glad to get a canoe and start, however late in the evening it might be. Anadako, the head chief, behaved himself very satisfactorily. He came down to the water-side to hasten the canoe being made ready, took off his sandals, and waded to the canoe, to arrange the baggage properly; and I was not sorry when we at last pushed off from the landing-place, at about half-past six p.m., towards Idda. About three hours from Gbebe we halted at a place called Itsena, where we had our supper, and waited till the atmosphere was lighted up by the moonlight, and then dropped down to Shuter Island on the 20th, at five p.m., where Abaje, one of Aboko's family, has newly erected a village, and collected his people together since the quarrel with the Ata. Here we landed, and paid a visit to Abaje, who received us very kindly. I told him the object of my going to Idda, and also gave him a word of advice of the necessity of their being reconciled to the king, and returning to their home at Idda. From this place we dropped down to Akaya's village, another of Aboko's family. Spoke also with him as I did to Abaje. The reply of both to my friendly advice was very hopeful of an inclination on their part to submit to the king. From Akaja's village we dropped down to Idda, at one p.m. We proceeded direct to Aboko's house, who was very glad to see me return according to my promise when the steamer halted here a fortnight ago to communicate with the shore. He believed me to be a true person, because, when he communicated my promise to the king, neither of them would believe that I meant to do what I had said, but merely to raise expectations, and to disappoint them, and that if I did nothing else, the fulfilment of my promise was satisfactory to him. After a long conversation on different subjects, we

were shown our lodging at Akaya's house, in care of a keeper during his absence from Idda with his party.

Sept. 21—Gave Aboko his presents, consisting of a fancy border white sheet, a cushion case of damask patchwork, and a smart velvet smoking cap, which pleased him very much. I showed him the presents intended for the king, consisting of a large white calico sheet, tastefully worked upon with many devices, cut from printed calico, of flowers, birds, ferns, &c., and tastefully arranged on the white ground sheet, which was very much admired. These fancy worked sheets came from the Ladies' Working Association, through the Rev. H. W. Sheppard, at Ensworth. I had kept these nice and suitable cloths with a view to make a proper use of them at Idda, a place of great importance, to which we had an eye these many years, but hitherto no opportunity had presented itself of taking a permanent step. The remainder of the presents, consisting of a patchwork silk scarf, lined with red taffety, beautifully fringed with borders; two rich velvet bags, a velvet cap, and a patchwork cushion case, all these from the Reading Ladies' Working Association. These articles being select, suitable to a king, and being ladies' handiwork, I purposed to make the best use of them, to convince the people and king how superior civilized nations are through knowledge and the reception of Christianity, and how low and inferior is the condition of those who are without them, and what they, both male and female may also be, if they receive the Gospel.

The next, and most difficult part of my work, was to get an interview with the king. Messages were sent three times to-day to the Ata, to give us an interview, but without success. The presents were proposed to be sent first to the king, in order to induce a hasty interview when he sees them. I refused to do so unless I took them myself. Another message was sent to urge an interview: this was accompanied by another messenger from two persons of influence from the king's quarters, who wanted some presents in the shape of kola nuts, to move them to induce the king to give an audience. As these were but small things, I gave a yard and a half of cloth to each, in compliance with their request. After this a promise was made that I should see the Ata, but the time was not fixed. I took it patiently, although it would derange my plan of being back to Gbebe on Saturday to administer the Lord's Supper to the communicants, and to baptize the candidates for baptism; but to see the Ata is of very great importance, because when once this great difficulty is gone through, the way

will be opened for our future operations at Idda.

During my detention at Aboko's house, while the messengers went to the Ata, in the course of conversation some superstitious belief was let out by Aboko. It is believed that when the great men, such as the king, chiefs, and other persons of note in this country die, they go to the white man's country, and become such as I am, travelling with the white men, having adopted their habits; hence they regard us as their countrymen who have died, and taken our next state in the white man's country, and are therefore feared. Aboko wanted to know whether the white man's country was not in the neighbourhood of God's residence (Paradise), and consequently much nearer to God than the black man; and whether, by looking into the book, we could not see and know when any one is about to die, that is, how much longer that person has to live in this world.

It is also believed that when we see any person of note, such as the Ata, we take him in a book to the white man's country. The magic of photography, which they saw Samuel take at Gbebe, confirms their idea of this notion. I was glad that I did not take him with me to Idda with his photographic machine, which would in all probability have so frightened the Ata, and kept him shut up in his place, that there would have been no possibility of seeing him at all during my stay at Idda, lest he should be photographed, and taken to the white man's country, which would have been construed into hastening his death, that he might be removed to that country.

These are some of the Ata's fears, which no doubt must work very powerfully on him. Besides these, there are lucky and unlucky days to the Ata. From one market-day to another there are three intervening days as follows—Eke, a market-day, unlucky for the Ata to see strangers.

Ede, an intervening day, lucky or good day.
Afo " " unlucky or bad day.
Uko " " lucky or good day.
Eke, repetition of the first, a market-day, unlucky for the Ata to see strangers.

From Eke to Uko. Four days; four days is their cycle of reckoning, the fifth day being a repetition of the first, so their every alternate day is unlucky for the Ata to see strangers. This mode of reckoning their market-days at the interval of four days is common from Yoruba to Igara and Ibo country. What remains to be ascertained is, what is the origin of this reckoning, and which is the beginning of these days. Whether the Jaguta of Yoruba corresponds with the Eke of the Igara and Ibo is yet to be ascertained. Besides these

lucky and unlucky days, the Mohammedans have made the people to believe that Friday, their Aljima, is an unlucky day to undertake any work of importance, and the Ata did not hesitate to add this to his stock of unpropitious days; so if a stranger happens to arrive at Idda, on a visit to the king, on a Thursday, which may be an unlucky day, then Friday, which would be lucky to see the king, will interfere with the visitor, because though, according to the market regulation day, it is lucky, yet this Mohammedan superstition is regarded by the king, so that he would not be seen; then Saturday will be an unlucky day: the visitor must wait till Sunday before he can see the Ata. I had to go through all these before I could see the king on Sunday. This statement will throw some light on the difficulty of seeing the Ata, who is hemmed in by heathen and Mohammedan superstition. I did not know so much before, till I had to learn it by my quiet visit to Idda.

While detained here I gleaned some information about the countries on the back of Idda. One might travel from Idda to Onitsha by land through the Igara country, if it had not been rendered unsafe by a tribe of the Ibo, called Igbo, who are hostile to travellers by plundering their loads, kidnapping their persons, and selling them away into slavery; and if there happens to be a horse among the passengers it is killed, and eaten up. Through this tribe Igbo, European goods find their way by land to Idda, such as gunpowder, brass rods, and other trade goods. When Idda is once secured, the Igbo can be worked through from it and Onitsha.

The influence of the Ata extends to the inhabitants of the mountains called Apoto, taking all the triangle piece from the Confluence following the course of the Tshadda up to the border of the Mitshi country. This last people are hostile, because they are kidnapped by the people of Idda, and sold away into slavery. We found them in this disposition opposite Ojogo, on the Tshadda, in 1854. They are justly hostile to their oppressors. The people opposite Idda, on the Niger, are called Kukuruku, from their peculiar practice of calling at one another in such an unintelligible crowing sound, as if a cock was crowing. Masaba's soldiers continue to be a great annoyance to this people, by kidnapping and selling them into slavery.

Sept. 22—To-day being an unlucky day to see the Ata, I made up my mind to wait till Friday, which was lucky, not knowing that the Ata has also borrowed the Aljima of the Mohammedans, and added it to his unpropitious days. Being ignorant of this, I vainly hoped to accomplish the object of my

visit, and to start for Gbebe soon after, so as to be there by Saturday evening. Several of the eunuchs paid me a visit, some of whom expressed a wish to see the presents intended for the Ata, which I showed them: they were much admired. They left with a promise that a messenger would be sent to Aboko, to announce when the Ata was ready to see me.

Sept. 23—In the course of the day Aboko paid me a visit. He met one of the eunuchs with me, and stopped a long while, when the time was passed in general conversation. As he made no mention of the time to see the Ata, the day being a lucky one, when he was about to leave I asked him when I was to see the king. He replied that he had received no message as yet. I then told him that as I had been here now four days, and had not seen the king, and to-morrow being to him an unlucky day, when I was not likely to see him, I had made up my mind to return to Gbebe, as I could not understand this delay in seeing the Ata, otherwise than that he did not wish to see me, and I did not wish to force myself to be seen. Aboko felt annoyed and ashamed at the king's delay, and he quite approved of my intention to return, though he was very sorry I could not see the king. No sooner was my intention to leave on Saturday morning heard by some persons about the king, than they hastened to apprise him of it, and to urge his giving me an early interview.

Sept. 24—Having partly arranged on Friday evening for an early start to-day, before I got up from my mat, about half-past five A.M., two messengers were waiting for me, one from the king and another from Aboko, begging me to have patience; that he, Aboko, was going to see the king, and arrange about the interview; but if I was determined to go away without seeing the king, that would not interfere with the friendship between me and him. The king's messenger gave me a reason of the delay; that his head eunuch, called Ogbe, one of the king's guardians, was sent to a neighbouring village to get something to entertain me with, but he had not returned in time. I told him that this was a very weak excuse, inasmuch as the king had not yet seen me, nor heard from me what I had to say, whether good or bad, before he was so anxious to look for presents for me; that his seeing me, and hearing what I had to say, was of greater importance to me than all the presents he could give. He assured me that I should see the king to-morrow, if that would not desecrate our Sabbath. I told him that was the best day for me to see the king, and talk about the introduction of Christianity into his country, because the blessing of God rests upon such an object upon that holy day.

Considering that I could not get to Gbebe on Saturday, and being unwilling to work the canoe boys on Sunday, as there is no favourable halting-place for us on the banks at this time of high water, after having received the favourable messages of this morning, and the Aboko's and the king's messengers' assurance that I should see the king to-morrow, I made up my mind to stay.

Abraham, our faithful convert, has made himself very useful to me, though he was suffering acutely from boils about his knee-joint, which were very sore and painful. Mr. Coomber and myself applied ourselves to dressing him, for which he was very thankful.

In the course of the day two eunuchs paid me a visit from the king, to thank me for my patience, saying that I was a true *lemamu* (chief priest), for no one else would have stayed so patiently, and that I should surely see the king to-morrow. These new messengers, having seen the presents, returned home. They gave another reason for my detention as follows: that a child of the king was sick, so Ogbe was sent to see how it was, and he had just returned with the news that it was getting better; that from the anxiety of the child's sickness, and Ogbe's absence, the king could not have seen me with comfort at an earlier date. This was another version.

Abraham told me that there are many mischievous persons, who go about to frighten the king: that if he should see an *Oibo*, he would surely take him (by photograph), and carry him to the white man's country. These simple statements will show how childish even the great men in heathen countries prove to be under superstitious impressions which they cannot easily get rid of.

Sept. 25: Lord's-day—I got an early breakfast: soon after which Mr. Coomber accompanied me to pay a visit to Aboko, to hear if there was any sign of his preparing to move the visit to the Ata. He was absent from his usual seat in the verandah, but ordered a mat to be spread to seat us. Not long after, an eunuch made his appearance, to summon us to the palace. Aboko also soon made his appearance, ready dressed for the occasion, and told me we should soon go to see the Ata. I asked for a few minutes to return to our lodging, to get ready, and was soon back, when we started for the palace, the eunuch taking the lead. We had first to halt at a lady's, holding a higher position over Aboko: her title is *Onupata*, which I cannot now explain. After we were introduced to her, and the customary routine of salutation passed through, she dismissed us to Ogbe, a eunuch of great influence, said to be one of the guardians of the king. Here, also,

we were seated, with much respect, next to the eunuch, while Aboko took his seat at a very great distance. As he was our host and leader, I hesitated taking the first seat till he had preceded me, but he declined. Ogbe entertained us with kola nuts and palm wine, after which he accompanied us to the palace. We had to wait for about half an hour outside, under a tree, till due preparations were made within, when we were summoned to the presence of the Ata. He was the same person whom I saw in 1859, and I saw him in the same room, and he was dressed in the same tobe. I recognised him at once on entering in. He saluted us heartily, when we were seated on a mat spread for us. After a pause, I commenced relating the object of my visit to Idda on this special occasion. Abraham, who was especially asked for by the king to accompany me to the palace, was my interpreter. I spoke in Nupe, and he interpreted in Igara to the king, although I have not the slightest doubt that the king himself knew as much Nupe as Abraham, it being a commercial language on this part of the river.

I told him the objects of my coming were simply three. First, that I was come to fulfil the promise I had made some years ago of establishing a place of worship and school at Idda, for which land was promised me, but I was not in a position to take it up then; but that now I am quite ready to commence operations as soon as I have the sanction of the king.

Secondly, That this is the third time the ship, the "Investigator," had gone past Idda without the captain seeing the Ata, which did not tell well in his favour, because the white men always visit other kings down and up the river, and keep up friendship with them; but with the Ata they had not that facility. I wished to know what difficulties were in the way, that we might come to an understanding, and arrange to remove them, that the friendship between the Ata and the white man may be as familiar as it was at the time of the old Aboko.

Thirdly, That as we intend establishing ourselves at Idda, I should be glad if the Ata would take the ruinous state of a large portion of his town into consideration, and act as a king ought to do, by calling together the elders of his country, and consulting to put an end to the quarrel between him and the Aboko's family, recalling them to rebuild their houses, in consideration of the good services to his country of their grandfather, who was a worthy friend to the white men; for our sake, who now interpose; but, above all, for God's sake, who might never forgive us if He were to keep his anger for ever. These three objects

were of great importance. The king, no doubt, had heard of them before, because I repeated them before many persons during my stay while waiting to see the king; but to hear it direct from me gave it a greater weight. The little court-yard was filled with spectators, who listened and gazed without noise, or stir, waiting to hear the Ata's reply.

To my first proposition the Ata said they could not refuse to give us a place to build and establish ourselves at Idda; but though he is the Ata, he should have to inform others (his councillors) of it first, before he gave a final answer.

Secondly, as regards the European visitors, he did not refuse to see them; but the shortness of their notice was the cause. His practice was like that of Masaba, or any other king, but he hoped to arrange to see them on their return.

The third head of my proposition needed a deep consideration, so I did not press for an immediate answer. After this I delivered the Ata's presents, exhibiting them one by one to advantage, calling his attention to the needlework as the doings of English ladies, who took great delight in making these special articles for him at my request, and adding that the little girls in his town would be taught to do the like when we are once established here. That the Ata was much pleased with these things, as already described under the date of the 21st, I need not say. He presented me with twenty kola-nuts, twenty very large yams (about 2 cwt.), four pots of palm wine, and one goat and one sheep. I was thankful the Lord had so far given us success as to enable us to see and gain the confidence of the Ata and his people. But the king had been told that I had the sun (i.e. the watch) about me, which he should like to see. I got up and opened the watch, which I held to his ears, that he might hear it tick plainly. I then opened the case, that he might see the working of the spring. The Ata had also been told of my glass lantern, and he would be very glad if I would order one like it for him; also a pair of long boots, with a pair of spurs, and a large umbrella. I wanted to see the size of his foot, and he immediately took off his sandal, which articles I promised to order for him. Ogbe and Aboko also ordered a few articles, but inferior to the king's. Both Ogbe and Aboko have promised that, when I am ready to build, I have only to give each one his share of labour, and it will be immediately executed.

In the course of conversation, Abraham, who had picked up a little English, spoke to me in English, in which I replied. The Ata, who took notice of this, said in the Igara

language, "Ayikuta understands the English perfectly," which was confirmed by all the courtiers. With this state of feeling towards us, I took leave of the Ata. Close by the king's palace was an elderly woman of rank, whose title is Omada Ogbe, who expressed a wish that we should call at her house. We did so, and she received us very kindly, and presented us with kola-nuts and a kid. On our return home Ogbe presented us with a kid and sixteen yams, and promised that he would do his share of work in building at our intended establishment at Idda. Aboko made the same promise; but these promises must be received with moderation. We retired to rest at the close of the day with thankful hearts for the tokens of God's favour shown to us on our visit to this place.

Sept. 26—Preparations were made for an early start for Gbebe, and by eight o'clock A.M. we were down at the water-side; but our canoe was not there. The keeper was told last night that we should be going early this morning, and he was to get the canoe ready, and this morning a messenger was despatched to tell him that we were ready to go down with our packages. He told him all was right; that he was just going to the opposite island to fetch it. We had to wait two full hours: neither the keeper nor the canoe was to be seen. I sent to Aboko to find me another canoe, as the one I brought from Gbebe must have been sent somewhere else by his canoe-keeper. He came down, and appeared much annoyed at the conduct of his man. As there was no alternative, he gave us his old canoe, the only one available at the time, to take us to the opposite island, where a market was held with the Abo people, telling us if we should find our's there, to take it from the keeper, and leave the old one to him, or else go with this as far as Akaya's village, where he was almost sure the keeper must have gone. It was not till half-past eleven o'clock that we pushed off from Idda, having wasted three hours and a half this morning for want of our canoe. It was in vain that we looked around the market on the island; neither the canoe nor the keeper were there, so we had to make towards Akaya's village with this old and unwieldy canoe, by far too large for the hands provided for our little canoe from Gbebe; but Abraham exerted himself to encourage the boys, and it was midnight before we got to the village, having to contend at times with very strong currents. This incident will show what little dependence must be placed on natives, with whom time is no object, in managing important business at a given time.

Sept. 27—I applied to Akaya to provide me

with a better canoe to take me up, which he promised to do when he had spoken to his brother chiefs. They being busy with the Abo traders, had very little time to attend to my request till the market was over, so I prepared to lose another day here. In the mean time Abraham got information from a boy, who saw our canoe in the neighbourhood of Gbebe, and that if a look-out was kept, the canoe might be seen going down the river in the course of the next day. So they did. About eleven o'clock the canoe was seen coming down laden with merchandize for Idda. The boys shouted at the sight of it, and immediately paddled towards it, and seized it. There was a regular row between Abraham and the man in possession of it. I had to send them to Akaya to settle the matter, and I was very thankful to get the canoe again, not only for our own convenience, but for the sake of the chiefs who borrowed it last week at Gbebe for our use to Idda. Here it was found out that the keeper had hired it out on his own speculation during our detention at Idda. The canoe had been away five days, and it was an abominable lie the keeper had told us, saying it was just taken to the opposite island, and his pretending to go for it was to get out of our way.

On our arrival at Akaya's village we found Ogbe's messenger on a friendly message to Akaya and his friends, which indicated that my friendly advice to the quarrelling parties had taken some good effect.

Sept. 28—Akaya having presented us with a goat and eleven yams, and supplying us with an additional hand to pull against the current, we started from the village early this morning, and halted a short time at Abaje's village on Shuter Island, for a visit to the chief. We put up for the night at a village a little below Beaufort Island. Next morning we started, and arrived at Gbebe about three o'clock P.M., and were glad to be back again, after an absence of ten days.

Our canoe boys, superintended by Abraham, behaved remarkably well, for they worked hard to the latest hour of the evening. Next morning they for the first time received the wages of free labour, for which they were very thankful, and readily promised to go with me again when I want them.

Oct 2: Lord's-day—After the morning service I administered the sacrament of the Lord's Supper to our little body of twenty-five persons; and at the afternoon service I baptized ten adults and seven children, all children of our converts. When I was preparing the converts on Saturday, two of the mothers presented their children, and asked why they should be left out, when they who would

have devoted them to idols have given themselves to the Lord. I referred to one of the fathers, also a candidate, but not yet ready to be baptized, and asked if he would not like to make an idol for the child. The mothers said no; it was in their power to do so; their husbands have nothing to do with it. This application brought to my mind the text, "They brought young children to Christ, that He should touch them;" "Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." At the commencement of our establishment here, the Nupe settlers were the most forward and promising, but they, being under Mohammedan influence, are frightened back; and now the Igbiras and Bunus, who are entire pagans, are giving us much encouragement. Those mothers who were baptized with their children are Igbiras, the real inhabitants of this town.

Oct. 3—Went up to Lokoja, on a visit to the "Investigator," after her return from Bida, and also to settle some accounts with Dr. Baikie, and to fix the boundary of the land intended for a Mission house and place of worship. Returned to Gbebe late in the evening.

Oct. 14—All preparations having been made, and wood taken in from our station at Gbebe, the "Investigator" weighed for Idda, a little before noon, with Dr. Baikie on board. Having halted for an hour or so, to communicate with Abaji, chief of the village on Shuter Island, we arrived at Idda just about sunset. According to arrangements, I took Mr. Coomber with me, and landed to stop overnight on shore, so as to be near, and push on the arrangements to see the Ata as early as possible next morning. My last visit here from Gbebe had the desired effect: it prepared the people to expect my return with the certainty of seeing the Ata at the right time. On my seeing Aboko, he immediately despatched messengers to the principal persons to announce the arrival of the ship. Soon after, he himself started out to see those in authority. Having ascertained the time to see the Ata, I wrote a note to the "Investigator," to acquaint the gentlemen of the arrangements, and when they were to leave the ship on the visit to the Ata. Although the accomplishment of the visit was certain, yet it was another and more difficult thing to hasten or move the people to do it at a given time. Ten o'clock was fixed upon, so as to get through every thing by twelve, and weigh for Onitsha, where we calculated to arrive on Saturday evening, and to spend a quiet Sunday; but it was not till after twelve o'clock that we could start Aboko from his house, to lead us

on to the king's quarters. We had to go through the same routine of visiting the lady Onupata, who had very little or nothing to say beyond endless salutations. She was presented with a scarf from the Commander, after which she sent us on to Ogbe, one of the head eunuchs and the king's guardian. Here we were again entertained, as usual, with kola-nuts and palm-wine. Ogbe was quite alive to the importance of the visit, and he sent messengers to the Ata to hasten the interview, as he was about starting with us to the palace. Soon after, he took the lead to the palace, so called because the Ata resides thereabouts; but, properly speaking, a mass of ruins and rubbish, overgrown with bushes of every description, instead of well laid-out gardens, in which vegetables, fruit-trees, and flowers of every variety might have been grown to perfection in the rich soil, at the elevation of about 150 feet from the level of the river; but so this place has been since I first entered it in 1854, and so it will be, if the king and his subjects are left to themselves, without the light of the glorious Gospel of our Lord and Saviour Jesus Christ. The uncultivated state of the country, and the irregular and confused masses of walls, built without plans, and which afford no comfort to the inmates, are outward pictures of the state of their minds as regards spiritual things. Their dark minds need spiritual light, as their outward confused circumstances need the regulating hand of civilization. But to return to the subject of our visit. We were detained about half an hour when preparations were completed within, and we were summoned by a eunuch to appear before the Ata, who was seated on his throne, a high stool in an open, narrow courtyard, where a mat was spread for our seat right before him. The ceremony of passing the kola-nuts round was no sooner over than the object of the visit was entered into. As the commissioned-officers will fully report this, I need only say the visit was a most successful one. I never saw any of the Atas so open, free, and familiar with foreign visitors as on this occasion: he met all the proposals of the commissioners without hesitation. He could not deviate from all that his predecessors had agreed upon in the former treaty with Her Majesty's Government. His presents were then delivered, with which he was much pleased. Having presented six coverings of white satin to introduce the subject of my Mission establishment here, before the king and his courtiers, I put the question pointedly to him, viz. that I wanted to know at once whether the king would grant the piece of land selected or not, that I might know what preparations I should have to make at

my return next season. The Ata conferred with his courtiers, and then asked whether what I had brought was all I intended to give. I told him no; that was to open the matter before the court, according to their suggestion, and I should wait to hear what they would require of me. The Ata said it was not their practice to charge for land to build upon, but he desired me to do for them the same as I had done at the Nun, at Onitsha, and Gbebe, all of which they had heard of. My last question was, "Does the Ata grant me the land or not?" adding, that as regards what I should do for them, they must leave that to myself. The Ata replied, "The land is granted you." This closed our interview most satisfactorily. The Ata had an order to make for England. Ogbe and other councillors called me and the gentlemen aside to show us something, which they kept very private, covered with cloth. On withdrawing into a corner of the court-yard, and concealed from the gaze of the assembly, the Ata's crown, studded with cowries, was shown, with the velvet cap I presented him a fortnight ago. The Ata's request was, that a crown, according to the pattern of his cowry-studded one, should be ordered for him; but instead of being decorated with cowries, it should be covered over with gilt tassels, like the cap I presented him.

