

acknowledged that it was not right, and that he wished not to have done so yesterday, but was obliged on that occasion to fall in with the wishes of the people.

Tried to visit the people in the evening, but found most of them either intoxicated or too much excited to hear with profit what I had to say.

Jan. 13—The "tsitaliaingia" arrived here to-day from the capital. The word is composed of *tsi* "not," *tia*, "to love," and *laingia*, "falsehood," meaning, literally, "not loving falsehood," or "lying." The tsitaliaingia is a silver spear, with the name of the reigning sovereign and the word "tsitaliaingia" engraved upon it, and is carried by the messengers of the Government as a badge of official authority. At the death of each sovereign those belonging to the Governors of the provinces are returned to the capital, and new ones are sent in their place, invested, as it were, with new power. In cases of trial for grievous offences, the tsitaliaingia is carried by the judge to the house of the prisoner, who is judged before it. In the time of King Radama II. the Malagasy police supplied its place, which was certainly a better arrangement than the present.

Many important letters also arrived to-day from Antananarivo, and amongst them one forbidding the importation of slaves by the Arabs. This measure is simply carrying out the terms of the treaty concluded between the English Government and Radama I.; and though it prevents the external slave-trade, it in no way suppresses the internal, which is constantly being carried on to a large extent by both Hovas, Sakalavas, and Bestimasarakas. The greater portion of the population here, of all parties, are slaves, who have been either bought or taken captive in war.

Jan. 14—Most of the people have been drinking rum or toaka to-day. (The latter spirit is made by the Malagasy themselves from the sugar-cane.) Fighting has consequently ensued. As I was returning home this evening I witnessed, to my great sorrow, a fight between Rasoanoro, whom I have mentioned above, and Raketaka, one of the most hopeful women, as I thought, of Hiarana.

Jan. 15: Lord's-day—Two new comers from the capital came with the Governor to the morning service. They have given me a most encouraging account of the work at Antananarivo. The chapels there are crowded.

Jan. 19—The Governor told Mr. Campbell and me to-day that the man who was tried yesterday before the tsitaliaingia was fined seventy-five dollars.

Much drinking and fighting to-day.

Rasoanoro called at evening prayers, and I

spoke faithfully to her of her sin on Saturday last. Oh that the Spirit of God may change her heart!

Jan. 20—Radosy called. He is very friendly, but, alas! like many others here, given up to drinking and immorality, the two sins which are the curse of this people. He is a brother, by the rite of *Fatidra*, to Ratsiza, the Governor's scribe, but in no way his brother in spirit: the one is a child of darkness, the other a child of the light. *Fatidra* is the name of a ceremony at which any two persons may enter into a mutual and solemn pledge of friendship. The ceremony is performed by each party partaking of a small piece of liver dipped in the blood of the other party. The fathers of the Governor and Rainifiringia, who went to England last year, entered into this bond of friendship. And when the Governor and Rainifiringia were together last year at Tamatave, they did the same.

This ceremony, however, from what I have heard, is not worthy of encouragement. Christianity is the only bond of real and pure friendship. The blood of Christ purges the consciences of his people from dead works to serve the living God, and unites them together in one holy brotherhood.

Jan. 23—The Governor, his wife, and other friends, have been here all day, singing and learning English and Malagasy. At the breakfast-table the Governor related to us a very curious custom of the Malagasy. It appears that when a bullock is killed by any person whatever, its body must be given to the sovereign and nobles; and if any person neglects to do this he is fined sixty dollars. Again, one of the legs of a fowl belongs to the elder member of the family. If others take it, they are fined a dollar.

This evening, soon after the departure of our friends, as Mr. Campbell and I were sitting quietly alone, we heard some strange Malagasy singing in the distance—strange, because so much unlike the general Malagasy singing here. It gradually approached nearer to our house, and we were astonished on hearing words of our hymns repeated by the singers. They entered the house, and turned out to be Ratsiza, Rasoanoro, and others, who attend our services. They sang several hymns, in a most enthusiastic manner, and remained to evening prayers. We enjoyed it amazingly.

Jan. 26—Several persons called early in the morning for medicines. They formerly came at various times of the day, till we made them understand that they would please us much by calling at a given time. We fixed upon eight o'clock A.M., the hour for morning prayers. Those, therefore, who come for

medic'n's for the body, are told of Him who is the Physician of souls.