As Dr. Baikie was going to England he took the pattern, and undertook to execute the Ata's orders. I had already had some orders from him, and was very glad to be relieved of this by Dr. Baikie.

After this the Ata made his presents of goats and yams, so we left the court with the best feelings of the Ata and his courtiers. I am thankful for the leading of God's providence in the steps I had taken to visit Idda quietly and alone, as I had done in the absence of the steamer, to prepare the way for a better understanding between us. To know the people in this country you must be amongst them, mingle with them, study their mode of doing things, and yield to them according to their idea for the time being. When once you have gained a footing, you may then, and with success, gradually correct their ideas, and get them to fall in with you in civilized ideas and modes of doing business.

After leaving the court, I did not forget to propose paying our respects to the old lady, Amada Ogbe, who had been useful in moving the king to give an early interview. A present of two scarfs was prepared for her, according to my request. She received us kindly, and presented us with a kid. Thus terminated our visit to Idda this day, and perhaps the most successful I had witnessed

for a long time, when taking into account a public consent of the Ata to the establishment of a Christian Mission station in his capital city of Idda. Got on board about four P.M. Abraham Ayikuta, who had come down again with me in the steamer as an interpreter, having been paid off for his services, and having got into his canoe, the "Investigator" weighed immediately, to give as much time as possible to get towards Onitsha before dark.

Oct. 16: Lord's-day—Before noon we anchored off Onitsha. I lost no time in landing and proceeding towards the Mission station with Mr. Coomber, who was this day to be admitted to deacons' orders, the first in this Mission on the banks of the Niger. While at Gbebe every preparation was made for the occasion: an assisting clergyman was only needed to accomplish the object.

We met the congregation at service, so the people were detained when the ordination service was performed, and Mr. Coomber was admitted to deacons' orders. The native converts did not fully understand what it was, but our Mission party entered into it with heart and soul. There was nothing grand in it, but a peculiar solemnity pervaded the whole service. The place of ordination, the congregation among whom it took place, the candidate for ordination, the assisting priest, and the officiating bishop, presented such a novel scene, as if a new thing was taking place in Africa. Can this be real? Is this the way Christianity spread to remote countries in the first centuries of its promulgation? Is the nineteenth century the time when "many shall run to and fro, and knowledge shall be increased"—when "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose?" If so, let the Church of Christ buckle on her harness: for this is the time of her action. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not: lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Her efforts are becoming more permanent in Missions among the heathen; her zealous Missionaries, who had been training up a Timothy or Titus for the work of the ministry, may have long entered into rest, or been beaten back to retire, through broken health, from the Missionary fields of labour in heathen lands, yet their fruits remain: those of the labours of early Missionaries in the West Africa Mission are becoming reproductive on the banks of the Niger. If the Lord

give the word, great shall be the company of the preachers. Let us, then, watch the leadings of His providence, and be on the alert when He beckons us to move forward. I will refer to the journals for full information of Onitsha station. The Lord seems working with his servants in bringing souls to Himself. I deferred confirmation at Onitsha on account of the shortness of time. The "Investigator" was ready to leave the next morning, and the candidates were not fully prepared. My plan was to land at Onitsha, and wait for the West-African Company's new steamer, according to former arrangements, which would have given me some weeks' stay at this station, and then to return to the coast in her; and if she did not come, I proposed to return to Lagos overland: but hearing of the unsettled state of affairs still between the war parties in Ijebu, in which case I might be shut up in the country, and thus lose twelve months, which would entirely derange my

plan of visiting Bonny, returning to Lagos, and then to Sierra Leone on business connected with the Mission, I changed my plan thus to return to the coast in the "Investigator;" determining, should I meet the new steamer on the way to or at the Nun, to join her, if she was going up to Onitsha, and return with her to the coast. On my arrival here I found that she is not coming out till after Christmas. I am thankful for what the Lord has enabled me to do. Since I left Liverpool, on the 24th of July, I have been on the move till now. My arrival at Lagos, on the 22nd of August, was very opportune. I came just in time to join the "Investigator," which was going up the Niger, where I had seven full weeks to visit the stations, and successfully accomplished many objects preparatory to future extension. Had I waited for the West-African steamer, this year would have been lost to me for visiting the Niger Mission.

S. A. CROWTHER, Bishop.

Recent Intelligence.

THE MISSION ON THE GODAVERY.

THIS new Mission work, now deprived of a resident European Missionary, is nevertheless sustained in action by the native catechist, Razu, with the valuable help and Christian counsel of Captain Haig. The God of Missions has decided that the native shall be forced forward into the front rank of service. We would have kept him in the rear; but the matter is taken out of our hands. Under the disabling effects of climate the European dies, or is compelled to return home, and the native presses forward to sustain the work, which otherwise would fall to the ground, and the Lord does not fail to sustain him. We are constrained to admit his effectiveness, and to use him. Our wisdom it will be to furnish these men with every needful appliance which Christian instruction is capable of affording, and using them with confidence for important posts. This Mission was visited by our Madras Secretary, the Rev. W. Gray, in July last. The result of his observations will be found embodied in the following notes—

July 21—On my return from Dumagudiem, I take the first available opportunity of writing to you, for the information of the Corresponding Committee, some account of what I have seen with regard to the infant Mission there.

I left Madras by the "Barham" on Saturday evening, the 2nd inst., and reached Cocanada on the following Monday morning. I left Cocanada on Tuesday afternoon by canal boat, and reached Dowlaisheram on Wednesday evening at five, and found, immediately on arriving, that the up-river steamer 'Prince' was leaving early next morning. I accordingly took my passage in her, and we started on Thursday morning at eight. We made a very favourable passage up against the rapid

stream, and cast anchor at Gollagudiem (twenty miles south of Dumagudiem) at half-past three P.M. on Saturday. From thence I made a very jolting journey, all the way through thick jungle, to Dumagudiem, which I reached at eleven on Saturday night, having accomplished the journey, with considerable ease and comfort, in exactly one week.

I will now endeavour to give you some account of what is actually being done, as regards our Mission work in Dumagudiem. It consists of two parts, viz. (1) that amongst the large body of natives (coolies, &c.) employed on the river works in Dumagudiem itself; and (2) that amongst the Kois in the outlying villages.

The cantonment of Dumagudiem (the head-quarters of the Godavery Navigation Department) lies on the left (or British) side of the Godavery. Farthest to the north of the river lies the Mission house, situated on a slight elevation above the other houses, and in, perhaps, the most healthy part of the cantonment. Then between it and the river come the houses of Captain Haig, Major Stevens, the executive engineer, and those of some of the subordinate engineers. Almost on the banks of the river (perhaps a mile from the Mission house) lies the principal native settlement, composed of people drawn from many different homes for the works. In this settlement lives Razu, in a neat tiled house, and next door to him is the temporary church of his own building; and around him live the members of the little native church which is being gradually drawn out from amongst the heathen. Near to this are the hospital, a long thatched building, and Dr. Houston's house. All the houses in the place are mere temporary buildings. Their walls are wattle and daub, their inside is unplastered or unfinished, and they are thatched with jungle straw. But they are nevertheless very comfortable. All around is an endless jungle, and tigers are said to wander at pleasure in it.

In addition to the native settlement of which I have spoken, there are at least three others along the river bank. A very large one has been formed on the Lunkah, an elevated island on the river, conveniently situated for the works. But the one in which Razu is living is the only one in which we have Mission interests. There are at present 2000 people congregated at this barrier, and there are often very many more.

Our native congregation in Dumagudiem seems to me, from what I have seen of it, to be fairly promising, though in its nature only a fluctuating and temporary one. There seem to be always three distinct elements recognised in it. First, there are those who have come over to Christianity in the place itself. Since the beginning of 1862 the baptismal register shows that there have been twelve adult baptisms. Of these, four have been peons in Government employ; one, a cultivator (Razu's brother-in-law, a man of fifty years of age); two, gentlemen's servants; one, a Gomastha; one, the younger brother of a peon; one, a Cooly; and two women. Secondly, there is a small Baptist party, who came up to the works a few years ago. There are not more than eight of them. They had been in Rangoon, connected with the officers' mess, and had been baptized by the American Missionaries there. Sir A. Cotton found them disengaged in Madras, and sent them to the

works. Thirdly, there are a few Christians who have come from other places, such as Ellore, Bezvara, &c. Bellary has furnished the settlement with a native-Christian baker.

All the above are collected into one congregation; and Razu, in the absence of a regular pastor or catechist, ministers to them. He has regular services on Sunday, and once during the week, and there is a school in the church at four o'clock every Sunday. I was greatly gratified with seeing this Sunday school on one of the Sundays of my stay there. There were forty learners, and the teachers were Captain Haig, Mr. Rhynd, a young European on the works, Razu (who had a woman's class), and two others. Almost the whole church is thus brought under regular systematic Christian instruction, and the effect cannot but be, under God's blessing, good. I should have mentioned that there is a day school for boys of the settlement, held also in the church, with about forty boys in daily attendance.

But while Razu thus faithfully, according to his ability, ministers to this native congregation, it is easy to perceive that his heart is set on the conversion of the Kois. Perhaps, as so much has been said and written on this interesting convert's antecedents, it will be sufficient for me to mention here the impression I formed of him myself.

I confess, when I saw him first, I was very much struck with the man's appearance; and all that I saw of him afterwards impressed me with the idea of his being a man of much humbleness of mind, while possessing great unconscious influence on all about him. His whole life, so far as I have heard it, seems to have been that of a man anxious to do what his conscience approved as right; and I could not help thinking, in connexion with him, of that Centurion, who was "a devout man, and one that feared God, with all his house." I could not tell how many stories I have heard in illustration of that honesty of purpose which has made him so respected and so influential amongst all. The following little incident from my journal will show the kind of influence he possesses, and the way in which he uses it—

"July 14—As we (Razu and myself) returned home (from a Koi village) we fell in with a large encampment of Brinjarries, and I proposed that we should go and tell them about salvation. Razu most gladly assented, and he immediately approached the encampment, and called the men to come out. This was in a large open glade, with dense jungle on every side. Here and there were the tall, gipsy-like Brinjarry women, with their curious picturesque dress, and their large jingling orna-

ments. Drove of cattle were everywhere about; and inside the low tents, formed partly of coarse, dark-coloured cloth, and partly of boughs of trees, men, women, and children were lying lazily on the ground. When Razu called them, about ten wild-looking men and as many boys came lazily out, and Razu, taking a piece of coarse sackcloth which he found, stretched it on the ground, and, with exquisite politeness, requested them to be seated on it. They did so, with the air of men who felt that they were invited by one who had a right to command them, and sat down, and Razu told them of the one Saviour, Jesus Christ."

And now with regard to the Kois, whom it is the especial object of our Mission to reach. They lie very sparsely scattered over a large area, and it would, I believe, be impossible to do any thing more than conjecture the actual number of them. I was told in Dumagudiem that they are to be found from twenty or twenty-five miles inland on both sides of the river, all along downwards from about forty miles above Siroircha to about twenty-five miles above Rajahmundry; that is, in fact, that they are to be found all through the civil Godavery district of the Central Provinces on the left bank, and through an equal strip of territory on the right (or Nizam's) bank of the river. They lie within an area of perhaps 120 by 40 miles.

Already, I am glad to say, four villages have been in a manner taken possession of, by the establishment of schools in them. Their names are Nuddagudi, Nallapilly, Dhubanuthuloo, and Singaram; and they lie around Dumagudiem, the farthest being about six miles from it. In the first of them there is a really good school under a master (Gungiah) sent up by Mr. Sharkey. When I visited it I found twenty-seven Koi boys in it, and I confess I was astonished at the progress the boys had made during the nine months of the establishment of the school. The first class answered fairly in the history of our Lord, read well, did notation and multiplication very fairly, and wrote Telugu from dictation very well. Considering that nine months ago these poor boys had perhaps never even seen a book, their progress is, I think, really good, and shows decided intelligence.

In the second village above mentioned there has also been a school commenced. On the evening of my visit to it I found the school-master teaching his boys under a shady tamarind-tree, the schoolroom (which the Kois are helping to build) being not yet completed. There were thirteen pupils, the two first in the class being actually men who had imbibed a strong desire for learning, and, with this

view, had been let off from work by their relatives. They were all learning to read. They repeated the Lord's Prayer and the ten commandments in Telugu, and wrote words very nicely in the sand. This school has been in existence for only a few months. After the examination was over, Razu made an address to the Kois, of whom about twenty-five had come together. Some of them were handsome, well-looking men, and all of them had the appearance of being well off. Though many of them have a very marked peculiarity in physiognomy, it did not appear to me that ordinarily they are distinguishable from the same class of Hindus. The boys in the schools, I thought, had a very marked peculiarity of expression, but I did not notice it so much in the men.

The other two schools do not need any particular mention. They have been but recently established, and have not as many boys as either of the two first mentioned.

The Committee, should, I think, look upon their Missionary at Dumagudiem as the *Missionary of the Kois and the Kois alone*, wherever found, and to direct his efforts to seeking after them.

Our work should be, I think, to search out this neglected people little by little, village by village; to do this jungle work as much as possible by natives accustomed to the climate; and to make the Kois gradually, as God will permit, their own teachers.

For such a work as this, for searching out a people scattered over immense jungles, it seems a matter for consideration, whether it would be even necessary for the Missionary of the Kois to reside at Dumagudiem at all. It will be borne in mind that, in two years hence, works, workmen, engineers, and all, will probably be removed to a point higher up on the river.

In conclusion, I will only say that I think that this Mission presents a large and most interesting field to the Society; but only in so far as it is regarded as a Mission in quest of that scattered people; and so far we have every encouragement to go on. Providential circumstances have marked the history of the Mission, so far as it has gone. It has enjoyed the frequent prayers of the pious men who have commended it so strongly to the Society's notice. A pioneer has been raised up for the way, the very man we should have chosen for it, if we had ourselves the choosing of him. Let us hope in God that we shall be able to go on, working and praying, until another aboriginal tribe shall have been raised up in Central India to show forth the praises of Jehovah.

TALAMPITIYA.

IN a recent Number of this periodical we placed before our readers the particulars of an interesting movement which has taken place in favour of Christianity at this point in the Kandian country. It may be the beginning of a new era in the Ceylon Mission, if fanned by the breath of prayer. This we desire on its behalf, and to quicken this we publish some new and interesting particulars respecting the little Christian flock, communicated by our Missionary, the Rev. J. I. Jones. These little movements are the stirrings of the dry bones in the dark valley of heathenism. Is the church prepared to take them on her heart, and invoke the breath of the Spirit of God, that they may be deep, lasting, and reproductive? Missionary results claim from us this sympathy and help. Whatever else has been done by us is incomplete unless this be superadded.

Nov. 26—I am thankful to be able to report the admission to the church by baptism of fourteen adults from Talampitiya and Hewadiwela, making, in all, twenty-seven within the last twelve months.

I visited that part of my district in October, and examined the candidates. I found that nine men and five women had acquired a good knowledge of the doctrines of Christianity, and as they professed faith in Christ Jesus as their only Saviour, and expressed in decided terms their entire rejection of Buddhism, I felt no hesitation in baptizing them. Several of them had been under instruction for a long time, and had given very satisfactory proofs of stedfastness and faith. Four of the women were wives of men who were baptized last December, and the fifth was now baptized with her husband. She is a very intelligent woman, and is, I believe, doing all in her power to teach her female neighbours.

Inquiry seems to be spreading in the villages, and though there is much opposition on the part of some, I hope that this year will witness nearly as many baptisms as last.

I was obliged to leave the district immediately after the baptism, but after a fortnight's absence I returned to it, and spent a week, visiting and preaching in the villages which belong to Talampitiya, having large and, generally speaking, attentive gatherings.

Talampitiya, though called a village, is really a district, as large as an extensive English country parish, and including no less than fourteen smaller villages. Our converts are gathered out of about ten of these, so that they are scattered over a large area; and as most, if not all of them, seem zealous in making known the truth to others, we may hope that, under God, the leaven will soon work throughout the whole of Talampitiya. The Christians confidently hope for and expect this.

A most important movement, suggested by Hunapola, has commenced among the converts. Each, according to his ability, is setting apart a portion of his land, making it over to the Society, towards the maintenance of a teacher among themselves. The land already promised is worth at least 50%, and I have no doubt others will in time give sufficient for the support of a native pastor. May God hasten the day, if it be his will, when we shall see a holy, devoted man ordained to take charge of these people, who, by their liberality, bear witness both to what the Holy Ghost has wrought in them, and to their desire to have spiritual ministrations provided for them.

In addition to their gift of land, the Christians are subscribing for the purpose of building a small church in their village. Almost all are giving 10s. each, and those who are too poor to give money will give their quota in work. One man has given a valuable piece of land as a site for a church and little bungalow, which is to be erected close by as a residence for the catechist and pastor, and for me when I am in the village.

Another circumstance I regard as even more important and encouraging. Two of the men baptized in December 1863, Abraham and Paul, asked me to sanction their going out together to preach in the villages around. I replied, I should be most thankful if they would do so, and that I doubted not God would give them souls for their hire. I said, further, that though I could not give them any salary, I would willingly give them a small sum to meet expenses in travelling. All such help was declined. They said they needed nothing, they only wished to go, with my permission, devoting to the work of preaching the Gospel to others the time they would redeem from the cultivation of their fields.

**“CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND
IT AFTER MANY DAYS.”**

“THE Koheleth”—the son of David, and king in Jerusalem—“the assembler,” who gathered the people together, that he might teach them knowledge, and instruct them with the wisdom which cometh from above, sought out and set in order many proverbs; and amongst his “acceptable words” are these, in which there is alike encouragement for the evangelist who, in distant lands, is sowing the seed of future harvests; and an incentive to those at home who, with ample means to help in so great a work as that of Christian Missions, have as yet done but little.

To the Missionary in the field of labour there is encouragement in these words. “Cast thy bread”—the bread corn, the seed of future harvests—cast it upon the waters: useless as such a proceeding may seem to be, it is only apparently so: “thou shalt find it after certain days.” The seed-sowing in Bengal known as *chittānee*, or scattering, illustrates this. Situated on the basins of the Ganges and the Brahmapootra, Bengal comprises the entire of the great delta formed by the joint waters of these two rivers, the whole country towards the sea being an extraordinary reticulation of water-courses. During the periodical rains, all the lower parts of Bengal contiguous to the great rivers are overflowed, and form an inundation of more than one hundred miles in width, which commences in July, and continues probably for three months. On receding, the waters leave behind a deposit of soft sandy mud, varying in thickness, according to circumstances, from four inches to as much as three or four feet. This is termed a *chur*. On this, before it can bear the weight of a man, the seed is scattered, and the bread is cast upon the waters, in the hope that, in the form of an harvest, it will return after many days. In thus scattering his seed, the husbandman risks much. The *chittānee* sowing must take place at once, else the *chur* would dry up so rapidly as to become hard on the surface. And yet the very expedition which is needed invests the process with uncertainty, for it can scarcely be known whether the floods have ceased. They may return, and the seed be lost. And yet the ryot sows. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.” Although an ignorant heathen, he disregards what is discouraging, and uses the present opportunity.

Let the sowers of the Gospel seed, at home and abroad, imitate his example. Difficulties, discouragements there will be, and unbelief will at times suggest the hopelessness of the undertaking; yet because of these, let them not withhold their hand. “In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good.” In their case there is no uncertainty: “My word” . . . “shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.” A harvest there shall be, although it may be after so many days, that the hand which sows shall not be the same as that which reaps; yet “both he that soweth and he that reapeth shall rejoice together.”

Bengalee agriculture affords yet another illustration. The inundations, as already stated, occur about July. Seed sown in April, May, much less June, would not have reached maturity in time to be cut before the inundations of July commence. This, of course, matters not as to seed which can be sown in uplands, and beyond the reach of the floods. But there is one kind of seed which cannot be so dealt with—the *Amun Dhan*, or water-rice. This, requiring a well-watered soil, must be sown in the very lands which are liable to be inundated; nay, not only in the places, but at such a time as unavoidably leaves it exposed to the action of the flood; for it is sown in May or June, to be reaped in November. This would seem to be labour in vain, a throwing away of precious seed. And so the Missionary knows that upon his work will surely

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come floods of tribulation. He is tolerated so long as his efforts seem vain ; but so soon as results appear, persecution of some kind is sure to commence. Thus, at Constantinople—the instant the Turks began to be moved, and Mohammedan inquirers sought instruction, the authorities interfered, exiling the converts, and restricting the action of the Missionaries. If the floods are sure to come, of what use to sow the seed ? And yet the sowing of the Amun Dhan may well encourage the evangelist to sow his seed, even upon the spot where the flood is sure to come, and so to cast his bread upon the waters. Although inundated, the plant is not lost : it lives through the inundation, and yields its harvest ; for it possesses a remarkable and happy property of rising in growth during the floods, so that, the stem elongating as they increase, the ear is always kept above them. If only the waters flow in upon it with any thing like moderate rapidity, the plant in its growth keeps pace with their increase ; so that, instead of three feet, its usual height when there is no flood, it rises to seven or eight feet ; nay, in the Backergunge district, where the Amun Dhan is much cultivated, it has been known to attain to twenty feet. Thus, although the stalk requires to be longer than the depth of the water, because of the inclination given to it by the force of the stream, yet still is the ear kept above the flood, and lives on, eventually to ripen.

God will take care of his own work, and so sustain it that the most apparently adverse circumstances shall be made to work for the furtherance of the Gospel. How remarkably the nature of the Amun Dhan illustrates the growth of the divine seed in Madagascar. The seed was sown there by the first Missionaries, and having sprung, the new plant had gained some height and promise, when the floods came—oh, how heavily !—and Christianity, in its young but tender growth, was left alone in the midst of the waters. To human judgment it seemed as though it must needs perish. But God kept it ; gave to faith an unexpected power, so that it grew with the emergency, and the infant church, raising its head above the waters, was enabled to say, "Why art thou cast down, O my soul ? and why art thou disquieted in me ? Hope thou in God ; for I shall yet praise Him for the help of his countenance."

Let us look in other directions, and see whether new thoughts may not be supplied to us.

Rice may with truth be termed an aquatic crop. Even the mountain grain cultivated in Cochin China and amongst the Himalaya chain, and by some called dry rice, is not raised without the aid of heavy periodic rains. In the more hilly parts of Madagascar, "small streams are intercepted as near as possible to the tops of the hills, on the sides of which the rice-grounds are formed in long narrow terraces, which are supplied with water from the streams already mentioned. These terraces vary in size and number, being frequently not more than three or four feet wide, and often rising one above another on the sides of the hill, to the amount of twenty or thirty in number. When covered with water, preparatory to sowing or planting, they present a remarkably singular appearance, resembling an immense aqueous causeway, or flight of steps, from the level ground towards the top of the hills."

In Madagascar, when rice is about to be sown, the ground is carefully prepared. Softened by the action of water let into the field, the clods are broken and reduced to a very fine earth. "The field is then made as level as possible by a thin sheet of water being conducted over its surface. It is now deemed ready for the seed, which, in sowing, is literally cast upon the waters." When the plant has reached the height of five or six inches it is transplanted into other fields : "each field is divided from the rest by a small bank about six or nine inches wide, the top of which being generally raised six inches above the field, forms a smooth foot-path, affording great convenience to the labourer employed in the field. By the side of these paths little rills are led over the entire plain, so that every field may be watered when necessary. These rills are supplied

from canals, which, in the neighbourhood of the capital, convey water to the remote parts of the plain, extending from the Ikiopa, a large and winding river, which flows around great part of the capital, adorning the landscape, and clothing the valleys with fruitfulness and verdure. Every field is perfectly level, it being necessary at times to cover it with water several inches deep."

Yet the bread cast thus upon the waters, is found "after many days." The rice-fields in the vicinity of Tananarivo, the capital of Madagascar, are pleasant to look upon in the months of January and February. Conceive "an immense plain, of many square miles in extent, unbroken, except by here and there a tree or cottage, divided into several thousand fields, varying in size from half an acre to six or seven acres, all covered with luxuriant growing, or healthful yellow and ripening grain, the large bearded ears of which shine and rustle as they wave beneath the passing breeze, and bend, from the weight of the grain, sometimes half way to the ground, while the cluster of the stalks produced by a single seed is often so large that the reaper cannot with one grasp gather it into his hand."