Jan. 27—Found this evening, as I have on former occasions, how delightful it is, when speaking to Sakalavas of the sin of offering sacrifices to God, to lead them to the consideration of the death of Christ, the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This blessed and comforting doctrine I set before several Sakalavas this evening. At the end of my discourse, one of them thought it *fady*, "unlawful" to take my hand. The others were pleased with what I said.

Jan. 29: Lord's day—Hiarana. The rain which has fallen of late has enabled the people to plant their rice. Many of them are in the fields, working on their small lots of land. The service this morning was consequently thinly attended. In the afternoon I called on Fojia, who came here yesterday. He was reading his Prayer-book, and was anxious to know what the strange Malagasy words Keriobirug, Serafima, Maritiry, and Anjely meant. They are as puzzling to the Malagasy as the *pons asinorum* is to boys learning Euclid.

I conversed much with Fojia on the nature of Christ's sacrifice, and the sin of offering any other to God. He told me that he believed the people of Vohemarina will not do what is contrary to God's word when once they have learned that word.

In the evening I had another thinly-attended service. Fojia, as well as Osini, the chief of the Sakalavas at Hiarana, were present. I do hope that God is influencing the hearts of these two men for the furtherance of his work among the Sakalavas.

Jan. 30—When I arrived at Manambery this morning a man was driving a herd of bullocks through the river. As they entered the water, I asked if there were any crocodiles in it. I had scarcely received a reply to my question, when one laid hold of a bullock by one of its fore legs, pulled it under water, and was taking it away down the river. The bullock struggled hard to keep its head above water, while some Sakalavas, armed with spears, entered a canoe, rescued it, brought it ashore, and, finding that its leg was broken, they killed it. From this may be seen the danger of crossing the rivers of Madagascar.

Feb. 1—Studied till eight o'clock A.M., when Mr. Campbell conducted family prayers. He took a few of the first verses of the last chapter of St. John's Gospel, and gave one of the best expositions of Scripture in Malagasy that I have heard him give at all. Thus it is very satisfactory to feel that my brother Mis-

sionary is making progress in the language and able to speak intelligently to the people. At twelve o'clock we had our weekly prayer-meeting on behalf of our own work and that of our brethren at Tamatave and Mauritius. At three o'clock P.M. those who are able to read came to practise singing.

The Malagasy flag has been flying to-day in honour of the arrival of Ramanansoa. This man is bitterly opposed to Christianity. When invited to dine with the Governor, some time ago, and on the Governor's saying grace, he left the table.

Feb. 2—The Arab who arrived here the other day from Antomboka is a very interesting and hopeful character. He has been associated with the Romish priests at Nossibé, and is able to repeat the Lord's Prayer in French. Mr. Campbell has given him some Malagasy Testaments and Psalms, to be given by him to those who are able to read at Antomboka. In this way those young men whom I saw at Hiarana on my arrival here may at last receive the word of life, which they took from me at that time, but returned to me again with tears, saying that they feared their father.

Feb. 4—All parties are busy in making every possible preparation for the coming Fandroana, i.e. the feast of the Malagasy new year, which takes place at the beginning of the month of March. Every woman, whether Hova, Sakalava, or Betsimasaraka, is obliged to make one mat, of a certain length and breadth, for the Governor. At the same time they are all busy making mats for their own houses. These mats, when clean and properly laid down, give the Malagasy houses a very comfortable and respectable appearance.

Feb. 5: Lord's day—Had our usual services to-day. The Governor, whom I had not seen all the week, came to breakfast. He has suffered for several days past from fever, and is looking thin and weak. Poor man, I am afraid he has a very difficult position to fulfil, and receives but very little sympathy from any of his officers. There he lives in the midst of the Rova, where Satan's seat is, surrounded by unbelief, ignorance, superstition, idolatry, and blind opposition to the truth. He disclosed to me the fact that Ramanansoa (see journal of Feb. 1), who professed such friendship for us when he called the other day, is doing all in his power to prevent our settling at Amboanio, and that he held a habary last evening with Radosy, the second commander, the three idol-keepers, and many other influential men, for the purpose of speaking to the Governor on the subject. The Governor was made acquainted with their deliberations by a friend,

and was consequently troubled in mind the whole of the night. After conversing a little on this matter, we read together the 2nd and 3rd Psalms, and were greatly comforted in the thought that the Lord of all flesh is our hope and confidence.

Feb. 6—The second commander of Angoney, who arrived yesterday on a friendly visit to the Governor, called on us to-day. He had on a beautifully clean dress and lamba. Ramanansoa accompanied him, and professed the greatest friendship.