In China the process of cultivation is very similar. Rice-grounds consist of neatly enclosed spaces, the clay-banks surrounding them seldom exceeding two feet in height. "The primary operation of tillage, ploughing, is performed with a very primitive implement, consisting of a beam-handle and coulter, but no mould-board, as laying over the 'sidelong glebe' is beyond the rural knowledge of the Chinaman. The buffalo, or water ox, is then called in to draw the three-barred harrow with wooden teeth over the surface, after which the earth is deemed sufficiently pulverized to receive the seed. Having been steeped in a liquid preparation, to accelerate germination and to avert the attacks of insects, the seed is sown very thickly, and almost immediately after a thin sheet of water is induced over the enclosure." After transplanting, the irrigation process is still needful, for the rice will not thrive without it. Sometimes a natural brook furnishes a sufficient supply. Chain-pumps, with their line of buckets, worked by a foot-mill of proportionate dimensions, are in common use; or the bamboo water-wheel is preferred. These may frequently be seen at work on the banks of the rivers, turned by the force of the stream, and with the utmost regularity conveying water up to reservoirs in the heights above for the purpose of irrigation. Some of these wheels measure forty feet in diameter. Each rice-field being partitioned into minor enclosures, the waters without difficulty are conducted, as circumstances require, from one plantation to another. Thus aided, the rice grows rapidly, until, as the crop approaches maturity, the sluices are closed, and the ripening grain promises the sower a rich reward of his labour. Strange process this; destructive to any other plant; healthful to the rice-plant. Without the water the hot sun would prove too powerful for the plant, but sun and water unite in forming the warm humidity which is so grateful to it.

So in the case of God's people: their growth is under peculiar circumstances. They have the divine presence and favour, but lest this should be more than they can bear, it is tempered with tribulation in the world. These waters are seldom absent: they are never permitted to be too deep; but they are let in anew from time to time, as the great Husbandman deems it necessary, and in the midst of these the growth is carried on. It is so with individual Christians: "through much tribulation we must enter into the kingdom of God." But where sufferings abound consolation also aboundeth by Christ. The presence of the suffering renders possible the abounding of the consolation: the sun can afford to be more powerful, because the waters are around the growing plants. Under suffering the mind is in a subdued state, and bears without elation special manifestations of the divine favour. Divine comforts tempering present sorrow combine to form the circumstances which are most favourable to the growth of the Christian: "tribulation worketh patience; and patience, experience; and experience, hope," &c.

And so it is with our Mission churches : their growth progresses amidst many trials. Often the work is so tried by humbling dispensations, that it barely overtops the waters ; and the world despises it, and is incredulous as to the possibility of its ever coming to a harvest. Nevertheless it has lived on, and in many instances yielding the full corn in the ear, has become productive of new Missions. The labourers who in these distant fields of divine husbandry have prosecuted the work of evangelization have done so, and still continue to do so, amidst many difficulties ; but "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Then shall be the "luxuriant-growing, the healthful, yellow, and ripening grain," the "large-bearded ears, shining and rustling as they wave beneath the passing breeze, and bending from the weight of the grain sometimes half-way to the ground," and the cluster of stalks, the produce of a single seed, so large, that the reaper shall not be able, with one grasp, to gather it into his hand." "There shall be a handful of corn in the earth upon the top of the mountains"—this is all that is available at the beginning of the great enterprise—"a handful of corn," and that in the most unfavourable situation ; but the *fruit* thereof shall shake like Lebanon." "neither wave nor shake conveys the full force of the Hebrew verb, which suggests the additional idea of a rushing noise like that of the wind among the cedars of Lebanon."

What a glorious undertaking this to be permitted to take part in—this, for which there is marked out such a glorious consummation—to sow the precious seed, and thus prepare the way for that predicted time, the true golden age of our world, when

The swart Sabceans and Panchaia's King,
Shall cassia, myrrh, and sacred incense bring ;
All kings shall homage to the King afford,
All nations shall receive Him for their Lord.

What help is needed ? Much in every way. Hearts and hands are needed ; gold and silver are needed. The men are few : they are so few, that they go forth weeping, overborne in mind and body by the magnitude of the work. The means are spare. It is said, that "to Him shall be given of the gold of Sheba." As yet, however, but little of it has been presented to Him. If the value which men attach to the Gospel truths and opportunities with which they are favoured was to be estimated by what they give to promote their extension throughout the world, the result would be too painful to be stated.

But let the rich in this world attend to the admonition of the Koheleth—

"Cast thy bread"—"send thy bread"—"upon the waters." The image is borrowed from seafaring and commercial enterprises. A man freights a ship : perhaps both ship and cargo are his own property. He invests a large sum in the undertaking. The risk was much greater in those days, when there were no insurance offices ; and the figure, in order that it may carry with it its full force, must be regarded as borrowed from those earlier times, when, if a man ventured on commercial undertakings, he had to do so at his own risk, that risk being considerable. All this might have been avoided by retaining his money at home in his coffers ; but then, as now, he preferred to send it forth in the hope that eventually, although it might not be until after a long delay, it would bring him back a large return. King Solomon engaged in such enterprises, and therefore from experience he could encourage others to do the same. He had at sea a navy of Tharshish with the navy of Hiram. The navigation was a lengthened one, for it was only once in three years that the navy returned ; but the result was a successful one, for the ships brought back "gold and silver, ivory, and apes, and peacocks ;" and so "king Solomon exceeded all the kings of the earth for riches and for wisdom."

There are many at the present day who imitate the wisdom of Solomon. They send

forth their bread upon the waters. British commerce is co-extensive with the world. Far off, to the east and west, the long extent of the American coast, the shores of China and Japan, are to be found in busy action the merchants and sailors of Great Britain. Stormy seas, unhealthy climates, deter them not, and although every year there is loss, both of ships and life, yet these are only the exceptions, and by the great majority of those who go forth the enterprise is accomplished in safety, and with gainful results. If this were all that the wise man recommended when he said, "Send thy bread upon the waters," it is already fully appreciated and zealously carried out.

But the traffic which he recommends is one of a different character, and one far from being so generally acceptable. Let gold be used for the promotion of God's glory and the salvation of souls, and men send forth their "bread"—their substance—on the waters, that in distant lands the cause of true Christianity may be promoted, and nations raised from ignorance and degradation. He who spends his substance on selfish purposes keeps his riches at home: he who employs them in the service of God, in the propagation of Gospel truth, and the promotion of man's highest interests, sends forth his bread upon the waters. They who do so shall find it after certain days: it may be many days, but it shall come back to them. Money so dealt with is transmuted into good works. He who is ready to distribute, willing to communicate, large-hearted towards his fellow-men, because Christ Jesus the Lord has dealt bountifully with him, becomes rich in good works. He is engaged in the most lucrative commerce, and changes the perishable riches into that which is imperishable. He is not losing, but laying up in store. When the great shipwreck of the body takes place, and by faith in Jesus Christ laying hold on eternal life, he emerges from the flood, and stands in safety on the shore of the better country, his wealth, his substance, sublimed into evidences of his faith and love, shall be found to have preceded him. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

"Cast thy bread upon the waters; for thou shalt find it after certain days."

KAFIRISTAN—ITS APPEAL FOR HELP, AND THE RESPONSE.

IN another article we shall refer to Peshawur, and others of our trans-Indus stations, as frontier Missions of great importance. West, and south-west, beyond the Khyber and Kohat passes, which Peshawur commands, lies the Affghan territory, with the large towns of Cabul, Ghizni, Kandahar, &c.; in the same direction the northern provinces of Persia; in a north-westerly direction the extensive countries of Turkistan and Bokhara, with the large central towns of Balkh, Khiva, and Bokhara. These countries affect the productions of India and the manufactures of Europe, and export the yield of their own soil and climate, that they may obtain them in exchange. The Lohanis are the great carriers. Before the mountain passes between Ghizni and the Indus are blocked up by snow, they come down in vast caravans of several thousands, the whole tribe moving bodily, men, women, children, and cattle, their goods being placed on camels and ponies. They arrive at Mooltan in October and November, bringing raw silk, goats' wool, camels' hair, goods, furs, &c. Some of the caravans proceed in advance to Delhi and the Gangetic provinces; but others remain at Mooltan, and dispose of their goods to native agents, who forward them to Hindustan. The Affghan traders make up their investments at Mooltan during the cold season, and the return caravans arrive from Hindustan in April, when they all return to Affghanistan. Of the wealth of these Lohanis some idea may be formed from the following fact, stated

by Sir B. Frere, when Commissioner of Sindh—"I have heard of the wife of an eminent merchant of this tribe, whose husband had been detained at Delhi longer than he expected, offering the Kaffila-bashee (head of the caravan) demurrage at the rate of 10,000 rupees a-day to defer the upward march of the caravan, and enable her husband to rejoin, as she knew, if left behind, he would be unable to follow them through the passes, except at great risk to his life, and the property he might have with him."

Thus at all these Punjab stations the Missionaries meet with men of various races, and they are thus preparing for future Missionary efforts in countries which are not yet accessible. It would be a rash attempt if our Missionaries were as yet to enter Cabul with the intention of doing the work of evangelists; but although they cannot enter the country of the Affghans, the Affghans come to them. This is the case especially at Peshawur, and there several of them have been converted to Christianity. They are men of resolute character, true to their convictions, whatever they may be, and fearless in confessing them. In addition to this, the Pushtoo language is being firmly grasped, and rendered available, both by the press and by *viva voce* use, for the extension of the Redeemer's kingdom.

And now another and more distant nation has come forth from the deep recesses of Asia, and, by its representatives at Peshawur, appealed for help. The Rev. W. Handcock, one of our Missionaries at that station, has forwarded to us the following intelligence—

April 11, 1864—The importance of Peshawur as a Mission station appears not merely in the city itself being a centre of Mohammedan learning and influence, but also in its being a frontier city, and close to the Khyber Pass, the great channel of communication with Central Asia.

Now and then this frontier Mission is brought to bear upon countries in advance, where evangelistic efforts have not yet penetrated. Last month I had to record the deeply-interesting interviews with the prime minister of the Ameer of Cabul, and his acceptance for himself and the Ameer of copies of the sacred Scriptures. This day I have to mention visits received from four inquirers from Kafiristan, a country lying beyond the mountains north of Cabul. The name Kafiristan, "land of infidelity," has been given to their country by the neighbouring Mussulmans in consequence of the rejection of Mohammedanism by its inhabitants. They are, however, not ashamed of their name, for when speaking of themselves they use the term "Kafir." It is remarkable that, though their territory is surrounded by powerful enemies, it is not known ever to have been conquered. Historians even say that Tamerlane, who subdued the empires between the Hellespont and Central India, retired baffled in his attempt to overcome the people of this kingdom. Though the language of the Kafirs is quite distinct from those spoken at Peshawur, yet one of the four visitors has been some little time in the country, and, having mixed with the Affghans, is able to make himself understood in Pushtoo; and it is through the me-

dium of this man, named Gara, that we are able to hold intercourse. He is about thirty years of age, and is a man possessed of much intelligence. His appearance is rather striking. He is of middle stature, firmly, but not clumsily built, with blue eyes, and a complexion as fair as a European. He says that the people in his country, who dress in the skins of goats, live by cultivating the soil. They worship the stone image of a god named Addrakpanow. Before this idol they offer goats in sacrifice, throwing the blood on the image. Beyond this they seem to have few religious ceremonies; and, possessing no written language, they have not an elaborate system of worship like that of the Hindu.

The Kafir who gives this information and his companions show every desire to hear the Gospel of the Lord Jesus Christ. They manifest their wish to receive instruction in Christianity by proposing to remain a few days in Peshawur, and to embrace every opportunity of gaining information respecting those things which belong to their eternal peace.

April 16—The day has arrived for the departure of the Kafirs. During the time that they have been with us they have displayed great eagerness to hear of Christ. And one result, by the blessing of God upon his word, has been, that their confidence has been shaken in their own idolatry. They have, moreover, invited us to commence a Mission amongst their countrymen, assuring us that a messenger with such glad tidings would be well received. They themselves are returning home, resolved that henceforth they will

not bow the knee to Addrakpanow, but that they will serve Him "who has put away sin by the sacrifice of Himself."

We hope and pray that they may reach their country in safety. If they are detected as Kafirs when passing through Mohammedan Cabul, they will either be put to death, or, after being most barbarously treated, they will be doomed to perpetual slavery. In consequence of these dangers two of them will travel, in disguise, as fakeers, and the other

two will travel by night and hide during the day.

It is gratifying at this time to see the Missionary zeal of our own native Christians. Two of them, Jonah Messee and Fazl-i Hukk, have offered, in the face of so many dangers, to accompany the Kafirs and share their lot.

May God hasten the day when Kafiristan, though hitherto, as is supposed, unconquered by man, shall be brought into subjection to the Gospel of Christ!

Our readers will expect from us some information respecting this people, and the country from whence they come. In cases of this kind the "Church Missionary Intelligencer" may legitimately become somewhat geographical. In the present instance there is a necessity laid upon it, for Kafiristan is one of those countries of the great Asiatic continent, respecting which little comparatively is known; nor did it appear at first where recent and reliable information might be obtained respecting it. However, in the "Journal of the Asiatic Society of Bengal," No. 4, 1859, we have found a paper, "Notes on Kafiristan," by Captain H. G. Raverty, 3rd Regiment Bombay Native Infantry, and from this we have compiled the following information.

We shall, then, request our readers to look to that portion of the map of Asia which lies between the 34th and 37th degrees of north latitude, and the 69th and 74th of east longitude, for there are to be found the culminating ridges and slopes of the Hindu Koosh, divided into a number of independent states, all lying to the north of and between the Cabul river, and the Indus. Of these, Kafiristan—a word derived from the Arabic *Ka-fir*, "unbeliever," and the Persian participle, *istan*, "a place or station," is one. On its north boundary lie the Usbek states of Kunduz and Badakhshan; to the south it is separated from the Cabul river by certain districts of Afghanistan; to the east lie Chitral and Kashgar; and on the west it is bounded by mountains and the Panjshar river, which separates it from the Kohistan, or highlands of Cabul. It is a country of ridges and steep spurs of the Hindu Koosh, enclosing "narrow and fertile valleys, descending in terraces towards the Cabul river and the Indus, in a north-east and south-west direction."

"The valleys are watered by numerous streams, somewhat like the ramifications and reticulations of a leaf, which, running east and west, fall into the five considerable rivers which intersect the country." The largest of these rivers, and the most easterly, separates the upper part of Kafiristan from Chitral, or Kashgar, another of these obscure countries, of which perhaps less is known than even of Kafiristan. It joins the Cabul river ten miles below Jelalabad, where it bears the name of the Kamah: higher up it is known as the Kunar; and higher up still, towards its sources, as the Kashgar, or Chitral river. West of the Kamah two other rivers, having their courses in the southernmost slopes of the Hindu Koosh, unite their parallel and not very distant courses, and, under the name of Alingár, flows into the Cabul river some miles west of Jelalabad; while, still more to the west, a third river, the Tagat, or Tagao, after receiving the contributions of various streams from the valleys of Kohistan, falls into the Cabul river forty miles east of the city of Cabul.

The fifth river, rising in the northern part of Kafiristan, and on the northern slopes of the Hindoo Koosh, flows almost due north, until, uniting with the Wardoj river, it falls into the Panj, or upper branch of the Oxus.

Numerous small streams, running from the transverse valleys, and fed by the snows which generally cover the ridges and lofty mountains on either hand, increase the volume of the larger rivers, so that, in the time of the melting of snows, they can "be crossed

only by rafts, formed by tying together the inflated skins of beasts, and laying straw on the top of them." Almost every valley has a river flowing through it, "on each side of which is deposited the rich alluvium washed from the mountains by the heavy rains of the winter and spring months."

There is much diversity of temperature and variability of climate, caused by the occasional great difference of elevation, some parts of the country being considerably depressed. In the more elevated tracts the summer heat is never oppressive, and in the winter months the snow lies on the ground for many weeks together. The more depressed valleys again are well-sheltered from the cutting blasts of winter; and although surrounded on all sides by beetling mountains

capped with eternal snows, the heat in the months of June, July, and August, is considerable. In some of the most secluded places it is rather oppressive, and is sufficient to bring to perfection great quantities of excellent grapes, and other fruits, constituting a large portion of the people's food. From the grapes a good deal of excellent wine is made, for which indeed the Kafirs and their country are somewhat notorious in this part of Asia.

During the spring months, and towards the end of August and September, copious showers fall, but not for any lengthened period. "In the winter violent snow storms are of frequent occurrence, which block up the passes between the hills, and cut off all communication between the different valleys, often for weeks together."

The roads or footpaths are narrow and difficult in the extreme, and, every here and there, intersected by frightful ravines, yawning chasms, and foaming torrents. These the Kafirs cross by means of rope bridges—now leading along the brink of tremendous precipices and frowning cliffs—now winding through deep and narrow hollows, dark almost at mid-day. Travellers also incur not a little danger from fragments of rock and stones, that—either loosened by the rain or wind, or disturbed by wild animals and the numerous flocks of goats that crop the herbage on the higher hills and beetling crags, at the base of which they tread their way—every now and then come rolling down with a fearful crash reverberated on all sides.

If the road should be a frequented one, these primitive bridges are made by connecting together four or five stout and strong ropes, made of goats'-hair, by slighter ones at about six or eight inches distance from each other, laid transversely just like the shrouds of a ship's masts with the ratlines across. These

are fastened to the trunks of trees on either side, and stretched as tight as possible. Should there be no trees sufficiently near the spot, the ropes are either attached to strong stakes driven into the ground, or made fast to the rocks. On each side of this suspension bridge there is another rope by which a person crossing may steady himself. Some people crawl on their hands and knees, and others, less timorous, walk across: still the depth of the yawning abyss beneath, accompanied at times by the deafening sound of the foaming torrent that seems to shake the very rocks, renders this mode of crossing, even to those accustomed to it, fearful in the extreme.

Other bridges, when the narrowness of the chasms will permit, and trees of sufficient length are available, are formed by placing three, four, or more logs side by side. The Kafirs cross the smaller chasms and mountain-torrents of no great breadth by means of leaping poles. In the use of these they are exceedingly expert, and, being a particularly active race, can climb the steepest hills.

Horses, mules, asses, and camels, being unknown in Kafiristan, burdens are carried by bullocks, or on men's backs, chiefly by a tribe of people called Baris. These people are the Pariahs of the country. They carry on all the mechanical trades, such as blacksmiths, weavers, carpenters, cutlers, the Kafirs considering arms and agriculture as the only occupations which are worthy of their attention.

Such, then, is a brief sketch of the mountain home of the Si'ah-posh Kafirs, or Black-clad unbelievers, so called from the black goat-skin garments which they wear. It has been a mountain fastness to them where they have been enabled to preserve their independence in a marvellous way. Often has their subjugation been attempted by the great conquerors which have played their part from time to time in the history of Asia, but failure has universally ensued. Timor tried to reduce them; the emperor Baber made forays into their valleys; the Mohammedan chiefs of the mountain princi-

palities on their borders confederated against them. On all these occasions the Kafirs suffered more or less severely, yet still survived as an independent nation. All around Mohammedanism prevails. Kashgar, Kunduz, Afghanistan, the petty states north-west of Peshawur, all have been Mohammedanized; while Kafiristan stands forth like an island amidst the surrounding deluge. Experience proves how much more severe an obstacle Mohammedanism presents to the progress of Christianity than heathenism. The various systems of heathen error were formed in ignorance of Christianity: Mohammedanism, on the contrary, in the contemptuous rejection of it. It claims to have superseded the Christian dispensation; assumes superiority over it; and fills the minds of its followers with prejudices against it. Hence into Mohammedan kingdoms, where "the faith" holds the political power in subserviency, and uses it for its own purposes, Christian Missionaries usually obtain no entrance until a period of decadence ensues, and the empire becomes enfeebled. Thus Turkey, preserved from dissolution by the aid of Christian powers, has been compelled to tolerate the Christian Missionary; but it is with reluctance that she does so, and so soon as she can venture on such a step, delays not to cripple his action; while beyond the frontiers of Turkey the Mohammedan kingdoms of Asia are closed against the Christian Missionary. But Kafiristan is available. Retaining its ancient heathenism, it has refused submission to the arrogance of the Moslem. What a position, then, for Christianity to occupy! Entrenched there amidst those rocky eminences, it might from thence act with converting power on the outlying portions of the Mohammedan kingdoms around, and kindle a light in the very heart of Mohammedan Asia. There is surely no enthusiasm in supposing that this isolated country has been conserved from the domination of Mohammedanism for some special purpose.

But let us learn something about its people. The Kafirs, by their own account, are divided into eighteen tribes, of which ten retain their ancient faith, and observe their former customs. Of the remaining eight, one whole tribe has been proselyted to a lax Mohammedanism; four more have been, for the most part, so, but not entirely; while, of the remaining four, only a few have changed their faith. Fourteen of the tribes may now be regarded as constituting the whole of the real Kafir race. "Those who have abandoned the religious observances of their forefathers, and who dwell in the hills and valleys bordering on the Affghan territories to the south and west, are called by that people 'Nímchahs,' a Persian derivative from *ním*, 'half,' or the 'middle,' and *chah*, a particle added to nouns to form diminutives, and to express somewhat of contempt."

The so-called Nímchahs continue to intermarry with the Kafirs and Affghans indiscriminately. They also act as guides on either side, when the Kafirs attack the Mohammedans, or when the latter make forays into the country of the former, and sometimes even join in these expeditions. They are exces-

sively ignorant of the Mohammedan creed, and most of them even appear ignorant of the necessary forms of prayer. They all drink a strong undistilled wine, which they keep a long time before broaching, another proof of their connexion with the Si'ah-posh tribes.

Of four of the Si'ah-posh tribes the dress is precisely alike—

The dress of the Kamuz, Kampar, Kattar, and Wae-kal tribes consists of a shirt, drawers, neither very tight nor very loose, and a *lungi* or scarf, all of coarse cotton, besides a black dress similar to that worn by the fakeers, or devotees at Cabul, consisting of a wide *chokah*, or cloak, with short wide sleeves, made of a peculiar sort of wool. This they put on over the under-dress; and over all are worn the goat-skin garments.

The remaining tribes wear a dress called a *chakman*, which is sometimes brought to Cabul for sale, and is manufactured from wool of various colours; drawers, called *buzo*, also made of wool; and a shirt of coarse cotton cloth, as worn by the other tribes.

In the winter season, on account of the snow which lies on the ground for several months, in the more elevated districts, they are in the habit of wearing shoes of black

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goats'-hair, woven strongly together; but in the summer they substitute the *charuk*—a sort of half-boot made of goat-skin with the hair outwards, to lace up in front, and similar to the boots worn by the mountaineers of Panjsher, who are, by all accounts, converted Kafirs, and the shoes of skin with the hair on, worn by the Scottish highlanders.

Few of the Kafirs cover the head; and, when they do so, it is with a narrow band of fillet made of goats'-hair of three different colours—red, black, and white—about a yard or a yard and a half in length, wound round the head.

The females dress in a similar style to the women of the Kohistan or highlands of Cabul, viz. loose drawers tight at the ankle; a long shirt or chemise; a *chadar* or veil; and a small scull-cap, under which the hair is plaited.

Their ornaments or trinkets consist of flat bracelets on the wrists, necklaces, and earrings, and rings on the fingers. Those of the rich are mostly of silver, and rarely of gold; whilst the ornaments of the poorer classes are generally of brass and copper. The men wear rings in the ears and on the fingers only.

Those females whose fathers or husbands may have slain one or more Mussulmans have the peculiar privilege of ornamenting their caps and locks with *kauri* shells. Young virgins, instead of the scull-caps, fasten a narrow fillet of red cloth round their heads, which they adorn with shells, if entitled to the privilege. . . .

The Kafir towns and villages, several of which contain 300 and 400 houses, are almost invariably built on the steep acclivities of the mountains, on account of the general irregular nature of the country they inhabit, and also, as being better in a defensive point of view, in case of invasion. Some few are situated in the valleys and on the table-lands, towards the northern parts of the country. They never dwell in tents, but some are said to dwell in caves.

Their houses are generally built of stone,

in frames of wood, with flat roofs, and of one storey in height. Some dwellings contain, according to the means of the owner, several rooms, furnished with wooden benches or tables, stools made of wood, and sometimes of wicker-work covered with goat-skin, for the Kafirs cannot squat down in the oriental fashion; and in this point, in particular, they bear a striking resemblance to Europeans in being unable to sit crossed-legged with any comfort. Their beds are made of wood, and similar in form to the Indian *charpai*—a simple frame with short legs, over which they lace bands of leather.

The Si'ah-posh tribes are rich in herds of oxen or cows, and flocks of sheep and goats, the latter of a very superior breed. They also rear immense numbers of fowls. They eat beef, but the flesh of sheep and goats, particularly the latter, is more commonly consumed, as also the game they capture in the chase, such as deer, antelope, ibex—the antlers of which they set up in their places of worship—and the *kuchar* or mountain sheep, and other smaller animals.

Their other articles of food consist of unleavened bread, milk, curds, butter, honey, a few herbs, vegetables, and fruit, which latter their country produces in great quantities, and of excellent flavour.

All classes of people drink a great deal of wine, as do most of the inhabitants of the neighbouring countries professing the Mohammedan religion—the Chitralis or *Kashkaria*, who are considered to be of the same stock as the Kafirs—the people of Gilgitt, and Gunjut, belonging to Yasan—the Badakhshanis and the Nimchahs, who are either converted Kafirs, or descendants of those who have intermarried with their Mohammedan neighbours. On public occasions the Kafirs are very liberal with it, and it is put into vessels and placed in convenient places, where all who come may help themselves. There are stringent regulations regarding picking the grapes before a certain day, and great care is taken in their cultivation.

Once in the year a grand and ancient festival is held, which continues from twenty to forty days. Its details would not bear exposure to the daylight; yet such appears to be all the religion which they have—"The people sat down to eat and drink, and rose up to play." The great wonder is, that, without any thing of religious truth in the midst of them, consigned to ignorance and isolation, they have been enabled to retain their independence, and are so superior, in point of intrepidity and their mode of warfare, to the surrounding Mohammedans, "that hitherto none of their enemies—save for a very short period, and then only in far superior numbers—have been able to oppose them with success."

On the day following the conclusion of the great annual festival, bands are organized, with the object of making raids into the Mohammedan territories. The *kowál*, or *bard*,

stimulates the assembly by reciting the deeds of their ancestors, chiefs who have distinguished themselves utter their impassioned harangues, and the warriors set forth.

"A few years ago the Si'ah-posh had no firearms whatever amongst them; but at present they are much better provided with flint-lock pieces than the people of the Kohistan of Cabul." It is doubtful whence these are obtained, whether they are of Russian manufacture, or find their way from the Punjab or Cashmir by way of Gilgitt and Chitral.

The original weapons of offence used by the Kafirs are bow and arrows, the former about four feet in length, the latter nearly two; and a long and broad knife of a peculiar curved shape, and about two feet in length. They

also use a smaller knife, about twelve or fifteen inches in length, for cutting their food with. Some few possess swords, the spoils of their enemies.

It must be observed that these forays are simply reprisals for wrongs which they have suffered from the Mohammedans, who continually make inroads into their territory, for the purpose of carrying off slaves and cattle. The Kafirs lose no opportunity of avenging themselves, and are constant in their endeavours to destroy them, as enjoined by their religion and ancient custom. In fact, the young warrior who has not on some occasion ennobled himself by killing a follower of Islam is not allowed to sit in the assembly of his tribe, or to share in any public diversions. And "yet when a Mussulman throws himself on the generosity, and places faith on the word, of a Kafir, he is treated by him in the most hospitable manner. If one of the former people falls by chance into the hands of the Kafirs, when not on their yearly crusade, and says that he is a friend or acquaintance of a certain Kafir of a certain tribe, they release him; and even if such person happens to be accompanied by a second party, he has merely to say, 'This man is my friend, and I am the friend of such and such a Kafir (mentioning his name) of a certain village,' in order to obtain his companion's release also."

In religious matters the Si'ah-posh tribes appear to be exceedingly ignorant, and their few forms and ceremonies are idolatrous. They consist chiefly of sacrifices of cows and goats to their deities, whom they call Shuruyah, Lamani, and Pandu, which latter the name would lead us to suppose to be one and the same with the deity of the Hindu pantheon known under the name of Yudhishtira.

They have hereditary priests who assist at the different feasts and ceremonies, and who are supported by voluntary contributions, and a double share of victuals and wines at festivals. Their influence is very slight, and the elders and chief men of tribes appear to hold all authority.

Each village contains a temple or place of worship, differing but little from the dwellings of the people themselves, and in which the wooden representations of the three deities before mentioned are placed. The walls are generally ornamented with the antlers of deer.

Fire appears to be necessary in most of their religious ceremonies; and a Kafir has an antipathy to extinguish it by water, or even to blow out a flame with the breath; yet they

do not keep up the sacred fire like the followers of Zartusht, and do not even seem to know any thing concerning it. At the same time, a number of their usages bear great resemblance to those of the Gabra, of whom they are probably an offshoot, but whose characteristics have gradually declined during the many centuries they have been separated from the parent stock. The Badakhshanis and others, inhabiting the surrounding countries, are probably descended from the same race.

The Magian religion was not exclusively confined to Media, but extended to the east to Bakhtra (in which the royal residence was first situated), and as far as the stupendous mountains of the Indian Caucasus and the valley of the Oxus, the whole of which extensive tracts of country—where numerous ruins attributed to the Gabra still exist—were included in the mighty empire of the Medes. It is also evident, from the Zendavesta, that it was in these regions the religion of Sapetman Zoroaster "first took root and flourished, and thus it became the parent land of the civil institutions of the Medes."

"The Si'ah-posh claim to be the brothers of the Farangi, and, according to the traditions

preserved among them, they affirm, that, coeval with the spread of Islamism, they occupied the countries to the south of their present location, and have been subsequently compelled to seek for liberty and for safety, among the mountains and valleys of the Hindu Koosh, from the insupportable tyranny of their Mohammedan neighbours, whom they designate 'Awdál.' They appear, therefore, unquestionably to be the remnant of the aboriginal inhabitants of the country to the south of the Cabul river and Central Afghanistan, as at present constituted. This is confirmed by the traditions of the Affghans also; from the existing histories in the Pushtu, or Affghan language; and from the writings of other Mohammedan historians.

"The safest mode of entering the Kafir country is to get one of them beforehand to become security, after which a person may go from one end of it to the other without the slightest danger.

"When foreigners enter the territory of the Si'ah-posh tribes they are treated with great kindness and hospitality; but they try by every means to induce strangers to remain. Their boasting that the Farangi are their brothers would appear a sufficient guarantee for the safety and kind treatment of any European who may penetrate into their secluded valleys.

"The Kafirs have European features, and a highly intellectual cast of countenance. They have both blue and dark eyes, arched eyebrows, long eyelashes, and broad, open foreheads. Their hair varies in colour from black to lightish brown; and both males and females are tall and well made, and of handsome figure. Some of the females are said to be particularly beautiful. They all go about unveiled."

Captain Raverty concludes his notices with the following paragraphs—

In summing up the character of this unsophisticated and highly interesting race, I may remark that they appear by all accounts, and even from the descriptions of their enemies, to be of a merry and sociable disposition, and, though quick to anger, are as easily appeased. Hospitable to a fault, they treat their guests more kindly than brothers. Even their enemies allow that they are as sincere in their friendship as in their enmity; are faithful to their agreements; and hold boasting, lying, and duplicity in sovereign contempt.

Lieutenant Wood, in the interesting work, "A Journey to the Oxus," remarks concerning them (in which I most cordially

agree) that "they resemble Europeans in being possessed of great intelligence, and from all I have seen and heard of them, I consider they offer a fairer field for Missionary exertion than is to be found anywhere else on the continent of Asia. They pride themselves on being, to use their own words, brothers of the Farangis; and this opinion of itself may hereafter smooth the road for the zealous pioneers of the Gospel."

Fortunate indeed will be that man who has the opportunity of first exploring these regions; and still more so he who is destined to disperse the dark clouds of idolatry which now hang over them, by the bright light of Christianity.

It is deeply interesting, therefore, to find, not only that some of this race have been in communication with our Missionaries at Peshawur, but that they have shown great eagerness to hear of Christ, declaring their determination, on their return to their own country, to put away their false gods, and bow the knee only to Him whom the Father hath highly exalted. So impressed have they been with the truth and value of the Gospel, that they have invited us to commence a Mission amongst them.

And now we have something more of deep interest to state. Difficult and perilous as the enterprise is, yet some have been willing to go on a Christian mission to Kafiristan. Our Missionary at Peshawur, Mr. Handcock, under date of October 10, informs us—

Two converted Affghans, not counting their lives dear unto themselves, have responded to a pressing invitation from the people of Kafir-

istan to preach the Gospel in that part of Central Asia. They left us on their perilous enterprise about a month ago, marching by

way of Cabul. Their commission is, at the present time, to act more as pioneers than as permanent residents. In a few months, there-fore, God vouchsafing to spare them, we hope to see them again, and to report concerning their undertaking.

Let it be remembered that the Si'ah-posh regard the Affghans as their most relentless foes. They sometimes enter into a truce of friendship with the people of Badakshan and Chitral, when they exchange weapons, and, until these are returned, they remain at peace; but with the more cruel and bigoted Affghans this is rarely done. Yet here are two Affghans—men who, had they remained Mohammedans, might have headed a predatory party into Kafiristan—at the peril of their lives venturing thither on a mission of mercy, desiring, after the example of their great Master, not to destroy men's lives, but to save them. What a wondrous influence true Christianity exercises! How great its reconciling power! How true it is that in reconciling the sinner to God, it reconciles man to his fellow! The feet of these Affghans had once been swift to shed blood, but now how beautiful upon the mountains of Kafiristan will be the feet of them "that bring good tidings, that publish peace!"

Surely friends at home will not fail to help forward this deeply-interesting movement by their prayers.

NEW ZEALAND AFFAIRS.

In April 1864 an address was presented to Sir George Grey, the Governor of New Zealand, signed by a very large number of British noblemen and gentlemen. It had reference to the unhappy war in New Zealand. After expressing their deep regret at the failure of his efforts to establish a system of self-government in the native districts, and their disappointment at the renewal of hostilities, they proceeded to express their earnest hope that "His Excellency would avail himself of the first favourable opportunity to terminate the war by negotiations, and that any overtures of peace made by any of the natives would be at once listened to." Especially they deprecated the confiscation of native lands, as a policy which would close the door upon any possible settlement of the existing difficulty except by the sword, and thus lead to the extermination of the native race. They prayed him, therefore, in the hour of victory, "to temper justice with mercy, and give to the world another bright example of magnanimity and forbearance."

The Governor, in his reply, assured them, that, "in his readiness to receive any overtures made by the natives in arms, his own feelings were in entire consonance with theirs." On the land-confiscation policy he expressed his conviction that the future safety of the colonists required the alienation of a considerable portion of land from the natives who had risen in arms, and its occupation by European settlers; but at the same time assured the memorialists that a sufficiency should be reserved for themselves and their descendants, and guaranteed by a secure tenure.

The Governor's responsible advisers also drew up a memorandum in answer to the address. This document is very different from the Governor's. There are assertions made in it which are not sustained by facts. Thompson, designated as the leader of the rebel party, is accused of having, announced in writing under his own hand, his determination to carry on the war to the utmost extremity. Thompson, when the horizon first became clouded, and there were symptoms of an approaching storm, wished to mediate between the extreme parties on both sides to promote peace. He came to Auckland for this purpose in 1857. He could obtain no access to the Governor, and was not only coolly but rudely treated. Finding his people without law, the old heathen customs broken down by their abandonment of heathenism for a profession of Chris-

tianity, and nothing set up in their place, he then favoured the King-movement. Yet, in 1861 this same Thompson, or Tamehana, went down as a peacemaker to Taranaki, where the war was raging, and, withdrawing the Waikato tribes, for a time stayed that conflict.

Again, when, unhappily, Tataraimaka was taken possession of by the Queen's troops, before Waitara was surrendered, and the war was renewed, Thompson restrained the Ngatimaniapoto, who were urgent for an attack upon the English villages within the Auckland district, and even upon the town of Auckland itself. His interference saved Auckland, which at that time lay comparatively defenceless. He went further. Descending the river, he placed himself in communication with the Queen's principal magistrate, proposing that a great effort should be made for the preservation of peace. "But no encouragement was given him, nor were any negotiations entered into."

Both sides had now reached a position of mutual distrust. The colonists feared an onslaught on Auckland; the natives felt persuaded that the British meditated an invasion of their territory, and that the effort was about to be made to dispossess them of their lands. The Maoris did not attack Auckland; but the British took the initiative, by the expulsion of the natives from their villages near Auckland, thus sending them adrift in the midst of the Maori winter, although a large proportion of them were sick and infirm. They then crossed the Maungatawhiri into the Waikato territory. From that moment Thompson hesitated not, but, on the defensive, and in that which he considered a righteous cause, joined the natives in arms.

The responsible ministry, in their memorandum, further stated their conviction, that as Waikato was the head of the rebellion, it was necessary "its neck should be broken;" that its tribes should be subjugated; and sufficient material guarantees be taken in order to secure the peace of the frontier. As yet, in the opinion of the responsible ministry, this material guarantee had not been secured. Although Ngaruawahia, the capital of the Waikato, had been wrested from the Maoris, and with it the plain of the Waikato, it was yet necessary, according to their view, that the Thames' valley, with its opening into the Gulf of Hauraki, and the sea-port of Tauranga should be added to the spoils, in order to facilitate the settlement of the new colonial possessions, and provide them with commercial outlets, Raglan, on the west coast, being severed from the Waikato plain by limestone ranges of a very rugged character.

No sufficient material guarantee having been, in the opinion of the ministry, secured, it was necessary that the war should proceed, and that the more, because, as they asserted, the Maoris, "as a body, had not shown the smallest symptom of any desire to terminate the war, nor had they made any overtures of peace." The Blue Books inform us why they had not done so. So long back as May of last year, Sir George Grey, in a despatch to the Duke of Newcastle, states, that "Rewi, the redoubtable chief of the Ngatimaniapoto, had declared his own anxiety, and that of his people, to make peace, and live quietly by the side of the white man; but that they were deterred from laying down their arms by the severity of the terms which had been proposed to them; and they declared this to be the reason why they did not accept the terms offered them by General Cameron after the fight at Orakau, because they felt convinced that they would all be sent to Auckland, as the prisoners were from Rangiriri, and never perhaps be liberated.

Finally, as to the confiscation of native lands, the responsible ministry declared alike their conviction of its necessity, and their determination to effect it. It was, in their opinion, according to Maori custom, and involved in it nothing "abhorrent to the moral sense, or previous habits of thought of the Maori race." They asserted that the natives would not consider themselves conquered unless their lands were taken. Moreover, the more insolent of the Maoris, when the war commenced, had threatened to do the same by the Europeans. They would "come to the settler's house and say, 'Oh, that house

will suit me very well ; that room will do for my wife ; that shall be my bed : wait a little ; by and by you will see ;” and because the worst of the Maoris had threatened to act wrongfully by the Europeans, the responsible ministry felt themselves free to retaliate like wrongs on the Maoris.

Thus, for various reasons, the confiscation of Maori lands was, in their view, imperative. The Maoris were no longer to be regarded as an independent people possessed of rights, but as a subjugated people, dependent entirely on the clemency of the responsible ministry, who, convinced that nothing would be more injurious to the native race than the possession of large territories under tribal tenures, were prepared, not indeed to amend the title, but to take away the lands, “making of course ample provision for the future.” In referring to the severity of the terms likely to be imposed upon them, the insurgents had especially in view the treatment awarded to the chiefs who had surrendered at Rangiriri and who had ever since been retained in captivity. The detention of these men had, no doubt, produced the worst effect on the warring tribes, and prevented them suing for peace. They felt sure, that so soon as the war was ended, these men would either be transported to some island, or imprisoned, and eventually hanged. So convinced was the Governor of the injurious effect produced by their detention, that he remonstrated with the ministry on the subject. The correspondence will be found in the Blue Books.*

The Governor pressed for a decision in their case : he thought it sufficient if some of them were brought to trial, and others released on conditions. Ministers, on the contrary, were of opinion that such would be an unwise and dangerous experiment : they preferred that they should be all brought to trial before a military commission. On this point there arose a serious difference of opinion, the Governor declaring that the punishment which his responsible ministers advised should be inflicted upon all the native prisoners *exceeded in severity that which Great Britain has ever before inflicted upon any people under such circumstances*, and that he could not take upon himself the responsibility of giving effect to their advice.

In the correspondence which ensued, which is well worthy the consideration of those who wish to have a clear understanding of New-Zealand affairs, it comes out that this question respecting the prisoners was not the only one on which the Governor and his responsible ministry differed. We have referred in previous papers to the unhappy instructions issued to the officer in command of the troops sent to Tauranga, to the effect that he was to destroy the crops and cattle of the natives on both sides of the harbour, although on the west side there had been no disaffection ; and our readers are aware of the panic which was thus caused ; of the remonstrance of our Missionary addressed to the Government ; of the delay which supervened before an answer was received ; of the flight of the friendly natives into the woods ; and of the desperation to which the insurgent natives were driven, resulting in our disastrous discomfiture at Tauranga. It appears now that this delay arose from a difference of opinion between the Governor and the ministers. In a memorandum, dated April 29, 1864, the former observes—“When the expedition was sent to Tauranga, his present responsible advisers advised him to issue orders that the crops and cattle and other property of the natives on the west side of the harbour should be taken possession of, and he then declined to issue such orders : even in the case of the hostile natives at Tauranga he would only sanction their supplies of food and their cattle being taken possession of.”

In New Zealand, so long as the Governor and the responsible ministry are agreed, the administration can be carried on. But when differences of opinion arise on impor-

* July 15, 1864.

tant questions, then it becomes difficult to see what course is to be pursued. Who is to rule the decision, the Governor or the ministry? Mr. Cardwell, in a despatch, dated July 26, 1864, has decided this point. He observes—"In my despatch of May 26th, I had stated to you plainly 'that an army of 10,000 English troops had been placed at your disposal for objects of great imperial concern, and not for the attainment of any local object; that your responsibility to the Crown is paramount; and that you will not continue the expenditure of blood and treasure longer than is absolutely necessary for the establishment of a fast and enduring peace;' and also in my despatch of June 27th, when I had received intimation of this unfortunate difference between yourself and your advisers, but without the full particulars which have reached me by this present mail, I again stated, that while I fully recognised the general right and duty of the Colonial Government to deal with matters of native policy, properly so called, I considered, that while active operations are being carried on under the conduct of Her Majesty's officers, and in the main by Her Majesty's military and naval forces, it was for the Governor personally, as representative of the Imperial Government, to decide upon the fate of persons who were taken prisoners in the course of these military operations."

"The question of responsible government in a colony, where in ordinary times the civil and internal policy is directed by the ministers, but where, in cases of emergency, the safety of the inhabitants is secured, and peace and order are restored, by the aid of the naval and military forces of Her Majesty, is not a question to be discussed or argued at a moment like the present. Whatever may be the precise limits of the authority vested in the ministers, and of the power and responsibility of the Governor as the servant of the Crown of England, an army like that now operating in New Zealand has not been sent to the colony, and will not be maintained there, subject to any other authority than that of the Crown, and you appear rightly to interpret your position."

We cannot be surprised that this decision has led to the resignation of the ministry; and we now look anxiously for the next mail from New Zealand.

Meanwhile we place before our readers the following papers—letters from Maori chiefs residing near the river Thames to those noblemen and gentlemen whose signatures had been annexed to the Memorial addressed by the Aborigines' Protection Society to the Governor. They have been forwarded to the nobleman whose name appears at the head of the signatures, the Earl of Chichester, by a gentleman of the name of Graham, residing at Auckland, who, in doing so, assures his lordship that the Memorial had been read by every tribe, and had done much good by showing the Maoris that "the Christian people of England, as well as many of the European colonists in New Zealand, feel for them, and desire to live at peace."

The letters of the Maori chiefs will be read, we doubt not, with deep interest, and excite much sympathy in their behalf.

The first letter is from the Ngatapukenga tribe of the Thames district, one which, with its allies, had not been in arms against the British.

(Translation).

Hurwaki, New Zealand, Sept. 27, 1865.

O friends, the loving chiefs of the benevolent council [*i.e.* the Aborigines' Protection Society], who are uniting in one the nations created by God, for, though their languages are diverse, God made them, and, though their skins differ in colour, God made them.

Greeting. We have heard of your affectionate regard for the Maoris, published in the newspapers [*i.e.* the Address of the Aborigines' Protection Society, published in the New-Zealand newspapers]. And now we are

persuaded that God Himself influenced you to send this love hither [*i.e.* the Address presented to Sir George Grey], as we sit musing over the many, many evils to which this island has been subjected. The love of our European friends residing here, those who eat with us out of the same dish, is not like this manifested by you.

O, council of gentlemen, or chiefs, bishops, ministers, Christian men, children of God, yonder, in that great land of England, we affectionately greet you from this far-distant land; for the heart [of the Maoris] now

speaks to you thus—"Though our bodily presence is far off, our spirit is with you."

And now, as your thoughts for the preservation of the Maoris have taken root, be strong; for you are fulfilling the words of Christ, which are—"Thou shalt love thy neighbour as thyself." Be strong; will you? Yes.

There are two points, in your Address to the Europeans residing in this island [*i.e.* the Address presented to the Governor of New Zealand], which are good, namely, that the war in this country should be at once terminated; and, secondly, that the land of the Maoris should not be taken from them.

Hearken. The observance of these two points will be the salvation of the Maoris stretching away from north to south. All the Maoris are agreed on these two points, for the blood of the European is shed on his money, but as to the blood of the Maori, it is shed on his own land.

(Signed) TE KINOREHUA,
TAWHIHURITANGAKI,
TE TIKI TE WHATARAU,
TE POTAHU,
TE REIHI,
TE RONGOTOA,

And all the rest of the tribe.

Auckland, Nov. 7, 1864.

(Translation.)

Horotun, Place in New Zealand,
October 29, 1864.

O friends, the assembly of English gentlemen [*i.e.* the Aborigines' Protection Society] who wrote to Governor Grey not to take the land of the Maoris, or allow it to be taken by Pakehas, or colonists, and not to allow the Maoris to be killed, which sentiments were published in the newspapers of this island—We native chiefs rejoice on account of [these sentiments of yours]: from the rising of the sun to the setting thereof [*i.e.* from one end of New Zealand to the other] these your sentiments will be admired by us. We admire or esteem these words, for by them we are saved [*i.e.* if these principles are adhered to, the war will be at an end, as the Maoris are simply fighting for their lands]. Because of this [*i.e.* the kindly feelings of the Aborigines' Protection Society towards the Maoris] the chiefs of New Zealand say, Let the chiefs of England come to New Zealand [*i.e.* a deputation or an agent of the Aborigines' Protec-

tion Society] to put an end to this foolish war. Do you hearken all of you: the excellent sentiments expressed in the Address you sent hither [*i.e.* the Address of the Aborigines' Protection Society to Sir George Grey], do you cause them to be enforced in England, where are the houses of treasure and the houses of Maire (*Mira salicifolia*) [*i.e.* in England, where all that is grand and beautiful in art and sublime in sentiment meet the eye and the mind]. You cause the points mooted by you to be settled yonder [*i.e.* in England]; then we shall be saved here [*i.e.* in New Zealand]: or if you plead our cause in England, and prevail, we Maoris shall be saved from the horrors of war, &c. Let your mission [of mercy] be hastily executed, so that we may speedily be saved from the works of the Europeans [*i.e.* saved from war]. We are waiting to be saved [*i.e.* friendly intervention], and wondering from what quarter mediators will come.

If you are clear about the matter, or if you approve, send a member of your council hither to us to inquire into the wrongs or errors of this island, for the good things of this island, as well as the bad things, are unknown to you. Let our affairs be seen with your own eyes, and do not suffer intelligence to be carried on to you by the winds, lest there should be any doubts in your minds, and you should conclude that the Pakeha side is right or wrong, or the Maori side right or wrong. This is the reason why we send you this message. We have heard of your large brotherly love to the Maoris. It was the European race who brought the Gospel to this barbarous island; also the sword to kill those they [*i.e.* the Missionaries] had instructed. And now they [the Maoris] have no wish to lift up the sword which kills the body, but they wish to have "the sword of the Spirit, which is the word of God."