Feb. 9—Heard from the Governor the result of the three habarys, which were held respectively on Saturday, Monday, and yesterday by the enemies of the truth, for the purpose of expelling Mr. Campbell and me from Amboanio, and of confining us to Hiarana. The Governor and a few others fought hard against them, reminded them that it was by their consent we came to Amboanio, showed them their folly and duplicity, and told them they ought to remember the good England has done to Madagascar; that Missionaries have only one object in coming to their country—the present and eternal welfare of the people; and finally he ended all dispute by saying that he would not consent to any of their measures, but quietly await the Queen's message. What a source of thankfulness to God! what a monument of the power of his grace we have in the Governor! Nothing is plainer than that the Lord has placed him here for the defence of his truth.

The second commander of Angoney called for medicines this morning. I asked him to take some copies of the New Testament and Psalms with him for those people at Angoney who are able to read, which he did, with a copy of the Prayer-book. Thus the word of God is preceding us to surrounding towns and districts not yet visited by the Missionary. From what we have heard of Angoney I am led to think that it may be a good centre for Missionary operations. It is healthy, with nearly as many* inhabitants as Amboanio, and what is of great importance, it is only about two days' march from Maranaset, a district as thickly populated as Tamatave.

The rain has come at last. Nearly every day since our arrival here there have been dark thunder-clouds, which make their appearance above the mountains to the north-west, but very seldom reach as far as Amboanio. I am of opinion that the wind, blowing from the south-east or north-east, brings with it quantities of moisture, which is taken up

from the Indian Ocean, and, on reaching the mountains in the interior of Madagascar, is formed into clouds.

Feb. 11—The Governor and his wife came and informed us fully of the battle he fought with our enemies. They have been defeated in their wicked attempt to remove us to Hiarana; and finding that Mr. Campbell and I go everywhere among the people here, and that we intend going to the regions beyond as soon as convenient, they have become on a sudden so solicitous of our welfare, and equally desirous of fulfilling to the utmost one of the laws of the Queen, which commands them to protect the Missionaries, that they intend coming in a body to beseech us not to venture out alone, or go far from Amboanio, lest we may be killed by robbers, or stabbed by an evil-disposed Sakalava.

In the midst of this opposition it is very comforting to witness the love that some of our friends have for the word of God. Fojia is daily reading the New Testament, or the Prayer-book, and this he does publicly, sitting at his door or window in the sight of all who pass by, that all the Sakalavas may know that he is not afraid. I was at his house this evening, and he told me that the idol-keeper visited him the other day, and said to him, "You pray to Andriamanitra according to the books of the white people. I shall report you to the 'Andriana' (the sovereign and nobles), and have your head cut off." Fojia knows too much of the feelings of the Madagascar Government to fear such a threat, and he quietly said to the poor idol-keeper, who had been drinking rum, "You are drunk: please to mind your own business."

Feb. 12: Lord's-day—As I have felt a little unwell during the past week Mr. Campbell has very kindly gone to Hiarana in my place. Had rather a large attendance at the morning service. The wind was very violent at the time. I was afraid the house would be blown from over our heads.

Feb. 15—This has been the hottest day, I believe, we have had. Hitherto the thermometer has been from 86° to 88° in the shade at noon: to-day it reached 92°.

Feb. 19: Lord's-day—Came to Hiarana this morning. All the people are still busy preparing for the approaching "Fandroana." Only twenty persons came to the morning service, and about twenty-five to that of the evening. They were chiefly Sakalavas.

Feb. 22—Ramanansoa and Radosy brought us a goose this morning. They entered while Mr. Campbell was giving his exposition at morning prayers. As he was engaged, it devolved upon me to keep our unexpected and noisy visitors in order, which was no easy

* Some say more. We shall be able to speak definitely after that part of the country has been visited by one or both of us.

task. Mr. Campbell continued his exposition amidst the cry of the goose and the suppressed salutations from Ramanansoa, who hoped to have been heedless to Mr. Campbell's remarks by holding a conversation with me. With some difficulty I quieted him every time he attempted to speak, so that he was obliged to hear the plain statements of the word of God.

Feb. 23—Went to Hiarana in the morning to visit the "Vistula," a small schooner from Seychelles, commanded by Captain Huteau, a creole of Mahé. He went to Angoney for a cargo of rice, but found on his arrival there that the "Clifford," from Mauritius, had forestalled him. He then attempted to enter Sambavana, but was unable, and is come here to take a cargo of bullocks. He has kindly promised to take letters from us to Seychelles and England.