O friends, the chiefs of the council [*i.e.* the Aborigines' Protection Society], be all of you powerful to raise us up, so that we may stand on our feet, or stand erect and come back to Christianity [*i.e.* war has driven Christianity far from us], for death, that is to say, war, is the work of Satan, but peace is from God.

(Signed)

TE OHA TAOTAO, and all his tribe.
From KATAKATE, and all his tribe.
From TE KORO, and all his tribe.

There is one affecting incident mentioned by Mr. Graham which we must introduce. When Colonel Booth lay dangerously wounded, a native chief (Davis) left the Gate Pah to fetch the dying soldier some water. While thus engaged he was struck by a fatal shot. The colonel and the Maori died the following day.

M

ARRIVAL OF OUR MISSIONARIES AT AMBOANIO, IN THE PROVINCE OF VOHEMARE, MADAGASCAR.

OUR two Missionaries having commenced their labours in Madagascar, we resume our notices of that island. We have been silent on this subject for many months. Nor is this surprising. The disappointment connected with King Radama made us dumb: we could only lay our hand upon our mouth and wait. Few there have been on the page of history who promised so well, who so rapidly deteriorated, and whose life, and short reign, commenced amidst the enthusiasm of a delighted people, terminated in so dread a catastrophe. We remember Mr. Ellis's interesting notices of him and his visits to Madagascar, especially where in his preface he says—"The accounts comprised in the following pages of my intercourse with the people, especially with the young prince, the queen's son, and heir to the throne, for the preservation of whose valuable life the affectionate anxieties of the people are at times intensely excited, will, I most sincerely trust, increase the interest felt in the people of Madagascar, and particularly in the young prince personally, by the English generally, and more especially by the religious portions of the community." Assuredly the notices of that intercourse which occur in the pages of that book were well calculated to excite such an interest. To one passage we shall refer. The prince's life was in much danger from the ultraists of the idolatrous party, at whose instigation the Christians had been so bitterly persecuted, and who well knew that the commencement of Radama's reign would terminate this cruelty. The prince was therefore remonstrated with, "for going about with so few attendants." "But," he added, "I put my trust in God. If it be his will that I shall live He will protect me." He had experienced this protection. Some short time previously "one of the idol-keepers was said to have concealed himself, with some of his adherents, in a part of the way along which the prince was expected to pass. The assassin had raised his spear as the prince approached; and, if not actually making the thrust, it was so near his person, that the prince either seized or dashed aside the weapon with his hand. The attendants of the prince secured, and would have despatched the man at once, and the chief officer, it is said, gave orders for him to be put to death that night; but the prince interposed, and said, "God is the sovereign of life. He has preserved my life, and it is not necessary for its continued preservation that I should destroy the life of this man. Let him live, but be sent to a distant part of the island, and then so secured as to prevent further mischief to me or to others."

Yet, while introducing these and many other favourable notices of the prince, Mr. Ellis made us aware that there were elements in his character which, if not controlled, might lead him into excesses. "The temperament of the prince is ardent and impulsive. Hence his conduct may at times be hasty; and this tendency has not been restrained by the discipline of a sound education. His disposition prompts him to rely on others: hence his greatest danger is from false or pretended friends, and his greatest want is wise and faithful counsellors. Still there is much to excite admiration, if not surprise, in the amount of his intelligence, and the soundness of his judgment."

Happy indeed had it been for him if he had submitted himself unreservedly to the hallowing influence of Christianity. But this was wanting. We have no doubt of his conviction that it was the true religion, but he did not personally embrace it. He sympathized with the native Christians who had suffered so severely; he befriended the Missionaries, who, so soon as the island was re-opened, hastened to resume the long-suspended work; but he made no profession of faith himself. There were habits to which he was addicted, incompatible with his doing so. "If thy right eye offend thee pluck it out and cast it from thee." This he was not prepared to do; and these

indulgences laying waste all that was hopeful in his character prepared him for destruction.

At the same time we cannot help thinking that we do not yet know all the particulars connected with Radama's death. Additional light may yet be cast upon this tragedy, which may show that other influences were at work than those connected with his own personal misconduct; although no doubt his own delinquencies rendered him vulnerable, and easy to be overthrown.

As regards the present state of things, it must be remembered that "the Queen and her Government are patrons of heathenism, although honourably upholding the rights and privileges of the native Christians." It is not, however, to be supposed that "the privileges of civil and religious liberty are fully understood by the Government or enjoyed by the Christians in their largest extent."

We have now the gratification of stating the arrival of our two Missionaries, the Rev. Messrs. Campbell and Maundrell, at Madagascar. The province, into which they have entered, is the most northern of the island, and is called Vohemare. Ellis, in his history of Madagascar, describes it as mountainous and thinly populated. Of its mountainous and, we trust, healthy character, there is no doubt; and as to its population and resources we shall soon be in a position to place before our readers further information. There is no town or village called Vohemare: this is the name of the district or county, its chief town, where our Missionaries are, being Amboanio.

We have received letters from both our Missionaries: they are in a journal form, and we think it better to give the extracts as we find them, as the various points of information will thus come out more naturally. The first extracts are from the letters of the Rev. H. Maundrell.

Nov. 8, 1864—Mr. Campbell and I left Mauritius on Wednesday last, November 3, and to-day we have sighted once more the heights of Madagascar. The sun set this evening over the hills and mountains to the west of our position, and made our view of Madagascar a pleasing one.

Our voyage from Mauritius, owing to the extreme kindness and attention of Captain Rosalie, the quiet weather, and the certain hope that I was enabled to enjoy of reaching our destination, has been the most pleasant of any I remember.

Nov. 9—The weather was rather rough and squally during last night, and I began to fear that we should again fail in reaching Vohemare. My fears were increased when I found, on going on deck this morning, that Captain Rosalie was uncertain of his position, not knowing whether he was to the southward or northward of his port. He continued to sail to the northward, and about ten o'clock A.M., to our great satisfaction, he sighted Vohemare. In less than two hours the "King Radama" was lying quietly at anchor in Vohemare harbour. The entrance to this harbour is narrow, but not near so narrow and difficult as persons represent it. With the wind to the south or south-east, vessels of any tonnage might enter the bay without risk. Steamers might enter at any time. A short time after our arrival a kind of pratique officer, with a

few guards, came aboard, and demanded the objects of the captain's visit, to report the same to the Governor, who lives at Amboanio, a town about eight miles distant from Vohemare, and much larger, being the Hova settlement of this part of Madagascar.

After tiffin, Mr. Campbell, Captain Rosalie, and I, went ashore to visit the town. The people, both Hovas, Betsimisarakas, and Sakalavas, were exceedingly pleased to see us. They were not a little astonished to hear Mr. Campbell and me speak their language, and concluded that we had been at Antananarivo. At one time I had about ten children running by my side, who were telling me the different names of shrubs and plants. Poor boys! may the time not be far distant when they shall know the efficacy of one name, of which they are yet ignorant!

From what I have heard of Tamatave and its vicinity, the physical difference between that place and Vohemare appears to be this: the extent of flat country is much greater at Tamatave; here the mountains, in many places, rise up almost close to the sea-shore. In being viewed from the ocean, they appear to have something of the character of those between Tamatave and Antananarivo, in rising tier above tier towards the interior of the island; but the regularity of this is altogether broken. They present a striking contrast to those of Johanna. The latter are

densely covered to their summits with every description of rank vegetation, while the former, in many parts, exhibit the bare rock, or the red sandy soil. They have certainly a mineral appearance, and seem to me to resemble the Berkshire and Wiltshire Downs, except that they are not chalky, but are rather of quartz.

The Bay of Vohemare is a fine sheet of water, four miles long from south to north, and two and a half from east to west. The waves of the Indian Ocean are shut out of this bay by a long reef of coral which runs from north-west to south-east, and through which is the entrance to the harbour, about ten or twelve yards from Vohemare Point, to the south-east. To the north-west and south-west, the opposite side of the bay to that of the villages, are the mountains of Vohemare, which I have described, and which make, with the waters of the bay, a pleasing, picturesque, and magnificent view. On the remaining level country to the south are scattered the comfortable houses of the small village of Vohemare.

Of the people I must not say much at present. They are a mixture of Hovas, Betsimasarakas, Sakalavas, and Antakaras. The Hovas appear by far the most intelligent and civilized, as well as the most favourable to Christianity. They are found in large numbers at Amboanio, Angovey to the south, and at Automboka to the north. The two latter places can be reached in five days from the former. It was in the dialect of the Hovas that Mr. Campbell and I were instructed by dear old Simeon at Mauritius, and it is to them we are most intelligible in conversation. Theirs, too, is the court, and the only written language of Madagascar, as well as being very similar, in many respects, to the Betsimasarakas and Sakalava languages. Consequently, we are more or less understood by all. Here I may say that I cannot be too thankful for the time I spent in Mauritius in the study of the chief language of the whole island of Madagascar.

The Hovas hold a position with respect to the Missionary, and to the other tribes of Madagascar, similar to that which the Jewish converts did in the time of the Apostle Paul. Many of them having received the Christian faith at Antananarivo may be found professing that faith in the remotest parts of their country. For instance, the Governor of Vohemare, we have heard, is a Christian, and has built a small house of prayer and praise for himself, his wife, and a few others, at Amboanio. It is, therefore, by this people—the Hovas—that the Missionary must work upon the other tribes. A great work, I believe,

lies before Mr. Campbell and me. We are by no means perfect, yea, we are only babies in the Hova language. We must endeavour to become perfect in that, and give all diligence to acquire the Betsimasarakas and Sakalava dialects, and then, by God's blessing, a most extensive field of usefulness, in preaching the blessed Gospel of Christ, will be opened before us. Oh, may the Spirit of God be with us, to bless our feeble efforts!

Nov. 10—I have spent the whole day on shore, so also has Mr. Campbell. The people are "ravoravo" (delighted) to see us, and apparently have great love for us. The Aide-camp of the Governor greeted me in a manner I was never greeted before. Another man pressed me to himself too closely for my comfort. The Governor is expected to-morrow.

Nov. 11—On shore again the whole day. Heard that the Governor would arrive to-morrow. During the day his officers read to the captain, Mr. Campbell, and myself, a letter which had come from him corroborating this, and conveying his vetomas to all the white people on board the "King Radama." Many people continue to arrive at Amboanio from the country with rice and poultry. Vohemare will be quite full to-morrow. Two Frenchmen are living here. One is the last representative of the Lambert Company. He has been at Vohemare two years. The other is a man of considerable intelligence, and speaks very fluently in Malagasy. He has spent, at different places, seventeen years in the Island of Madagascar, and has at last settled at Vohemare, where he is trying to cultivate cotton.

Nov. 12—The captain, Mr. Campbell, and I went on shore directly after breakfast this morning, to await the arrival of His Excellency the Governor of Vohemare. The white Malagasy flag was hoisted at eleven o'clock to announce his arrival at the end of the village. Then he stopped at the house of one of his captains to dress. After the lapse of two hours, during which all persons were kept in anxious expectation, the Governor's stately procession to his habary commenced. First of all was heard the noise of drums; then appeared a number of women walking, and dressed in white and differently-coloured lambas; then came the wife and child of the Governor, carried in a palanquin, and followed by more female attendants; next came the "ampivavaka" (sorcerer); and afterwards appeared the Governor himself, borne in a palanquin, dressed very much as an English gentleman, (white trousers, black satin waistcoat, black cloth coat, white collar, black tie, and high hat), preceded by a small band playing

with drums and violins, and followed by his soldiers and officers, bearing muskets, swords, and spears. When this procession reached the house of habary, the Governor's officers and soldiers formed into a circle in front of it. Here various military and state performances took place, a short address was delivered by His Excellency, and pieces of music occasionally played by the band; amongst the rest "God save the Queen." This preliminary being finished, the Governor retired to the house and dined. Soon afterwards he sent for Captain Rosalie, Mr. Campbell, and myself. He met us at the door, and we were introduced to him by Mr. Guinette. Captain Rosalie finished his business first, and then retired with the French gentleman. Mr. Campbell then gave the Governor our two letters of introduction from Mr. Lemein, the Malagasy Consul at Mauritius, and the Bishop of Mauritius. Mr. Campbell and I had translated the bishop's into Malagasy. With the help, therefore, of Charles le Bon, all things were made plain to the Governor. He appeared very glad to see us; so also did his wife, who was sitting at his side from first to last. He said that he had heard from Tamatave, and from the capital, of our coming, and had awaited our arrival month after month. He and his wife, with two or three more, are the only baptized Christians here. Oh, what a mercy to have them! In alluding to the work of the Missionaries in Madagascar, the Governor said, that as the sun dispels the darkness, and sheds light and comfort upon the earth, so the light of Christianity was beginning to shine amidst the darkness of his own country. He alluded also to the times of persecution, showed us a Bible which he had buried beneath the sand in those times, and repeated the passage of Scripture that gave him and his fellow-Christians comfort when forsaken by all his friends, viz. Matt. xii. 49, 50, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

"*Nov. 13: Lord's-day*—Our first Sunday in Madagascar has strikingly shown us the necessity of the knowledge of God's word amongst the people. The whole day has been spent by them in buying and selling. Trade has been increased by the debarkation of goods from the "King Radama," and the small village of Vohe mare, at other times quiet, has resembled to-day the smaller market-towns of England, or in a measure the bazaar of Port Louis, Mauritius. While going in and out amongst the people, I told them of the manner in which the Lord's-day is observed in England and other Christian countries, and in every case they con-

fessed that it is wrong to work and trade on this day. But I will turn to a more pleasing subject. Mr. Campbell and I had scarcely finished breakfast this morning, on board the vessel, when the Governor's private secretary (a Christian) came on board, with a message from him to this effect—"The Governor says, the Lord's-day has now come, and he wishes you two white men to come and join with him in singing and prayer. We at once accompanied the messenger to the Governor's house. He was reading the Bible when we arrived, and his wife seated at his side. After a little general conversation, he alluded to the meetings for prayer, &c., which he used to enjoy in Mr. Freeman's time, and expressed a wish that all of us should now join in like manner in singing the praises of the Lord. The order of our meeting was as follows:—Many hymns were sung, some to English and some to Malagasy tunes. (I believe this singing lasted quite two hours—I was completely fatigued.) Then I read the first chapter of the Acts of the Apostles, Mr. Campbell the Litany, and Charles le Bon concluded with an extempore prayer. Afterwards we had some more singing, and an explanation given of the morning, evening, and other services of the prayer book. There were present, besides ourselves, the Governor and his wife, his secretary, two other officers, two females, and the players on the violin. The Governor seems exceedingly fond of music and singing, and was really delighted to find that I had an harmonium on board. How I wish I was a better performer upon it. I think that no person should leave England as a Missionary to Madagascar without some knowledge of either singing or music.

In the course of the evening I met the Governor again, walking with his officers and soldiers. He again asked if there were many Bibles on board, and then, in the course of conversation, he took me aside, and said, "Have you yet had fever?" Upon my saying yes, he assured me of what I had often heard, that there is very little fever at Vohe mare and Amboanio. I need scarcely say that the nature of the country (its elevation and the prevalence of a good strong south-east trade wind during the greater part of the year) accounts for this fact.

"*Nov. 15*—On board the "King Radama" in the morning writing letters. The Governor's wife and child came off to tiffin. Some of the officers objected to the Governor's coming. He was compelled to sit on the shore watching us.

Mr. Campbell and I accompanied our guests back to the village. As the Governor was anxious to see the harmonium, I took it from its case in his own house, and began to play.

Crowds of people soon gathered together to listen. There were as many discords as concords in what I played, and Mr. Campbell, who cannot play a single tune, performed as if he had been a professor of music. The Governor, his wife, the officers, and all the

people appeared as much delighted as they possibly could be. Handel himself could scarcely have pleased them better. After the excitement of the occasion had subsided a little, the Governor chose two hymns, which were sung to the tunes Irish and Martyrdom.

The following extracts are from the letter of the Rev. T. Campbell—

Nov. 8—Sighted Madagascar this evening at five o'clock. That part which we saw I seemed to recognise as an old friend. I believe I saw it all four months ago, when I passed it by with a sorrowful heart. We had a very extensive view of the country, its plains and its mountains, and gazed upon it till sunset, and long after that. The length of coast which we saw this evening could not be less than forty or fifty miles. The captain has just now turned the ship's head, and we are destined to "beat about" all night.

Nov. 9—Got up early, as usual, and had a fine view of Madagascar, as the sun rose and shone upon it. In consequence of the strength of the current here the captain did not know whether we were to the leeward or to windward of Vohemare. He had not been there for twenty years, and did not remember the physical geography of the places past which we were sailing. We went down to breakfast, leaving the captain on deck, and, as soon as we had finished, we came on deck again, and were met by the welcome news that we were within a mile or two of our destination. There was a strip of land stretching out into the sea, and Vohemare Bay lay behind it. The shore here looked charming: we were no more than half a mile from it, if so much. The rich green vegetation reminded me of the coast of Praslin, or, what comes nearer the mark, like the green trees of old Erin.

The ship now suddenly turned the corner of this point, and in five minutes we were anchored in Vohemare Bay. Here was a sight which is not easily forgotten by any one who sees it. The nice little town, with a considerable number of neat cottages, built in regular order, and surrounded with large green mangoe and palm-trees, which seem to be weighed down by the weight and number of their fruits. The bay is a most beautiful sheet of water, about three miles long by about five broad, bordered by large green trees, and in the greater part there is anchorage for ships of the largest size. Altogether it is quite a picture. The entrance to the bay is not so narrow as I was led to expect. I believe the "Duke of Wellington" or the "Great Eastern" might be brought in here with perfect safety. The bay is almost encircled by three tiers of mountains, one rising behind the other, not exactly in regular order, but you see the peaks

of the second and third range here and there. Those nearest the bay are not wooded, but covered with grass, which makes rich pasture land for the thousands of cattle which are here bred by the natives. The mountains in the distance appear to be partially wooded. I have often seen in Ireland and England hills and mountains as like them as possible.

When we had anchored but a short time a canoe pushed off from the shore, full of men—the officer of Customs and his train, consisting in all of about eight persons. Two of them carried naked swords, and most of them had almost naked bodies. Their hair was long, like a woman's, and curled in that neat manner which may be seen on the Malagasy women who come to Mauritius. They soon introduced themselves to us by the *Akory hianao*? "How are you?" and we had a long chat with them as they sat in the cabin, while the chief man wrote down the ship's cargo, &c. He asked the name of the ship, the captain's name, the number of bales of cloth on board, and the number of barrels of rum. When he heard that there were only fourteen barrels of rum on board, he and two or three others said, *Tsy ampy*, "It is not enough!"

As soon as they had learned that we were English, their faces brightened up in a most extraordinary manner, and one of them said that "The Governor likes Englishmen." This statement was music in my ears. We told them that we wished to see the Governor at once, and were informed that we should not be able to see him for two or three days. This was not very encouraging; however, all we could do was to submit. The Governor lives several miles from this, in the Hova town of Amboanio, which contains, I hear, about five or six hundred inhabitants. The town opposite to our anchorage is called Hiarana, and contains about three hundred people—Hovas, Sakalavas, and Betsimasarakas. The natives here have no idea whatever about numbers. If you ask them how many people there are here or there, all the satisfaction you can get is that there are *ritsy*, "few," or, *maro*, "many," as the case may be.

After tiffin, the captain, Mr. Maundrell, and I, went ashore, and paid several visits to the houses of the people, who received us with the greatest kindness, and conversed with us

with much affability and apparent pleasure. They seemed delighted at the thought of our remaining with them, and teaching them the Gospel of Jesus Christ, about which they knew nothing whatever.

We returned to our ship, where we must remain till we have seen the Governor, and obtained a house, and were much pleased with our visit, both with the character of the people and the appearance of the country. The interior of the houses is clean and neat; the walls are covered with matting, as are also the floors.

There is also a Romish catechist here, a Malagasy, from Nossibe, who told me that there were no Christians here at all. He meant Romanists, and I was very much pleased to hear this statement. He intends, to leave this the first opportunity. While he remains I hope to instruct him a little in the Christian faith, and send him home wiser than when he left it.

Nov. 10—Had a beautiful view this morning from the ship of all the country around the Bay of Vohe mare as the sun arose and lit up each hill and valley. The hills nearest the bay remind one of English downs. The mountains here are not as high as some of those past which we sailed a few days ago; and the earth, where it is broken on the sides of the hills, is as red as that of Devonshire. The breeze in the morning was strong, cool, and bracing, and I have been told that it is the same during eight months of the year.

We went on shore again to-day with the captain; and while there a messenger arrived from the Governor, telling us that it was his intention to come in three days. As soon as the messenger fully understood who and what we were, and that it was our intention to remain here, he took all the Hovas into a house, and there held a kabary, which resulted in their sending a letter to the Governor, requesting him to come to-morrow, as we want a house to live in, and a place in which we can stow our baggage.

The Secretary of the Governor, who is a young man about eighteen years of age, was delighted when I spoke to him in his own language, and expressed his pleasure when I told him that I would teach him to read, and also to write better than he can do at present. I wished him to have a walk with me; and in his company I visited about a dozen houses, and spoke to the people, who appear to be very ignorant.

Nov. 11—Visited the people this morning again, in company with Andriamifidy, the Secretary. I read portions of the word of God to them. They listened attentively; but it appeared quite evident to me that they

must undergo a great amount of simple instruction before they can relish the Gospel. We must begin at the beginning, and take it for granted that they are ignorant little children, and treat them accordingly. It will be a work of time; but the Christian Missionary must write *nil desperandum* on his banner, and remember, at the same time, that it is God alone who can give the victory.

If any of our friends at home imagine that Madagascar is christianized, they are labouring under a fatal delusion. The people here are sunk in the grossest sin and ignorance, and morality is a thing totally unknown among them. I tried to preach to the people thrice to-day, and am happy to say they listened very attentively; and I heard some of them repeating the name Jesus Christ several times, as if they wished to remember it.

Nov. 12—The long-expected Governor came to town to-day, with all his train, consisting of about fifty women and twenty or thirty soldiers, and almost as many officers. The women were clothed in lambas of every hue, white predominating. They led the van, and followed each other in a line; behind them came the wife of the Governor and her little child, sitting on a filauzana, or palanquin; behind her came about a dozen men, carrying swords. They were dressed in all sorts of European dresses. One had hussar's red trousers and a black coat; another, a bright green coat and a straw hat; another was completely equipped in the suit of a French naval officer; and some appeared to be Kroomen on board an English man-of-war. Altogether they were a motley group. Next came a man upon a filauzana, clothed with scarlet, and having a curiously-shaped hat upon his head, not unlike a bishop's mitre. I was told that he was a kind of soothsayer. A number of half-naked soldiers followed him, carrying a gun and bayonet over one shoulder, and a long spear over the other. The band, consisting of drums and fiddles, preceded the Governor, who brought up the rear. All the women of the place followed him up closely, singing and clapping their hands. As soon as they came opposite to his house they held a kabary, and the intervals were enlivened by several tunes from the band, but the fiddles were completely drowned by the noise of the drums. After the kabary the Governor sent for us. We told him our business, and produced our credentials. Charles Le Bon placed our wishes before him in most eloquent terms; and he expressed his delight at our coming among them. His name is Rainikotomavo. He is about forty years of age, and not at all unlike the Rev. Charles Kushalle, who was lately ordained by the Bishop of Mauritius. He

has not yet settled about a house for us, as he is obliged to hold another kabary with the officers upon this subject.

In the evening he sent for us again, and requested us to sing with him, which we did for about an hour. He seems to me to be a thoroughly good Christian man. He showed us his Bible, which he had buried in the earth during the reign of Ranavalona. He told us that he knew our old Malagasy teacher, Simeon Adrianomanana.