After my return to Amboanio, I went out to speak to the people, and met with the idol-keeper. He listened while I said a few words about the power and works of God, but the moment I opened my Testament to point out to him the sin of idolatry he walked away.

Feb. 24—For several days past the people from the surrounding villages have come up to be present at the "Fandroana." Amboanio is full, and though much drunkenness prevails, Mr. Campbell and I have many precious opportunities of preaching the Gospel of Christ to congregations of twenty to forty persons, whom we get together in the streets, or who come to the morning and evening prayers. Most of those who hear us are Sakalavas. They are a fine, strong, and hardworking race of men, and, if converted to Christianity, they will prove an inestimable blessing to Madagascar.

Feb. 25—This is the first day of the Malagasy new year of 1865. All their houses (and our's too) have been decorated by new mats, called *Tsihy mandrosa*, i.e. "invitation mats"—mats on which they invite their friends to sit and feast with them. All cooking utensils have been thoroughly cleansed, and every person is dressed in a new or nicely washed lamba, or European suit. The flag was hoisted at the Rova early in the morning. The cannons were fired this afternoon, and men, women, and children are either singing, playing, or drinking.

The bathing of the people I was not able to see, as it took place inside the Rova. From what I have heard, it appears that they either sprinkle warm water upon their heads, or have it thrown upon them by another person, while they repeat the words, "Saruba, Saruba, Andriamanitra Andriananahary; arivo tratra ny taoma," the first part of which

is a Malagasy form of benediction, and the latter equivalent to the exaggerated wish, "May I live a thousand years."

Feb. 26: Lord's-day—This has been a strange day, as a brief account of its proceedings will show. At half-past seven A.M. took place the baptism of Ratsiza. He is a native of Amboanio, and has never left the district. The account of his conversion is so interesting that I must not omit it. A Hova man of Angoney was his first teacher, who taught him to read, and preached the truth to him. The people had not then heard of the release of the Christians by Radama II., and Ratsiza and his friend often retired to the sea-side to read, sing, and pray in secret.

His second teacher was Raindreperenina, who is now at Tamatave, a dear friend of good old Symeon of Moka, Mauritina, and who, when at Tamatave, on his way to the north of Madagascar, about two years ago, wrote to Mauritius for books for the people of Vohemare. On his arrival here he preached the Gospel of Christ to the people of Amboanio, and sanctified his teaching by a holy and consistent life. He became a great blessing to Ratsiza, who was his almost only Christian friend. On his departure he took Ratsiza out of the town to admonish him for the last time. They wept and prayed together, and Raindreperenina gave Luke xii. 4, 5, to Ratsiza as his parting words. From that time till now, Ratsiza, as the Governor says, whose scribe he is, has shone as a light in a dark place. He is about twenty-five years of age, and his past and present conduct leads us to hope that he will be a most efficient preacher of the Gospel to his fellow-countrymen, either as a layman, or, if released from the "fanompoana," as an ordained minister. The baptismal ceremony was performed by Mr. Campbell, in the presence of the Governor and about twenty-five of our friends. We all enjoyed it much. The rest of the day has abounded with folly, worldliness, and iniquity. Many Hova and other visitors called, either out of curiosity, or to ask for something. The latter they are very fond of, and unless we denied them we should preserve nothing.

At two P.M. the chief Hova and Sakalava women went in procession to the sea-side, to play, sing, and drink rum. Each has tried to outdo the other in dress. They returned about five P.M., when most of them were nearly or wholly drunk. The same horrid scene of drunkenness presents itself in every part of Amboanio. The Governor told me that he was nearly intoxicated yesterday from the smell of rum. Oh that the word of God may soon teach the people better!

March 3—Every day since last Sunday has caused me much pain, in consequence of the

abominable drunkenness that has prevailed. The houses, too, of the people are so foul with the stench of beef, which they present the one to the other at this season, that it has been impossible to visit. In the midst of this sin, as many as twenty to twenty-five persons have continued to attend our morning and evening prayers. To-day the Governor has invited those who attend our services regularly to a dinner at his own house in the Rova. As many as twenty-two were present, and it greatly rejoiced our hearts to witness the striking contrast between their return home and that of the heathen dinner parties. They who attended the latter returned invariably drunk, singing heathenish songs, while the Christian party returned this evening singing one of the songs of Zion.