Nov. 13: Lord's-day—The Governor sent for us this morning at about eleven o'clock, and requested us to sing with him, which we were not slow to do. After singing for a long time, Mr. Maundrell read the first chapter of the Acts of the Apostles. I then asked His Excellency if we might pray, and told him I should use the Litany. I led the service, and Mr. Maundrell and Charlie responded. The Governor expressed himself much pleased with the Prayer-book. After remaining in his company for about two hours and a half we left, and had a walk through the town. It was not unlike a fair-day in a country-town at home, as all the people were busily engaged in selling their eggs, poultry, &c. One man offered to sell me tobacco; and I took this opportunity of telling him, and all around me, that I was a Christian, and that Christians did not buy or sell on the Lord's-day. They seemed perfectly satisfied at this, and talked about it among themselves. Afterwards I tried to preach on the Commandments, and was listened to with great attention by a considerable number of people. They expressed themselves much pleased with them, shaking their heads, and saying, "Very good, very good." May the Lord breathe upon these dry bones, that they may live!

Nov. 14—I had several conversations with the Governor to-day, and find him to be really a man of God. I only wish that he had more power than he has. A Governor in Mada-

gascar is absolutely nothing. Before he can do any thing he must consult all his officers, and if one of them objects, the Governor's proposition comes to naught.

Nov. 15—Came on shore early this morning in order to arrange our house a little, while Mr. Maundrell remained on board to write his letters. I put our house in order for the time being, as we do not know at present whether we shall settle in the Hova town of Amboanio or here at Hiarana. There is no town or village called Vohemare. This is the name of the district, or county, as we would call it at home; and Amboanio would be the county, or assize town.

While I was arranging the house the Governor and his wife paid me a visit, and were much pleased with the appearance of every thing. He is always attended by an officer and about six soldiers. These men guarded the doors while His Excellency was in the house.

In the afternoon the Governor's wife and child visited the "King Radama," and had tiffin with us on board. She is a very nice person, modest and lady-like in her way, and, as far as I can judge, she is a good Christian woman.

During the day a good number of people came into our house to look about them, and I took the opportunity of reading to them the first three chapters of Genesis, and tried to explain them. I was greatly helped in my explanations by the shrewd remarks of some of the people.

In the evening Mr. Maundrell opened his harmonium, which is at present in the Governor's house, and played several tunes, while I sang. The music soon drew together a houseful of people; and although the instrument was out of tune, and Mr. Maundrell only a tyro, yet his music had almost the same effect upon them as the lute of Orpheus had on the inanimate creation.

The latest intelligence we have received respecting our Madagascar Mission, is contained in the following paragraph from a letter of the Rev. P. S. Royston, dated Mauritius, Jan. 7, 1865—

I received letters and journals last evening from Messrs. Campbell and Maundrell, which I must postpone to next mail, as I have not yet had time to read them. They were both well and hopeful, living in their "own hired house," a few miles inland from Vohemare, in a cooler, healthier, and more important place—the usual residence of the Governor of Vo-

hemare. He is most kind to them, and they consider him a pious Christian. The "Queen's messenger," a most important officer, had just left for the capital, to obtain, if possible, the royal permission for them to reside in Madagascar. He was kindly disposed to them.

Recent Intelligence.

METLAHKATLAH.

FROM the sketch given of this Mission in a previous Number, it will be seen how large a blessing has rested on the teaching of Christ crucified. By what other means could such changes in so short a time have been effected? What would have so subdued the savage nature of these Indians, and made them willing to come under the yoke of social order and restraint? The change accomplished here must be ascribed to the power of God; and that transforming power has wrought, through the preaching of Christ crucified, "to the Jews a stumbling-block and to the Greeks foolishness; but to us who are saved, both Jews and Greeks, Christ the power of God, and the wisdom of God." Such evidences that the Gospel of Christ, when faithfully dealt with, has, in our own day, lost nothing of its efficacy, are peculiarly grateful and seasonable; and that because there is abroad a philosophy and vain deceit which would eliminate the atonement from the personal work of the Lord Jesus Christ, and, reducing his death from a great sin-offering and sacrifice to an example only, change that message of mercy to sinners, which tells of pardon full and free, purchased by Christ's death, and ready to be conferred at once and without delay on all who earnestly apply for it, into a modified Socinianism, a cold system which carries with it no light, no warmth, no power to renovate man from a death of sin to a life of righteousness. May the Lord multiply such testimonies, at home and everywhere throughout the wide Mission field, wherever Christ is preached, for nowhere else can such results be looked for. If men, conceiving themselves wiser than God, decline to adopt his mode of action, and employ instead thereof certain devices of their own, they must expect to meet with disappointment.

The following paragraph is an independent testimony to the progress of the work at Metlahkatlah, extracted from one of the colonial newspapers—

PROSPECTING TOUR ON THE NORTH-WEST COAST OF BRITISH COLUMBIA.

Skeena river.

Mr. McKenzie and his party left Fort Simpson on the 10th of March 1864, and soon got to Skeena river, which they ascended for a distance of 150 miles. At this place they commenced prospecting, and found gold. Only five days after they had commenced washing the river rose, and they were obliged to suspend their operations. Whilst they were waiting for the water to subside, the Indians came and told them that they must go away, as they had frightened all the salmon from the river by discolouring the water with the dirt from the sluices. The salmon fishing being a failure, the Indians attributed the cause to the miners, so they became incensed, and ordered the parties off forthwith, otherwise they would return again and shoot them. The prospecting party being shrewd calculating Scotchmen, considered discretion the better part of valour, and, the inducements to remain not being great, abandoned the field rather than accept the alternative. The country through which the Skeena river flows is very similar

to that described as watered by the Naas river. Game abounds in all directions, and can easily be procured. The mountain sheep are met in large flocks. The only kind of mineral, other than gold, found by the party, was lead, some specimens of which were brought into camp by one of the prospectors. The party returned to Skeena river in August, to Metlahkatlah settlement, where they remained a few days.

Metlahkatlah settlement.

On reaching this place on the coast, about seventeen miles from Fort Simpson, the party were astonished to witness all the external and internal evidences of civilization. There are about 600 natives residing in the settlement, and they live in comfortable wooden houses, built in modern style, and with glass windows. The interior of each dwelling is divided into separate apartments, and what little furniture they contain is kept in good order, and clean. There is a garden attached to each house, which the owner cultivates,

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and in them all Mr. McKenzie saw excellent growing crops of potatoes and turnips. The people, both male and female, are all comfortably clad, the result of their own industry and provident habits. The village contains a church, part of which is used as a school during the week. Mr. McKenzie attended divine service on Sunday, and was amazed at the sight of the large congregation of native converts assembled. Their deportment and solemnity during the service he declares could not be excelled by any Christian congregation which he had ever previously united with in worship. Mr. Duncan read the Church Service, and afterwards preached in the Indian language. It was evident to Mr. McKenzie and his companions that the natives took a deep and intelligent interest in the services from beginning to end. The apathy and listlessness which is observable in the countenance of an untutored Indian has entirely departed from the Metlahkatlahs. Most of their faces are remarkable for an animated appearance and intelligent expression. Mr. Duncan teaches school during the week, and instructs the natives how to use the appliances of modern civilization in cultivating their gardens, building their houses, and sawing timber, as well as many other useful arts. He also superintends the village store, acts as magistrate, settles all disputes that may arise, and, in fact, has his hands full in performing the arduous labours which devolve upon him, and which have resulted in such complete success as scarcely to be believed, unless, as Mr. McKenzie states, it has been witnessed. The contrast between the Fort-Simpson Indians, among whom Mr. McKenzie resided last winter, and the inhabitants of Metlahkatlah, is like that between darkness and light: at Fort Simpson all is gross ignorance, barbarism, degradation, filth, and evil; whilst at Metlahkatlah, civilization, progress, enlightenment, cleanliness, and Christianity, are everywhere observable. The Indians belonging to the settlement live by fishing, hunting, and trading. The Mission store, which Mr. Duncan superintends, supplies all their wants, and at rates much cheaper than similar goods can be procured from the traders who infest the coast. The profits arising out of the store, Mr. McKenzie is satisfied, goes to the benefit

of the Mission fund, Mr. Duncan having no personal interest in it whatever. He is anxious, so far as Mr. McKenzie could ascertain, to give up the management of the business the moment some of the Indians are sufficiently instructed to take it off his hands; and when that time arrives, which may not be long, he will be glad to be released from all connexion with it. Natives have now the exclusive management of the Missionary schooner "Carolina," and the other small vessels built at the settlement. Several of the Indians act as constables, and have performed their duty with much intelligence and strict integrity. So much confidence has Mr. Duncan in them, that he would have no hesitation in sending them to arrest their own near relatives. Mr. Duncan has lately built a house for himself, or whoever may take his place hereafter as resident Missionary. He intends erecting ere long a sawmill, soap-factory, bakery, smithy, and having the Indians trained to perform all the work connected with those branches of manufacturing industry. Mr. McKenzie bears willing testimony to the amazing amount of substantial good done by Mr. Duncan. The beneficial influence which he exerts over the natives is not confined to those under his charge alone. The improvement, which he has been the zealous instrument of bringing about has become extensively known among the wandering Arabs who inhabit the British possessions of the Pacific, and the tribes are now desirous of being instructed by Missionaries. Mr. McKenzie, in his travels up Naas and Skeena rivers, has heard the Indians express the most fervent wishes to have "good men" labouring among them. Mr. McKenzie in his narrative has only spoken of what he witnessed himself, and he is not a bad witness to facts coming under his own observation. He is an intelligent Scotchman, who has travelled a good deal, and, like most of his countrymen, is not easily deceived, being of "an inquiring turn of mind." He has given valuable testimony about the change that can be wrought among the natives, and it should stimulate both the Government and the people of these colonies to put forth all their energies for the elevation of the thousands of Indians who are their fellow subjects, living in the same colonies.

To this we have to add additional information from Mr. Duncan, received since the publication of our February Number—

Oct. 31, 1864—My last letter to you was dated about three months ago, and was a brief review of the Mission work and progress.

About the middle of August last I received an official letter, as magistrate for the dis-

trict, from the chief officer at Fort Simpson, giving me information against a smuggling sloop lately arrived there, and from which the Indians were obtaining intoxicating drink.

It being contrary to the law of this colony

to sell liquors to Indians, I immediately despatched a warrant to arrest the master of the vessel; and the sad result of it was, that the five Indians serving the warrant were fired upon by the three white men on board the sloop, one being killed on the spot, and other three severely wounded. The sloop got away, and it was not till the following day that the Indian unhurt returned to the settlement, bringing his three wounded companions in a canoe.

Unfortunately at the time I had very few people left in the village, so that we were unable to follow the murderers while within a reasonable distance of us.

After I had done all, and the best I could for the wounded men, I determined to run down to Victoria, it being unsafe, from the unsettled state of the coast, to send the Indians alone.

On the 25th August I started for Victoria in a small boat, and on the 5th September, by seven A.M., I was in Nanaimi, the nearest white settlement, having been brought, by a gracious God, safely through many perils on the sea, and perils by the heathen.

I need scarcely say that as soon as possible I communicated the shocking tidings to the Governor of each colony, to Admiral Denman, and to all our friends. All deeply sympathized with us; and Governor Seymour, of British Columbia, lost not a moment of time till all the needful despatches were written, and forwarded to the two neighbouring Governments, Russian and American, and to the Admiral of the station, calling upon all to do their utmost to seize the murderers, and hand them over to justice. The Governor

also engaged a doctor to visit the wounded men, and Admiral Denman sent up H.M.S. "Grappler," with the doctor and myself on board, to the settlement.

I cannot express to you the anxiety I felt while away, and how restless I was to return to the sick men. But God was better to me than my fears. We arrived on the 4th instant at Metlahkatlah, and, to my great relief, I found the wounded men doing well, and all the settlement going on prosperously. I called a meeting of the village on the evening of our arrival, to return thanks to Almighty God that He had remembered us in our affliction.

In my addresses, both before going to Victoria and since my return, I have been greatly helped in opening to the Indians the passages and truths from the Scripture, which this late dispensation of providence illustrated; and I have been shown by unmistakeable signs that this severe chastisement, with which it has pleased God to visit us, will be productive of great good to us.

It would take me too long to detail to you the series of Indian laws of revenge and compensation which this sad occurrence and its sequences have revived, met, defeated, and dispersed for ever; and how the Christian laws on these matters have been put forward in strong contrast—approved, magnified, and made to triumph; and how, for the first time, a calamity, which would have called forth only savage fire and relentless fury in the Indian, as heathen, has only called forth patient endurance and lawful retaliation in the Indian as Christian.

To God be all the praise, who can even make the fury of man to yield him glory.

To the foregoing communications we add some extracts from the letters of the Rev. R. R. A. Doolan. They relate to the commencement of a new station on the Naas river.

Oct. 26—Permit me, before proceeding to write on more serious matters, to thank the Committee for their kind letter of the 21st of June. I trust that my last letter of July 8 has duly been received. In it I mentioned that I and a companion were on the point of leaving for the Naas river.* On the 20th of July we left this place, and, on our arrival at Naas, took up our residence in the house of one of the chiefs. The Indians seemed very much pleased that we had come, and helped us, as far as they could, in setting up our tent in the house, and in bringing us food in the shape of salmon. Our first step was to look out for a suitable site for a house, hoping before winter we might have a small house

erected; and as the Indians are divided into three villages, separated from one another by narrow channels of the river, it was a difficult matter to pitch on a spot which should be equally advantageous for all. The Indians, seeing us busy in preparing the ground for the house, then believed we intended remaining during the winter. They could scarcely credit it, as the cold is so intense. Our difficulty with regard to a schoolhouse is for the present removed, by renting for a year, from one of the chiefs, an old deserted Indian house, built in the most populous of the three villages. To put this in order before the winter was our next step. The chiefs, and some of the other men came forward very readily, and lent us bark and plank for roofing and flooring the schoolhouse, telling us they did not intend treating us as the Tsim-

* *Vide* "Church Missionary Intelligencer" for January last.

sheans had treated Mr. Duncan. As the time of the year when we arrived was midsummer, most of the Indians were away making food, but from the very first a small band of young men stuck to us, and these, with others, we employed in cutting wood for the house. To show the anxiety manifested by some among them to learn "the book," as they call the Bible, I will give you one instance. Two young men came down from their own village, a distance of thirty miles, and remained with us over two weeks, till forced to return by want of food. Their sole motive for coming was to learn. Another lad, the son of a chief, has from the first remained with us. He has been sorely tempted more than once to leave. Four times in one afternoon men came to him, as he was working for us, trying to induce him to accompany them to a whisky feast. He refused to go, telling them if he did we should be ashamed of him. I trust he will soon learn to resist temptation from higher motives than these. His father and mother are very angry with him, and have cast him off, because he keeps with us. He tells us he constantly prays to God. At present he is here; and, at Mr. Duncan's suggestion, he is going to remain with him, under instruction, during the winter. I trust the Spirit is leading him to inquire after the Saviour, and that in the spring, should it be the will of God, he may be ready for baptism, the first-fruits from Naas. We trust, also, that another Naas lad may be induced to spend the winter here, under instruction. The manners and customs of the Naas Indians are so similar to the Tsimshians, that to describe them would be giving but a repetition of what Mr. Duncan has already written. We have some difficulties to contend with, which he did not find among the Tsimshians: one will arise from the different circumstances through which a man becomes a chief amongst them. With the Tsimshians, the chieftainship is hereditary; but at Naas, if a man accumulates, either by industry (and they are, without exception, the most industrious of the Northern-Coast Indians) or by marriage, a certain amount of property, he becomes a sort of chief amongst them. Polygamy is very prevalent among them: one chief has no less than five wives. In becoming a Christian, he loses this precedence among his fellow-men, and one of the most difficult questions that will arise is this—How to maintain a chief's social position on his embracing Christianity? Mr. Duncan, who has thought much on the matter, has felt this, and hopes eventually to meet the difficulty. A few extracts from my journal may be interesting—

"July 24: *Lord's-day*—A large whisky

feast going on. Went to the second village, and collected, in Kadsonaha's house, ten men and fourteen children. A short address was given. They all promise us their children to do what we like with, but the grown-up people say they are too old to turn. Went to the third village, where we got together fifteen men and ten children.

"July 25—Engaged all the morning looking out for a site for our house and school. One of our hostesses, as our host has three wives, was busy painting herself before the fire with pitch and a decoction of berries. Above the fire, hung on horizontal sticks, are salmon and salmon spawn drying, as our host went out on Saturday night, and brought home as many as thirty large salmon, some weighing thirty pounds. In the chair of state sits the lord of the house. Two little children, one with nothing but a short shirt on, run about the house. Boxes of grease line the sides, and nets hang up here and there. Two old women, wrapt in dirty blankets, squat round the fire. In another corner is our tent and boxes, and near us are three young men learning to read.

"July 31: *Lord's-day*—Mr. Cunningham and myself went to every house in the three villages, inviting the people to attend service. Began service about ten A.M., and had fifty-eight at our first meeting. Charles Ryan, a Christian man from Metlahkatlah, who happened to be then at Naas, gave a very nice address. The heads of his discourse were—1st. We had come for no profit for ourselves, but to teach the laws of God. 2. As they were good, they were worth striving for. Bad people, like chaff, driven about. 3. His own experience at Fort Simpson, that he at first mocked at what Mr. Duncan told them. 4. Now he considers he was then mad, and concluded by asking them to try and learn to be good. Visited the second village: attendance less: two canoes followed us, thirty-six in all. On proceeding to the third village, a sloop hove in sight, which, I have no doubt, kept some from attending.

"We hear a medicine woman rattling over a sick woman near the house. She is a very wicked woman. She pretends she has been dead for eight days, that she can tell what the crows say, what the children when they cry say, and many other fooleries. A fine instance of bravery I heard of Charles Ryan. When at the fisheries, an old medicine man and his wife came rattling over a poor sick woman. He saw she was too weak to bear it, and ordered them off, telling them they were great deceivers. As they were great medicine people, the Indians advised him to leave off, but he told them he would give them ten dollars if they killed him by the

morning. The Indians looked at him in the morning, half afraid that he would be dead, but when the medicine man saw he was quite well he made off.

"Aug. 4—Heard this morning that the Indians are having a whisky feast at Lakunkidah. Watched them most of the day. I did not think it expedient to go over. Saw the party go from one house to another, and at last they stopped at the house of a young man, for whom they were yesterday working. Saw an instance of temptation. An old man, led on by Kingzardu, a chief, who is doing all in his power to undermine our work, who had his arm round the man's neck, seemed to be going very reluctantly: when he got within a hundred yards of the house, down he sat. Kingzardu was now joined by another man, and between the two the old man was led step by

step into the house. I thought of the devil and his agents, and how impossible to resist him, but for the grace of God. The drunken feast was carried on far into the night, as at ten o'clock I still heard the drums (or, what they use for substitution, simply boxes) beating.

"Aug. 25—A strange picture. In a large house, dimly lighted by a wood fire, are eight men, sitting round the fire. One, an Englishman, a Missionary, sitting in a chair: another, a Tsimshian lad, his companion, one, he trusts, of God's dear children, sitting on another chair, and the other six wild up-country Indians, returning from a visit down south. One, suffering from rheumatism, is quite naked, and exposing his body to the warmth of the fire. A strange picture, as the light gleams on one and then on another of their dirty, wet, and rather forbidding countenances."

May the Lord guard this infant Mission, in which is wrapped up the hope of national preservation and improvement to the numerous Indians inhabiting the British territories on the North Pacific. Satan has long exercised over them his malignant sway, and reduced them to great misery; and no doubt this spot, which has been wrested from him, and where there have been so rapidly thrown up defensive works of so great strength, will be an object of especial malice, so that the most subtle devices will be used to injure it. Let us Christians at home entreat the Lord on its behalf, and in earnest prayer commend it to his safe keeping, that it may be in his sight as the "vineyard of red wine," of which He is pleased to say, "I, the Lord, do keep it; I will water every moment: lest any hurt it, I will keep it night and day."

DISCRETIONARY AGE OF YOUTHFUL CONVERTS IN INDIA.

We had to notice, some time back, the unfavourable judgment delivered last year by Sir M. Wells, in the case of Hema Nath Bose, a Hindu youth, who, being convinced of the truth of Christianity, desired freedom to profess it, but was compelled, by the finding of the court, to return to his parents.

Since then two decisions have been ruled directly contravening the judgment of Sir M. Wells; one at Bombay in May last, and the other in August last at Umritsur.

The first of these cases is thus narrated in the "Times" of India—

Mr. John Connon, on behalf of the Rev. Alex. Forbes, of the Church of Scotland's Mission, appeared yesterday (May 9) in chambers, before Sir Joseph Arnould, Kt., to show cause why a writ of *habeas corpus* should not be issued against him to produce Wittu, a Kamattee, son of Dhummu Mullu. Dhummu. The complainant, alleged that his son, in reference to whom he made the application, was between fourteen and fifteen years of age; that he had, on Saturday the 7th of May, repaired to the Church of Scotland's Mission to receive baptism as a convert to Christianity; and that he declined to return with him to his house. He therefore claimed

the assistance of the court to procure the custody of his son, in order that he might exercise over him the parental authority to which he was entitled.

Mr. Marriot and Mr. Green appeared as complainant's counsel, instructed by Mr. Venayek Hurrichand. Mr. Forbes and the youth Wittu were present in court.

Mr. Forbes being called, stated that the young man Wittu had been a pupil in the Church of Scotland's Institution for nearly three years; that he had privately received special instruction in Christian truth during the greater part of the last six months; that he had sought admission to the Mission house of

his own accord, and had given as his reason for quitting his father's house, that he was there compelled to practise idolatry, which was contrary to his convictions of duty; and that he desired to learn more of Christianity, and to receive baptism. Mr. Forbes added that Wittu's parents, and other relatives, had had free access to him, and every opportunity of persuading him to return to his home; that he did not employ any restraint, or claim to exercise any authority over Wittu, but merely received him as a guest.

Subsequently a large number of witnesses were examined on behalf of the complainant, with the view of proving that the youth was, as alleged, between fourteen and fifteen years of age. The evidence was of the most contradictory and indefinite character; but the result at last elicited was, that Wittu had been born in October 1848, and that therefore his age was then about fifteen years and seven months.

This conclusion did not seem to be questioned by the counsel on either side; and it therefore remained for the judge to determine whether the circumstance that Wittu had not completed his sixteenth year (the age of majority in Hindu law) entitled his father to claim his custody, and to request the court to make an order for him to be given into his charge by force, if necessary. Against a finding to that effect, Mr. Connon, on behalf of the youth, made an eloquent and impressive appeal to his lordship.

Sir Joseph Arnould, in giving judgment, remarked, that in the first place his decision was to be regarded as delivered upon a writ of *habeas corpus*; that though such a writ had not actually been issued, yet this arose solely from the extraordinary haste which was required by the complainant's attorney, who was unwilling to delay until the writ could be issued in due form. He observed, secondly, that the evidence afforded sufficient proof that the youth who had been brought before the Court was of the age of fifteen years and seven months; that consequently the only question to be decided was, whether

there was in Hindu law an age of discretion distinct from an age of majority; that Sir Mordaunt Wells had last year, in the High Court of Calcutta, given a judgment that there was no such distinction, and had affirmed, that before a youth could choose his domicile he must have completed his sixteenth year: but from this opinion of the Calcutta judge he entirely dissented; that, according to English law, the age of majority was fixed at twenty-one, and the age of discretion at fourteen, which was also the age of responsibility for criminal acts; that in India the age of majority was sixteen, and that at which responsibility for crime commenced was twelve, the law thus recognising the greater precocity of Indian youths; that, according to strict analogy, the age of discretion ought also to be fixed at twelve, but that he was not inclined to go so far, but was certainly of opinion that the period of life at which discretionary rights commenced should not be fixed at a more advanced age than that in England, and should therefore be regarded as at least fully attained after the completion of the fourteenth year. Applying these principles to the present case, he should order that Wittu Dhummu be allowed to choose the place of his domicile. Sir Joseph Arnould thus put to the youth in court the question, "Do you desire to reside with the Rev. Mr. Forbes, or with your father?" when he distinctly expressed a desire to stay with Mr. Forbes. Although the question was not necessary for a decision, the learned judge said he would, for his own satisfaction, ask why Wittu did not choose to go with his father. It was then answered by Wittu, that he desired to learn more of Christianity, and that his parents would not allow him to become a Christian.