March 4—The Governor, his wife, and twenty-two of his officers, dined with us this day at twelve o'clock, to celebrate the Malagasy new year.

March 5: Lord's-day—The twelve o'clock service was better attended than usual: eighteen persons were present.

Rafaralahovony and his brother, sons of the late Governor of Vohemare, who have a fair knowledge of God's word, have promised to renounce drinking rum. By God's blessing, they will be a great blessing to us.

March 8—While Mr. Campbell and I were engaged at our twelve o'clock prayer-meeting, a letter arrived for us from our brother Missionary, the Rev. J. Holding, Tamatave. It was written on March 8th last, and has come

a distance of nearly 500 miles. Mr. Holding has opened up the work as far north as Fenerriro. May the Lord continue to bless him!

March 12: Lord's-day—Came to Hiarana yesterday evening, and found the people glad in the hope of meeting together to-day. About forty persons came to the mid-day service. It was exceedingly hot at the time, scarcely a breath of wind, and the sun shining in its full strength. The second service took place at four o'clock P.M. Subject in the morning, Rom. vi. 23: in the afternoon, Acts x. 15, for the Sakalavas.

In the evening, after I had dined, they came for a third time. After we had sung several hymns, the mosquitos came in such swarms that the whole congregation was engaged in smacking their naked legs and faces. I could hardly hear my own voice. In consequence of the number of mosquitos flying round, and the light being nearly extinguished, I was compelled to dismiss the people.

March 14—As I was going to visit a poor sick woman this evening, I witnessed a Malagasy fight between two men. They fought with their legs. About 100 persons were watching with pleasure. At first I was told that they were playing, but on perceiving that it was a very rough kind of play, I interfered, and cried to several influential men in the crowd to stop them. Immediately, all who before stimulated the combatants, separated them.

Recent Intelligence.

NEW ZEALAND.

THE despatches from New Zealand, communicating details of the late most unhappy and unexpected occurrences in New Zealand, have been published by the Parent Committee, in a pamphlet entitled "The Murder of the Rev. C. S. Volkner." It extends to thirty-two pages, and contains, besides the remarks of the Parent Committee, the diaries of Mr. S. A. Levy, and the Rev. T. S. Grace, as well as the journals and letters of the Bishop of Waiapu.

This pamphlet reached the editor of this periodical on the 17th of July. At this advanced period of the month it would be impossible to reproduce its contents in the pages of our present Number. All we can do is to present the following summary of what has occurred, referring such of our readers as may desire immediate and fuller information to the Society's pamphlet.

The Pai Marire, or, as it is popularly called, the Hauhau fanaticism, from the yelping with which its ceremonies are accompanied, has developed itself with an alarming rapidity, and has assumed the most horrible features. News was received of the murder of the Rev. Carl Sylvius Volkner, once a Lutheran

clergyman, but who, having been ordained in the Episcopal Church, has been labouring as one of her Missionaries for several years at Opotiki, on the eastern coast of the northern island. This gentleman had lately taken his wife to Auckland, and, in company with the Rev. T. S. Grace, Church Missionary at Taupo

arrived at Opotiki on the 1st of March, in a small schooner, the "Eclipse," commanded by a Jew, named Levy, who was in the habit of trading there, his brother being a resident storekeeper. The natives were found to be in a considerable state of excitement, in consequence of the appearance of a party of Taranaki Hauhaus a few days previously, having with them the preserved head of Mr. Hewitt who was murdered at Wanganui two months since), another of a soldier of the 70th Regiment, killed at Taranaki, and a captured soldier of the 57th, named John Brown, who, according to his own account, had been a prisoner for eighteen months, together with a comrade named Louis Baker.