The order of the court was then explained to the large crowd of Kamattees who had gathered about the court-house, and under the warning that any attempt at a breach of the peace would be punished severely, they soon dispersed peaceably. Mr. Forbes afterwards left with the boy in his charge.

The more recent case is taken from the "Lahore Chronicle" of Sept. 3rd—

A CONVERT CASE.

COURT OF ASSISTANT COMMISSIONER,
LAHORE.

CIVIL SIDE.

*Gobind Sahai, v. the Rev. C. W. Forman,
American Presbyterian Mission, Lahore.*

In re Brij Lall.

*Judgment was delivered in this case in the
vernacular on the 5th August 1864.*

The plaintiff sues the Rev. Mr. Forman, of

the American Presbyterian Mission, Lahore, for the custody of his son, Brij Lall, Brij Lall himself unwilling to go with his father.

The Court has to decide—

1st. Whether any age has been fixed by law to which the guardianship of nurture or parental control over the person of a child extends.

2nd. If the law has fixed such an age, is Brij Lall within it or not?

3rd. If the law has not fixed such an age,

is Brij Lall of an age and understanding to form his own opinions, and judge for himself in important matters?

1st. The last published decision of the High Court of Judicature, Calcutta, in a case of this kind, was that of Mr. Justice Wells *in re* Hem Nath Bose. The Judge said he was of opinion that plaintiff's counsel had correctly stated the Hindu law; and the law of the High Court entitled him to the custody of his child up to the age of sixteen years.

One of the principal cases prior to this is *Regina v. Ogilvy*, in which Sir Lawrence Peel ruled—"When an infant, supposed to be improperly in custody, is brought up on a *habeas corpus*, the court will (if the infant appear to be capable of exercising a sound judgment and discretion) allow him to depart wherever he lists; minority simply will not entitle a father to the custody of his child: and, again, the court will take into consideration the question whether the child does, or does not, possess sufficient intelligence to enable him to judge for himself." The infant was, in this case, under sixteen years of age.

The opinion of Sir Mordaunt Wells, indeed, seems not to have been altogether without precedent (*Queen v. Clarke in re* Alicia Race); but a perusal of judicial opinions on analogous causes leads to the conclusion, that there is a leaning to the feeling, that the law of the case has yet to be definitely established; and that we must look much to the understanding of the minor in each particular case.

It may not be irrelevant here to observe that the age up to which kidnapping of a male child is punishable under the Indian Penal Code is fixed at fourteen years. (Sec. 361.)

Minority is fixed by the Benares school of law at sixteen years, though Government has, for certain purpose (*e.g.* minority under Court of Wards), fixed the age at eighteen years.

"But the Punjab Civil Code, the substantial law of this court, sets the matter at rest, and also establishes the position, that freedom from the parental control in such a matter as that before the court will depend, not upon the age of the minor, but on his understanding.

2nd. The court is thus not bound to enter upon the second issue; that is, as to whether or not Brij Lall is within the age of pupillage or not, if it is satisfied that he is of mature and competent understanding, and a free moral agent.

3rd. The Court, then, has only to decide on the issue of fact, whether Brij Lall is of mature and competent understanding, and a free moral agent.

The court, on the appearance of Brij Lall, recorded its opinion that his appearance be-

tokened an age about seventeen (17) years. His father, the plaintiff, alleges that his age is thirteen (13) years and eight (8) months, and attempts to corroborate his assertion by an alleged copy of his *janm pattra*, or Brahminical record of birth. This document sets forth that Brij Lall was born in Katik 1907. As the original should have been produced, the document is worthless; but, in the opinion of the court, it underrates the age of Brij Lall, who, were he sixteen (16), would be a well-developed youth for his years.

Brij Lall was himself examined in open court. He has been studying English for three years and a half at the Mission school, Jhelum; was second in his class, and a monitor; got a prize at the Educational Durbar at Goojerat. With regard to his change of religion, he says—"Mr. Taussaint (Missionary at Jhelum) did not persuade me to be a Christian, only 'persuaded me.' When I saw the Korán (part of it), and Shaster (verses of it), and the Bible, I perceived that Christianity is good. I came to Lahore to convert my religion. When I came, I went to Mr. Forman, but he did not persuade me at all. I have seen my father twice at the Mission premises, once in the bazaar, when they took me by force, and once at their house."

The whole of the above, and much more, Brij Lall stated in distinct English. The court is fully satisfied that, so far as a youth of the age of sixteen (the extreme age contended for by the Calcutta courts) can have mature and competent understanding, so far this young man has it; that he is an exceedingly intelligent lad; and that he is a fully responsible moral agent. This opinion of the Court is confirmed by the facts of the case. Brij Lall set out from his father's house at Jhelum to come to Lahore to prosecute his inquiries after Christianity, or, as he said, his studies. This was a bold step for a lad, and showed earnestness of purpose and character. He came, entirely with his father's consent (who supposed that he was going to study at Lahore, and had probably no idea of his intention of changing his faith), which goes to show that his father placed confidence in his conduct. In conclusion, the court would add that nothing like force appears to have been used on the part of the Missionaries, that is to say, Brij Lall was not prevented from holding intercourse with his parents: he saw them repeatedly after they came to Lahore, at the Mission premises, and at their house in the city, and elsewhere.

The Court finds that it cannot uphold plaintiff's claim to the custody of his child, Brij Lall, dismisses it accordingly, and allows Brij Lall to go where he pleases.

Lahore, 5th August 1864.

THE BISHOP OF CALCUTTA'S VISITATION IN THE PUNJAB.

At Simla the Bishop preached five times, two of his sermons being followed by collections, the one for the Kangra and Umritsur Missions, and the other for the endowment of the Simla school.

Kangra was reached on Friday, October 7th, where the Bishop and Mr. Cowie were the guests of Mr. Merk. There are two new churches at Kangra. The one, built by Government in the Fort, was consecrated on the following day. The church was quite filled by an attentive congregation of soldiers.

The other church is still unfinished, and is due to the exertions of Mr. Merk. It is beautifully situated on the same plateau as his house, commands two glorious views, and exactly overhangs the celebrated golden temple of Durga. It is intended for the use of the native Christians, but it is hoped that, as at Umritsur, many of the heathen will attend its services. In the course of the day the Bishop examined Mr. Merk's Mission schools for boys and girls, and was much pleased with both. In the evening he went up to Dharamsala, and on Friday evening, October 14th, entered Dalhousie.

On October 20th, the Bishop reached Sealkote. On Friday and Saturday the Bishop visited the hospitals and the schools of the 20th Hussars and the Artillery. On Sunday, the 23rd, he preached twice in the Cantonment church.

On Tuesday Mr. Baly took the Bishop to see the American Presbyterian Missionaries in the city of Sealkote, and went over their industrial school.

In the afternoon a confirmation was held in the cantonment church. Thirty-four were confirmed, mostly soldiers. Some of them (belonging to the band of the 93rd Highlanders) had travelled all night, to be in time for the service, having been away with a wing of the regiment at Lahore, where it formed the Viceroy's guard of honour at the great Durbar.

Thursday, October 27th, was chiefly devoted to seeing the great improvements which have been made at Lahore since the Bishop's visit in 1860, especially the pretty native gardens which encircle the walls, and have taken the place of a zone of sand, filth, and ruins which formerly polluted the whole neighbourhood. On Saturday, October 29th, Messrs. Keene and Fitzpatrick came over from Umritsur to spend Sunday with the Bishop, and they were accompanied by Mr. Stuart, who was visiting some of the Punjab Missions of the Church Missionary Society. The American Presbyterian Missionaries, Messrs. Forman and New-

ton, were also invited. On Sunday, October 30th, he preached thrice.

On Tuesday, November 1st, the Lieutenant-Governor and the Bishop went to the American Mission building in the city, and were greatly struck by the sight of 900 boys in their many-coloured turbans and shawls, gathered together in one large hall, from the network of branch schools which the indefatigable and devoted Missionary, Mr. Forman, has spread over Lahore, and from which, if many actual conversions have not yet resulted, yet the good fruits of increased intelligence and morality, and a really friendly feeling to Christianity and Christians are sufficiently apparent. On that evening, at nine o'clock, the Bishop left Lahore for Ferozepore, which he reached early on November 2nd. The chief interest of the visit centred in the native confirmation. The 32nd Regiment Native Infantry (Muzbee Sikhs) are now quartered at Ferozepore, and Dr. Smyth, rightly regarding the Christians among them as his parishioners, has instituted a service for them every Sunday in the vernacular, and prepared sixteen of them for confirmation. These were confirmed in the station church on Thursday, November 3rd: the service and an address, were in Urdu. The event excited so much interest in the regiment, that all the men (heathen and Christian alike) requested permission to come and see it, and accordingly the nave of the church presented the unusual sight of an attentive congregation of Sikh soldiers.

On Monday afternoon, November 14th, the journey was continued. Rajpore was reached at sunrise, and Mussoorie at mid-day. Here the travellers were the guests of the Rev. R. N. Maddock. A special service, with a sermon from the Bishop, was held in Landour church on November 16th, and on November 17th fifty-one young persons from both stations were confirmed in Mussoorie church. In the evening of the same day a large addition to the cemetery at Mussoorie was consecrated, the effect of the ceremony being increased by the excellent style in which Mr. Maddock's pupils sang (unaccompanied) the metrical version of Psalm xc. As the party stood on the mountain side, surrounded by Himalayas, it was impossible not to feel the solemnity and beauty of the verse—

Before the hills in order stood,
Or earth received its frame,
From everlasting Thou art God,
To endless years the same.

Calcutta Christian Observer.

WATERS IN THE DESERT.

"WHEN the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of valleys."

Thus the Lord has promised. Of his merciful interference in the case of deep temporal distress, when, in the literal sense, water was so needed, that the tongue failed for thirst, affecting instances are on record. Hagar was in this extremity, when, in the wilderness of Beersheba, the water was spent in the bottle, and, casting the child under one of the shrubs, she went and sat her down over against him a good way off, that she might not see his death, and lifted up her voice and wept. Then God heard; and the angel of God, coming on a mission of mercy, opened a well in the wilderness, and opened her eyes to see it, that the child might live.

But there is a deeper thirst than this—the soul's sense of need; a need so great, that, unless relief be vouchsafed, it must die. In the vast wilderness of heathenism are there none to be found who have this thirst upon them?

One or two instances we can give. They may be regarded as the specimens of a large class, and may thus stimulate the efforts of the church at home to supply the wants of these poor wanderers.

Two hundred and forty miles north of Rangoon, two hundred miles south of Ava, one hundred miles west of Siam, and eighty east of Prome, is situated the city of Tounghoo, the capital of a province of about 8000 square miles. This old city, surrounded by a wall some twenty feet high, and thick enough, with an inner embankment, for a carriage-drive, has its broad streets shaded with palms, its temples, pagodas, and palace. The modern city lies chiefly without the walls, extending some three miles along the river Sitang; and here are the bungalows of the English residents, for Tounghoo is no longer shut up in the hands of the Burmese. Since 1853 it has become a British possession, and an important centre of Missionary effort.

The population consists of some 50,000, of whom 20,000 are Burmese and Talaings; the rest are Karens, once the occupants of these plains, but driven back by the Burmese, and obliged to seek shelter in those mountain ranges which are seen close at hand. On the east, rising pile on pile in glorious sublimity, the mountains approach within a few miles of the river. There are the highland homes of these races, the real Karen land. This mountainous country extends over an area of 2000 square miles. On its north lies Burmah; on its east, the independent Red Karens. Over these mountains, rising 5000 feet above the sea, are scattered 50,000 Karens, of six different tribes. Up to the time of British annexation, these tribes were in a state of constant feud, inflicting on one another grievous injuries; but, since then, Christian Missionaries have been at work amongst them, and a great change has been wrought in their character and habits.

They are described as of very interesting appearance, fairer and larger than the more southern Karens, the young people often showing both red and white, in strong contrast, in their countenances. The men wear tunics, after the manner of Scotch plaids, striped according to their tribe. The women's dress consists of two garments, the robe and the jacket. The robe is striped according to the tribe, and girt around the waist. The jacket is white or blue, embroidered with brilliant silk floss, sometimes representing a sunrise, or the evening, with stars coming out on the deep blue sky.

Here, in these mountain districts of Tounghoo, there were, in Dec. 1863, 6000 baptized Christians, with 150 native preachers, and 134 village schools, with upwards of 2000 pupils.

It will be interesting to trace the beginning of this work. Some three years before the last Burmese war, a Karen, named Dumoo, was in trouble at the loss of a daughter,

who had married, and gone southward with her husband he knew not where. He resolved to go in search of her, and joined, for this purpose, a company of Burmese who were going south. On entering the British frontier they were suspected of being dacoits, and were for a time detained. During this trouble Dumoo attached himself to one of the Burmese, a native of Tavoy. On their liberation, without any particular reason he determined to accompany this man to his native city, which had been for many years a Missionary station. Thus led, by a way he knew not, he wandered on two hundred miles further from his friends and among strangers. At the time of his arrival, the small-pox was raging at Tavoy. Dumoo was struck down, and, during his illness, was sheltered in a Burmese kyoung, or monastery. There, as he lay fluctuating between life and death, strange thoughts came upon him—thoughts about his soul, its nature, what was to become of him when he died—thoughts he could not answer, and which he could not put away, for they had taken strong hold upon him. The sense of spiritual need, the deep thirst, had come upon him; and water to quench it, this he craved, although where to find it he knew not. There were Christian Missionaries in Tavoy who could have told him, but they were white men, and he did not wish to see them. He left the city, and wandered forth into the jungles amongst the heathen Karens, who knew nothing, and could not help him; but the sense of need was as strong as ever upon him, and as the tradition of his forefathers had taught him that the Karens once had books which, because of God's displeasure, they had lost, the idea of a book rose in his mind as that which could solve his doubts. He then heard of a Karen who had invented a method of writing the Karen language, and who professed to have superior wisdom; and forthwith Dumoo set out on another long journey across the frontier of Tavoy to the borders of Siam, to find this man. But when he had searched him out, it was only to be disappointed: he was a pretender, a well without water. His long journey seemed to be in vain, and he was more perplexed than ever. Turning back, he scarcely knew whither, he providentially fell in with two young men from the Karen theological school in Tavoy, who were spending their vacation in the jungle as Scripture readers. These men had a book—a book which spoke by letters; and as they read and he listened to its utterances, they were to his soul wonderful: they told him what he wanted. So exactly did they meet the deep cravings of his spirit, that from his inmost soul he exclaimed, "I have found what I want." The well was opened for him in the wilderness, and his eyes were opened that he might see where to slake his thirst. In his intense desire he gave these young men no rest until he had learned from them the wonderful magic of the alphabet.

When the young men returned to Tavoy, Dumoo repaired to a Christian village, and attached himself to the native pastor. His earnestness and docility astonished every one. He laboured that he might read: his heart was opened to take in more and more of Christian truth, and he could not be silent. What he knew he communicated to those around him, telling them of the Saviour he had found. In him the Saviour's words found an exemplification—"If any man thirst, let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." Having slaked his own thirst, he became himself a well of water in the wilderness. At length came the white man, the Missionary, to visit his people in the jungle. Amongst the first to greet him was Dumoo. He had never seen a white man before, but he had no fear. He met him, not with the cringing of a slave, but with the frankness of a free man. Of such a man the Missionary might well say, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" He was baptized, and his efforts and entreaties to win men to Christ were unceasing. He thought of the native hills, the mountain villages, and the friends he had left there. He thought of the darkness, the thick darkness which had brooded over them for generations, and he longed that they should have that light which had

made glad his own sad heart. He longed to go back that he might tell them of Jesus ; but he was inexperienced, and felt how desirable it was that he should have a colleague. He fixed upon Sau Quala, whose paternal home was the first house, in which Ko-thah-lbyu, the first Karen convert, made known God's mercy in Christ ; who, when he first heard it, said within himself, "Is not this the very thing we have been waiting for?" and who, since his baptism in 1830, had been unremittingly engaged in evangelizing his countrymen. Hitherto the labours of this good man had been confined to the provinces of Tavoy and Merguin ; but now Dumoo pleaded with him for the "regions beyond," and urged him to commence the work of evangelization among the numerous Karen tribes that stretch away towards the north-east from Tounghoo, that his feet might be beautiful on the mountains as he proclaimed glad tidings of good things, and published peace. He felt sure that they would hearken ; that there would be a great ingathering of souls ; that churches would be raised up ; that they would support their own teachers. It was a hard struggle, for the churches of Tavoy would not let Sau Quala go. Moreover, the American Missionary did not think that new ground should be broken up until that which had been gained had been made more sure. Dumoo meanwhile had been received into the theological school at Tavoy. There he learned to write, and acquired a considerable knowledge of the Scriptures ; but nothing caused his stedfast gaze to be turned aside from the one great object he had in view—to go back and preach the Gospel to his countrymen, and persuade others to go with him. At last Sau Quala could no longer resist. He resolved to go, and once his resolution had been formed, the prayers and entreaties of the churches could no longer detain him. In vain, in a joint memorial, they remonstrated. A meeting was convened, and the subject brought under consideration. "What could we do," was the answer of the Missionaries : "for more than a year this man has desired to visit a distant region, never yet visited by a minister of the Gospel, there to plant the standard of the cross. We looked at the subject carefully ; we spoke, we wept, we prayed ; and all—the very men who had signed the adverse memorial—arose, and with tears approved his going." The moment was opportune : the war with Burmah had just ended, and Tounghoo was among the ceded districts. Sau Quala and Dumoo, accompanied by two others, set out for their destination, Sau Quala making Tounghoo his centre, and Dumoo entering the Shwaygyeen district to commence the work there—a work which has been very largely blessed of God ; and there, according to the Report of July 1864, he is still labouring, his name appearing at the head of the native preachers.

A little before Sau Quala and Dumoo left for Tounghoo, a native brother had fallen asleep in Jesus, whose experience very much resembled that of Dumoo. He was not a Karen, but a Buddhist, and of respectable position, his brother being Governor of Shwaygyeen under the Burmese Government, and he himself being collector of taxes among the Karens in the same district.

Being a thoughtful educated man, he had searched deeply into the claims of Buddhism, and was convinced that it was not of God. There is no doubt that his intercourse with the Karens had been profitable to him. In contrast with the atheistical principles of the Buddhist system, they had made him acquainted with their traditions of an eternal God, the creator of the world, who undergoes no change, is subject to no decay, and thus there was awakened in his mind a strong desire to know the truth. Laboriously did he seek for it, and it was not till after long delay that he found it. First he met with a Brahmin ascetic, and, mistaking his austerities for holiness, became his disciple for two or three years, until he discovered that he was a deception. But, although disappointed, he did not abandon in discouragement his search after truth. In fact, he could not do so, for his soul was athirst, and he wanted water.

The Mohammedans next attracted him. He entered into their mosque, and listened.

He found that they agreed with the Karens in believing that there was one eternal God, the creator of all things. But how was he to approach Him? how obtain his favour? This he hoped to have learned from the Korán, but in vain: it opens no door of access to God; and he left, convinced that the secret of life was not among the Mohammedans. Then the Romanists attracted him, and from them he heard for the first time of Christ as the Saviour of men. But when he was told to pray to the Virgin, and to seek the intercession of the saints, his soul revolted, for he said, "If human beings are to be worshipped, I would rather worship Gaudama as a man than this woman." So he left the Romanists. In doing so it seemed as if the last hope of relief was extinguished, and then followed a long period of distress and darkness. In this state he came with his family to Maulmein, at a time when Dr. Judson was there, and took up his abode not far from the *zayat* where Dr. Judson was accustomed to preach. Thither he soon found his way, and attentively did he listen. He had long been seeking rest, and could not find it. There was a deep want in his soul, and he had long and vainly sought to quench this thirst. But there was One who had observed him, and was now about to fulfil his own promise—"When the poor and needy seek water, and there is none, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in dry places, and fountains in the midst of valleys." Dr. Judson read out the words of Jesus—"If any man thirst, let him come unto me and drink." He preached Christ as the Saviour of sinners, to whom all in need might come, and drink as from an overflowing fountain. Myat Kyau came and drank, and was refreshed.

He had found that which he sought, and now he also found, that if he would have this treasure as his own he must part with all else, for his family opposed him, and his brother persecuted him, and he discovered how true it is—"A man's foes shall be they of his own household." It was no doubt a hard struggle. It is fearful to part with all one loves on earth, wife, children, friends; but to part with Christ, even for the sake of these, that he could not do. He left them, and yet prayed for them, for his heart yearned towards them; nor were his prayers without result, for his wife and two sons not only rejoined him, but became themselves followers of Jesus. From that time, for many years, with unremitting energy he taught the truth to his countrymen, and "many were the fruits of his labour, not only among the Burmese and Talaings, but also among the Karens. His labours were not confined to Maulmein, but almost every village and hamlet in the province heard the Gospel from his lips. He knew the Karens well: having been officially employed amongst them, he was acquainted with their character and language. "The Karens," he said, "are not like the Buddhists: they have no idols, no priests, and if the teachers would go amongst them, great numbers would listen and believe the Gospel." So continually did he revert to the subject, that the Missionary, Wade, was induced to visit a Karen village, Dongyan, about twenty miles north of Maulmein. At first the poor people fled: they had never seen a white face before, and thought they were Government officers. But when assured they were teachers, they gathered round them, and said, "If you are come to tell us of God, we are happy: we will listen. Our fathers say the Karens had once God's book, written on leather (parchment), and they carelessly allowed it to be destroyed. Since then, as a punishment, we have been without books, and without a written language. But our prophets say the white foreigners have this book, and will, in future time, restore it to us. Behold, the white foreigners have come. Have you brought God's book? Our fathers have told us that when the white foreigners bring us the lost book, and teach us the true religion, we must listen and obey; then prosperity will return to us: but if we do not listen and obey, we shall perish without remedy." In this village there is now a flourishing church.

Myat Kyau laboured until he lost his sight. He then had a child to lead him about;

and when his increasing infirmities disabled him from active effort, he would sit in his verandah, speaking to all who would listen of the love of Jesus. When he "fell asleep" a large concourse of all classes of Christians and heathen attended his funeral. The memory of the just is blessed. But in Myat Kyau we again see how useful these earnest, anxious souls become when brought to the knowledge of Christ's salvation. Such men, when found and gathered in, become true Missionaries.

We shall now introduce another of these deeply-interesting cases from a portion of the Mission field, with which we are ourselves connected.

In the Telugu country a small group of people were seen, a few months back, approaching the house of one of our Missionaries at Bezwara. They were low-caste people, Malahs, very like the Pariahs of the countries more south. The servant, thinking they had come to beg, sent them away, when, happily, the Missionary saw them, and called them back. They had come for Christian instruction. No Missionary agent had first visited them, and convinced them: they had come of themselves; and they had been led to do so in this way. One of them, named Venkiah, began to doubt about the goddesses whom they worshipped. It came into his mind that there must be above and beyond them some great being, who was worthy of being known and worshipped. This idea fastened upon his mind, and he was wont to wander about by himself, thinking over it. And then he used to break out, and say, 'Why do you remain hidden from us: why do you not make yourself known to us?' This ignorant heathen had begun to feel a thirst to which many are strangers who have been brought up in the midst of Christian privileges. He felt there was a want, a need in his soul, which earthly things could not quench; that he wanted God, and he knew not how or where to find Him. This, it may be repeated, is a want which many have never felt who bear the Christian name. If only they have the comforts and conveniences of life, they think that they can dispense with the necessity of knowing God, and, in fact, they do live without Him. They have never felt the intensity of that strong thirst. It would be well for them if, in this respect, they had got as far as this heathen man.

Well, while in this state he had a dream. It is difficult to say what means God may be pleased to use with a soul which, like this, is shut out from all opportunities. He dreamt that he saw before him a man of singular beauty, who looked kindly upon him, and told him he was his friend. This dream had a great effect upon him. He talked much about it to his friends, and seemed full of hope that, in some way or other, he would be helped to the knowledge he wanted.

While things were in this state, some of Venkiah's people went into the neighbourhood of Bezwara, to attend a fair, and there they heard one of our Missionaries preaching. As they listened, it seemed to them as though what he said very much resembled the things which they had so often heard Venkiah speaking about; and on their return they told him. This was good news to the seeking soul. It was like the star when it reappeared to the wise men as they sought after Him who had been born King of the Jews, and came and stood over where the young child was. Venkiah, with some of his friends, sought out the Missionary, and from his lips he heard for the first time of Him who is the one living and true God, and of what He has done for man. The Lord had heard him. He opened rivers in high places, and fountains in the midst of valleys. The means of Christian instruction were unexpectedly afforded, and by these people are thankfully received, for they know what it is to thirst, and are glad to slake it.

Venkiah is now a baptized Christian, and, like Dumoo, as the teacher of his own people, is earnestly engaged in leading them to the wells of salvation, from whence he drew the water that refreshed his own soul. The work amongst the Malahs is going on prosperously. Recently four principal families among them, in placing themselves under

Christian instruction, broke their idols before the whole community as an evidence of their sincerity. Since then they have had to endure much trouble, but, although beaten, they have been enabled to endure. May this prove to be the beginning of a work as large as that which has graced the hilltops of Burmah.

These are only a few specimens of a large and deeply-interesting class of people dispersed abroad in heathen lands. Shall we not help them? Let us only, in those thirsty wildernesses, open a few wells, and they will soon be multiplied into many. But if, when we have the opportunity, we refuse to take the initiative, what likeness is there between Christ and us? These men, when they had drunk themselves, thought of others, and hastened to relieve them. If we have no such compassion, and will engage in so such efforts, it is simply because we have never known what it is to be thirsty, and have never experienced the joy of drawing water out of the wells of salvation.

SIR R. MONTGOMERY'S FAREWELL DURBAR AT LAHORE.

On the 7th of January last Sir R. Montgomery terminated an able and successful administration of the Punjab, by a farewell Durbar at Lahore.

Sir R. Montgomery, the second son of an Irish clergyman, the Rev. J. L. Montgomery, of Moville, County Donegal, was educated, until fourteen years of age, at a school in Londonderry. Amongst his schoolmates were four brothers, Alexander, George, Henry, and John Lawrence. Assuredly Ireland is not altogether an incumbrance to England: she has not failed to yield to her distinguished men, who, in times of special responsibility and danger, have proved to be precisely the men which were wanted. A long list of such names might without difficulty be drawn up.

Accepting a direct appointment to the Civil Service, he reached India in 1828, and was appointed assistant to Mr. Thomason, at that time magistrate and collector of Azimgurh. Here we find him imbibing the spirit and following the example of his chief, whose attention had been drawn to the fearful practice of female infanticide extensively prevailing throughout that district. Of this, one exemplification may be introduced. Amongst the Baees Rajpoots of Kooha, on the borders of Oude, numbering 10,000, not a single daughter was forthcoming. Mr. Thomason, therefore, was actively engaged in the adoption of such measures as might lead to the abandonment of so unnatural a crime, and in his efforts he was ably assisted by Mr. Montgomery.

In 1839 he was appointed to the magistracy of Allahabad, carrying with him into this new sphere of action the zeal on the subject of infanticide which he had first imbibed from Mr. Thomason. He soon discovered that the crime was perpetrated to a fearful extent among the Rajpoot tribes on the borders of the Rewah territory. Having first tried persuasion without effect, he resolved on more vigorous measures. These soon began to tell. At the end of two months, of four female infants born, three were living, the fourth having been killed by the administration of Mudar juice. The number of the rescued ones increased, although slowly, and under the pressure of unremitting vigilance, until, in 1842, Mr. Montgomery was enabled to express his hope that, so many girls being now alive, the people were beginning to get reconciled to the custom of sparing them.

The Cawnpore district was Mr. Montgomery's next charge, and he was so employed when the second Sutlej campaign brought the Punjab under British sway. At that important juncture Lord Dalhousie placed the illustrious brothers, Sir Henry and Sir John Lawrence, at the head of the new administration, and Mr. Thomason, the Lieute-

nant Governor of the North-west Provinces, being called upon to select some of his best officers to be Commissioners of districts in the new province, named, with others, Mr. Montgomery and Mr. Donald McLeod, the present Lieutenant-Governor of the Punjab. To Mr. Montgomery was assigned the head-quarters division, that of Lahore.

Attention was drawn to the existence of infanticide throughout these territories. The Bedees, lineal descendants of the Sikh prophet, having their nucleus at Dera Baba Nanuk, were specially referred to in the official report addressed by Major D. Lake to Mr. Montgomery, "as fearfully addicted to this crime, so much so, indeed, that a thousand families of them for the last 400 years had destroyed all their female offspring. Preliminary information having been obtained from various quarters, Mr. Montgomery, in 1853, condensed the whole into an able and interesting report. As the excess of marriage expenses was one of the sources of the crime, he suggested that the great principle of their voluntary reduction should be adopted, and that, with a view to the accomplishment of a result so desirable, a meeting of the heads and most influential men of the tribes known to practice infanticide within 200 miles of Umritsur should be held at that city at the next Dewallee festival. These suggestions were fully approved of, and recommended by Sir J. Lawrence to the adoption of the Supreme Government. The Governor-General's minute is worth recording—"The Governor-General in Council has read these papers with deep interest and gratification. He can conceive no purer or higher source of pride for the public officers of a state than such a record as this of the wide and rapid success of their exertions on behalf of the honour of our rule in the rescue of suffering humanity; exertions which are eminently calculated to reflect honour on the British name, and to add largely to the material happiness of the people whom Providence has lately confided to our care," &c.

A proclamation was issued; the meeting announced; and at Umritsur, in the end of October 1853, there was a vast gathering of the leading natives from the surrounding districts, Rajahs and tributary Jagheerdars, high Rajpoots from the hills and plains, wealthy Bedees, Brahmins, Khutrees, and Mohammedans. In the absence of the Chief Commissioner, it was presided over by Mr. Montgomery, as Judicial Commissioner, and Mr. Edmonstone, Financial Commissioner, supported by Mr. McLeod, and Mr. G. C. Barnes, Commissioners of the Jullundur and cis-Sutlej divisions. After three days' deliberation, a great durbar was held, that all with one heart and voice might declare publicly their intention of suppressing the crime. Pavilion tents were pitched capable of accommodating 3000 people, the upper end being appropriated to the English functionaries and native chiefs, with their personal attendants, seats for about sixty of them being arranged in a semicircle. A form of agreement had been drawn up, which declared infanticide to be a crime "hateful to God, and execrable in the eyes of Government, and of all pious and good men." Numerous copies of it were handed about. The Rajpoots and other chiefs affixed their signatures, binding themselves thus to the suppression of the crime, and the abandonment of that pernicious system of excessive marriage expenditure which was one of its chief causes.

In the discharge of his office as Judicial Commissioner, Mr. Montgomery perceived the necessity of introducing into the courts a simple procedure, which might secure the administration of prompt, cheap, and substantial justice; and accordingly the Punjab Civil Code was drawn up by Mr. Temple, under his immediate superintendence.

And now came the cyclone of 1857, that stormy season which burst with so sudden a force on the English power in India. On the 11th of May an obscure telegram reached Lahore, having reference to some disaster which had occurred; on the 12th the outbreak at Meerut became known. The situation at the moment was this—at Meeran Meer, the military cantonment, six miles from Lahore, were stationed three native regiments of infantry, one of cavalry, the Queen's 81st Foot, two troops of horse artillery, and four

reserve companies of foot artillery. Within the city walls, at the north-west angle, stands the fort, or citadel, containing extensive magazines and manufactories of warlike stores. This was occupied by a native infantry regiment, a company of Europeans, and a company of foot-artillery. The native force in the Punjab was fully cognisant of the Poorbeah conspiracy, and a plot had been arranged. On a particular day, when one wing of the native regiment at the fort was to be exchanged for another, and about 1100 sepoys were thus brought together, they were to rise, murder their officers, seize the gates, take possession of the citadel, magazine, and treasury, overpowering the small European force. A bonfire was to acquaint the troops at Meean Meer with what had been done. All the troops were then to rise, and the jails having been broken up, and 2000 prisoners liberated, the Europeans, military and civilians, were to be murdered indiscriminately.

At this tremendous crisis, the Chief Commissioner was absent at Rawul Pindee; but his zealous and able colleagues were not left without that wisdom and decision which were so urgently required. Mr. Montgomery rose to the emergency, and, on his own responsibility, counselled the perilous measure of disarming the Lahore garrison. On parade, on the morning of the 13th, after some manoeuvring, the whole of the native regiments found themselves confronted by the guns and by five companies of the Queen's 81st. At a given signal they were ordered, the sepoys to pile arms, the sowars to unbuckle sabres: they hesitated; but grape-shot and port-fires were ready: they knew it; they yielded. The troops in the fort were similarly disarmed. Lahore was saved, the Punjab preserved from dread confusion, and, in the preservation of its tranquillity, provision made for the overthrow of the rebellion in the North-west Provinces, and the restoration of British rule throughout India.

When Sir John Lawrence felt it necessary, for the restoration of his health, to return to England, his mantle fell on Sir R. Montgomery, who was transferred from the Chief Commissionership of Oude to the Lieutenant-Governorship of the Punjab. With the exception of the Umballa campaign, his administration of six years has been a period of unbroken peace, during which the resources of the province have been remarkably developed. The great railway from Umritsur to Mooltan is completed. The splendid Baree Doab canal already pays 46,500*l.* from the increased value of the land and the general irrigation rates. The general revenues have augmented by nearly half a million. The expenditure on public works has risen from 45,320*l.* in 1859 to 636,228*l.* in 1863. Trade has proportionably expanded, and wages have risen one-fifth. The tea plantations in the Kangra valley are surpassing the most sanguine expectations of those men who embarked their capital in this enterprise; while the silk operations at Umritsur, the establishments of the Indigo Company at Mooltan, and of the Belfast Corporation in connexion with flax, are full of promise. In the educational department the schools have increased from 565, with 2773 scholars, in 1856, to 6177, with 80,292 scholars, at the present time. Amidst these evidences of progress, the advancement of the great cause of female education has been conspicuous. It was especially becoming that the same high officer who had taken so active a part in rescuing from an infantile death so many native girls, should move the national mind to the adoption of measures which might fit them for the life thus unexpectedly prolonged to them, and initiate a grand educational movement, which will not stop until it has brought in Christianity to its aid.

Now let us pause a moment. It is not to laud man that these notices have been put together, but for the enforcement of a great principle. Does personal Christianity unfit a man for a career of high and honourable usefulness? Young men going out to India sometimes entertain misapprehensions of this kind. They speak as if they thought that to become religious is to become eccentric, and that personal devotedness invests a man

with recluse and disagreeable habits. Thus they persuade themselves that to entertain serious religion is to subject oneself to a disadvantage, and embarrass oneself with an inconvenience in the race of life. Is this founded on fact, or is it a delusion? Let the career of such men as Sir Henry Lawrence, Sir John Lawrence, Sir R. Montgomery, Sir Herbert Edwardes, Mr. McLeod, and many other God-fearing men, whose names are connected with the affairs of the Punjab, answer that question. Undoubtedly, then, it is a delusion, but an unhappy one, because it strengthens the indisposedness of the natural mind to religion, and supplies the young man with an excuse for his rejection of those claims which Christianity urges on his conscience. No; influential Christianity does not hinder. It does not withdraw a man from the various paths of useful employment which open to him in the affairs of life, and consign him to an inactive existence, the monotony of which is diversified only by mystic speculations. This were indeed to "go out of the world," an issue which He never intended who said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Influential Christianity does not hinder; nay, but is this all? This were indeed cold. Surely it does more than this—it helps. Does it not do so in every path of life? Is it not the great sustaining principle? Enterprising, persevering men, indeed, we have known, who have worked on without bringing in Christianity to their aid. But there are, nevertheless, moments of deep trial, of heavy discouragements and unexpected danger, to which natural determination of character is found unequal. Such experiences are always liable to supervene, especially in the various branches of official duty connected with India, in the great future of which there is so much uncertainty. At such times the value and sustaining power of influential Christianity is tested and proved.

Let a scene be recalled: it is at the Lucknow Residency, when straitly shut up. On a bed in the north verandah of Dr. Fayer's house lies a wounded man. Evidently he is no ordinary person, for around him are grouped the staff and principal persons of the garrison; and, besides, he is loved, for there is not a dry eye: it is Sir Henry Lawrence. He has been dangerously, mortally wounded, and life is fast ebbing. It was then, at that moment, that Christianity proved its power. Earthly honours and distinctions were at end. What then, if, in the discharge of his duties, to acquire such—a few fading wreaths—had been his object. But no; he had been actuated by a higher motive. "Ye are not your own, but bought with a price; wherefore glorify God in your bodies and spirits, which are God's;" and he had only gathered earthly honours, incidentally as it were, and by the way, but for himself he had learned to look forward to something better worth, an inheritance incorruptible. He could therefore afford to part with them, and, in doing so, to leave with his brothers-in-arms a lesson not to be forgotten. Having nominated his successor, he earnestly pointed out the worthlessness of all human distinctions, recommending all to fix their thoughts upon a better world. He referred to his own success in life, and asked what it was worth then. But the hope which the Gospel gave him, what, then, was that worth?

Yes, Christianity, when received and honoured as it ought to be, helps. It is not only when life is failing that it helps, but when energies are unbroken and the man is in full activity. How many a man of ability has failed when least expected. Great expectations had been formed of him. At length the great testing moment of his life has come. He does not rise to the emergency: he disappoints. How many a man, just as he is urging his course forward with every prospect of success, has fallen into some gross inconsistency, or has become the victim of some chronic weakness, some infirmity of temper, which removes him from the class of reliable men? Influential Christianity, duly cultivated, would have preserved him from such reverses. It would have taught him conscientiously to watch over himself. It would have enabled him to

detect the latent weaknesses of his character, the parts which needed to be especially guarded against. It would have convinced him of his own inability to accomplish this except by faith in Christ, and brought him in prayer to the throne of grace for needed help; and thus his path would have been as the path of the just, "shining more and more unto the perfect day."

But there is another question, and another subject of inquiry. Is it necessary, in order that a high functionary may duly and beneficently administer the affairs of a vast territory, inhabited by millions of heathen and Mohammedans, that he should ignore his Christianity; that he should conceal his regard for it within the privacy of his own family, or the secrecy of his own breast, and in public demean himself as though it were to him a matter of indifference? Is it necessary that he should do violence to his convictions, and put to shame his own sense of uprightness by patronizing the idolatrous temple, and frowning upon the Christian Missionary, and this in order to cajole the heathen? The result to be obtained is not worth the sacrifice. But these high Punjab officials never adopted such a course. They have never hesitated to avow their respect and love for Christianity, and their conviction of its truth. They have never discouraged Missionary action; nay, they have encouraged its advance, if only in its proceedings it were wise and discreet. When, on February 9th, 1851, a local Church Missionary Association was formed at Lahore, the names of its officers included those of Sir H. Lawrence, as President, R. Montgomery, Esq., John Lawrence, Esq. Again, in December 1853 a public meeting was held at Peshawur, with a view to Missionary efforts among the Affghans, the Commissioner of Peshawur, Sir Herbert Edwardes, being in the chair. Did the Punjab, because of this, suffer more from the convulsions of the mutiny than other parts of India? Were the people more disaffected, or rebellion more rife? Let well-known facts answer that question. And when the survivors of this noble band were raised to higher functions, the same wise and frank procedure marked their course. The Derajât had become a portion of our Trans-Indus possessions, and after long trouble with the border tribes, they had been quieted. It seemed the mature time for the introduction of Christian Missions, and the opening of wells of life in this parched land. But the initiative was not with the Church Missionary Society: it was taken by the high officials of the Punjab. Colonel Reynell Taylor and Sir Herbert Edwardes moved the Committee on the subject. In doing so they had the sanction of their chief. In a letter to Colonel Taylor, dated August 1861, Sir R. Montgomery writes—"It is not the duty of Government, or of their servants, to proselyte: this is left to those who have devoted their lives to the work. But I rejoice to see Missions spreading, and Dera is a fitting place for the establishment of one. But one will not suffice. Dera, as a centre, should be taken up first, and then Bunnoo, and Dera Ghazee Khan. The whole frontier, from Peshawur to the Sindh frontier, will then be lined with Missions. It is my earnest prayer that the knowledge of the true God will, from these points, cover the vast Suleiman range, and enter into the homes and hearts of the myriads of Asia. . . . As an earnest that I desire to see the Missions established, I will give 1000 rupees to each, as taken up."

Well, therefore, might the Missionaries of all denominations in the Punjab, at the close of the farewell Durbar, present to Sir R. Montgomery, the following address—

SIR,—In view of your approaching departure from India, we come, on behalf of the Missionaries resident in the Punjab, to bid you farewell.

Permit us to assure you of the high esteem and the affectionate interest with which, as a Christian Governor, you are regarded by their entire body.

It has pleased God to use your instrumentality in many ways, for promoting the material, the social, and the moral welfare of the people of this province. At this we, whose lives are devoted to their highest interests for time and eternity, cannot but rejoice; for this we cannot but be grateful to the Father of all mercies.

In the various philanthropic measures which have marked your administration, no class of the people seems to have escaped your notice. This is shown by your various schemes for developing the material resources of the country; by your efforts to secure a speedy and impartial administration of justice; by the encouragement you have given to education, including that of the female sex; by your earnest endeavours to effect the complete abolition of infanticide; by your strict adherence to the principle of religious neutrality—an adherence which has restored to native Christians rights too long ignored by Christian rulers; by the aid you have extended to small European communities in the erection of churches; and, finally, by your kindness, courtesy, and affability to all classes and conditions of the people.

To such things, under God, we may surely attribute in no small measure the high character borne by the Punjab Government; the prosperity and plenty with which the country is blessed; the peace, quietness, and sense of security which reign everywhere; and the feeling of satisfaction with the English rule, which we believe to be on the increase.

Your name being thus associated with so much in the history of the Punjab that demands our admiration and gratitude, it is with the sincerest regret that we see you about to retire from the midst of us. Yet we venture to hope, that, after your return to England, the Lord may still give you opportunities of serving his cause in India. We cannot doubt that He has purposes of great mercy to the people of this country; and we believe that, for the furtherance of any measure tending to this end, which his providence may bring within your reach, you will never be found wanting.

Our prayer is that the richest of God's blessings may rest upon yourself, upon Lady Montgomery, and upon all the members of your family.

And now, in testimony of the respect and Christian affection cherished for you, by

But was Sir Robert, a less able administrator, because he was a Christian, not in name, but in reality? What, because he feared Him, who says, "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and those that seek me early shall find me." Or still further, was he less popular among the natives because he avowed his Christianity? were they less attached to him? Let the proceedings of the last Durbar reply.

As his last administrative act, he was anxious it should be so ordered as to leave behind good and lasting impressions, so that, convinced how strongly he felt upon these points, the native chiefs and gentlemen, after his departure, might continue to persevere

ourselves and those we represent, we beg your acceptance of this Bible and time-piece.

JOHN NEWTON, }
ROBERT CLARK, } *Committee.*

Lahore, Jan. 7, 1865.

The reply is as follows—

REVEREND SIRS,—I thank you for your address. I value it most highly, as coming from a body of earnest and faithful men, unconnected in any way with the Government service, who have devoted their lives to the highest interests of the people, and of whose unwearied and self-denying labours I have been a witness.

I value it all the more, because, as a ruler over this province, I have endeavoured, whilst giving to your body the fullest and freest scope, to preserve that religious neutrality which all the subjects of this great empire, with their varying creeds, have a right to expect from Her Majesty's Government.

I rejoice at the prosperity of this province, on which a blessing has indeed rested, and at the progress of the noble race it contains. I thank God that I have been privileged in some measure to aid in their advancement; and my highest aspirations will ever be for the welfare of the people amongst whom I have so long dwelt, and for whom I entertain the strongest attachment.

But to you, Reverend Sirs, belongs the credit of having been the pioneer of education in this, as in other parts of India; and, at the present time, some of the most flourishing educational institutions in the province are conducted by members of your body.

I most highly value your prayers for myself, for Lady Montgomery, and for my children. I accept with the sincerest thanks the testimony of your friendship.* The Bible you have given me will ever be prized by me, and whilst perusing the blessed words it contains, my thoughts and prayers will often revert to you all, and to your work.

* A handsome clock and Bible, with a suitable inscription.

in their efforts to encourage education generally among the people, and female education in particular. It was intended, therefore, that it should be marked by the distribution of titles of honour to such of the native nobility and gentry as had been most zealous in the promotion of these important objects. It was held on January 7, 1865—

At twelve P.M., the hour fixed for the Durbar, all the gentlemen invited to attend had taken their seats. First, on the right of the Lieutenant-Governor sat the Rajah of Kapurthala, wearing the Star of India, with his brothers, Sirdars Bekrama Singh and Suchet Singh, immediately behind him. Next to him sat the Rajah of Faridkot, a chief, whose possessions lie on the south side of the Sutlej; and below him Sirdar Shamsher Singh, head of the Sikh aristocracy. Next in order was Rajah Harbans Singh, adopted son of the late Rajah Tej Singh; and beside him Narandar Singh, a child born to Rajah Tej Singh in 1859.

Precisely at twelve o'clock Sir Robert Montgomery entered the Durbar tent with his staff, the whole assembly rising to receive him. He then addressed the chiefs in a short speech. He spoke of the sorrow he felt at leaving them, and the province in which he had laboured so long. He praised their efforts in the cause of female education, and announced that His Excellency the Viceroy had been pleased to sanction the bestowal of titles of honour upon such of the honorary magistrates of Lahore and Umritsur as had distinguished themselves by labouring for the improvement and embellishment of their respective cities.

Of the Lahore magistrates, the first called was Ali Raza Khan, an old man, upwards of seventy years of age, who received the title of Nawab. This gentleman is of the Kizibash tribe, and his family was, in 1738, brought from Persia, by Nadir Shah, and located in Cabul. His services to the British Government have been very great. When the British army first entered Cabul he was placed at the head of the Commissariat department, and throughout the succeeding troubles he did his best to keep the British army well supplied. It was chiefly through his aid and by his money that the English officers and ladies whom Muhammad Akbar Khan was transporting to Turkistan were enabled to make their escape, and he ransomed and saved from slavery a large number of native soldiers of the British army.

As the services he had rendered to the English in Cabul made his life there no longer safe, he, with his family and many of his tribe, accompanied the British army back to Hindustan, and received from Government a pension of 9600 rupees per annum.

During the two Sikh wars, he, with his sons and dependants, fought on our side; and

in 1857 he raised a troop of horse for service before Delhi, which behaved with the greatest gallantry. One of his brothers, by name Takki Khan, was killed in action with the rebels, as were several of his nephews. At the close of the disturbances he received a grant of a talukdaree of 147 villages in Oude. Upon Abdul Majid Khan was the title of Nawab also conferred. He is the eldest representative of the old ruling family of Mooltan. His grandfather, Nawab Muzaffar Khan, his father, Shahnawaz Khan, and four of his uncles, were killed in the gallant defence of the city against Maharajah Runjeet Singh in 1818. He has been active as an honorary magistrate, and is well deserving of the honour of Nawabship now conferred upon him.

Ajodhia Pershad, an old, white-bearded man, was then called forward, and received the title of Dewan, which will be continued to his son Baijnath, Extra Assistant Commissioner of Lahore.

After these gentlemen had received the sunnuds of the Supreme Government conferring their titles of honour, many of the chiefs who had been most active in promoting education received from His Honour the Lieutenant-Governor letters of commendation, with khilats, shawls, and other presents. The most noticeable among them was Baba Khem Singh, high priest of the Sikh faith. This liberal-minded man has used his great influence well and wisely. He has exhorted the Sikhs to educate their daughters, and has himself founded numerous girls' schools in the districts of Jhelam and Guzerat. To him the Lieutenant-Governor presented two double-barrelled guns, for he is a keen sportsman.

The Rajah of Kapurthala, who is always found on the side of enlightenment and progress, then rose, and, addressing the Lieutenant-Governor, stated his intention of giving 200 rupees a month for the endowment of certain schools. The representatives of the chiefs and people of the two cities of Lahore and Umritsur then came forward, and presented to His Honour an address in Persian, in a handsome case of gold and ivory. The following is a close translation—

"To SIR ROBERT MONTGOMERY, K.C.B.,
Lieutenant-Governor of the Punjab.

"From the CHIEFS and GENTLEMEN of the
Cities of Lahore and Umritsur, representatives of the people of the whole Punjab.

"Your Honour is about to leave us, with