The whole settlement had in a few days renounced Christianity, and become converts to the new religion, and, in their new-born zeal, ransacked Mr. Volkner's house, sold his goods by auction on the Sunday, and had compelled Father Grange, the resident Roman-Catholic priest, to save his life by flight. The "Eclipse" had no sooner entered the river than she was seized, the crew and passengers being ordered on shore, and confined in a native "wharre." Captain Levy, being a Jew, was unmolested, the Hauhaus laying claim to be in some way allied to the ancient people of God. The cargo of the vessel was next brought on shore, and partially distributed, that belonging to the two Levys being handed over to them. On the following morning a fall and tackle were procured from the schooner and made fast to a tree, when Mr. Volkner was led out in the presence of several hundred natives. The Taranaki fanatics then stripped him of his outer garments, his own congregation standing by and offering no resistance. At two o'clock, the hour fixed for his execution, they bound a handkerchief over his eyes, allowed him a few minutes for prayer, and then, amid taunting yells and derisive shouts of laughter, he was hoisted up by a "tiu," or fanatical priest, named Kereopa. This Kereopa was a brother of a young chief taken prisoner by the loyal natives at Maketu, near Tauranga, last year, and shot by the wife of Beckham, the only friendly chief who lost his life in that engagement. Scarcely was life extinct when Mr. Volkner's body was cut down, taken to an enclosure near the church, in which he had laboured with much earnestness, and decapitated. The details of what followed are most revolting; but, without morbidly dwelling on them, it is absolutely necessary to say that the brains were extracted, the eyes torn out and eaten, and the blood licked by an eager crowd of men, women, and children. Having been otherwise mutilated, the body was first thrown to the dogs, and then, to quiet their fighting, it was thrown into a cess-

pool. The few settler residents were now pinioned and placed in confinement with Mr. Grace and the "Eclipse's" crew. Captain Levy and his brother were also pinioned, but let loose again, and allowed to attend a night meeting in the Roman-Catholic chapel, where Mr. Volkner's head was exhibited, and placed in the pulpit to excite the natives while going through their fanatical ceremonies. The pinioning of the two Levys was a fortunate affair, since it led to the bands of others being loosened, as a sort of compensation for the evil that had been inflicted on two of what they regard as a sort of sacred race. Mr. Grace alone was not allowed to walk at liberty, but considered a prisoner at large. At a meeting which took place on Sunday the 5th (one portion of the new creed being that all days are alike) it was decided to accept Hori Tupaea as a ransom for that gentleman. This Hori Tupaea is a Hauhaus priest, taken prisoner some weeks previously by the friendly natives of Tauranga, but who had been already liberated by the Governor. Captain Levy was intrusted with a letter to the Government proposing a ransom; but as the Taranaki Hauhaus were starting southward, to where Bishop Williams was residing, the "Eclipse" was to be detained a few days until they returned. While waiting their return the Levys obtained possession of Mr. Volkner's remains, and decently buried them in the ground attached to the church in which he had for years laboured and rejoiced with much Christian hopefulness.

While these latter events had been transpiring, the news of Mr. Volkner's murder and Mr. Grace's detention travelled from pa to pa, eventually reaching the camp at Tauranga. Colonel Greer, in command there, decided to take no steps in the matter on his own responsibility, but sent the news on to Auckland. The Governor and General being both at Wanganui, Commodore Wiseman did not feel altogether at liberty to act without express orders, but at last he sent Her Majesty's despatch steamer "Eclipse" to Tauranga, Bishop Selwyn being allowed a passage in her. On arriving at Tauranga they found that fears were entertained for the safety of the Bishop of Waiapu (Williams), who lives with a few settlers at his Mission station, about fifty miles south of Opotiki. The "Eclipse" accordingly proceeded to Turanga, not far from which anchorage Bishop Williams resides. Turanga must not be confounded with Tauranga. The former, where Bishop Williams lives, is in the Bay of Poverty, near Napier; while the latter, where the Gate Pahi repulse was sustained, is in the Bay of Plenty, near Auckland. The fears were not groundless, the murderers having already arrived

with the preserved heads and soldier prisoners at a neighbouring settlement; but as the Turanga natives were eager to turn them back, the "Eclipse" sailed for Opotiki in search of Mr. Grace, under the impression that the Turanga party, accompanied by Bishop Williams and the Rev. E. B. Clarke, would succeed in their object. This anticipation, however, was not realized. The fanatics very speedily succeeded in so far bringing over the Bishop's allies as to induce them to fraternize, and his lordship's influence, becoming daily less and less, was at last insufficient to warrant his continuing on the station. After having been compelled to keep constantly on the watch both day and night, he and the few settlers took refuge in a couple of coasting vessels early this month, and are now in Auckland. Archdeacon W. L. Williams and the Rev. S. Williams, with three or four others, have, however, at the risk of their lives, remained behind to watch proceedings, and endeavour to prevent the wanton destruction of the Mission property, which now almost wholly represents the labour of many years.

On the 16th of March Her Majesty's ship "Eclipse" steamed in sight of Opotiki, and the two Levys paddled off to her under the pretext of delivering the letter mentioned above. Captain Freemantle was desirous of landing some of his blue-jackets, but neither the force nor the money-ransom offered by Bishop Selwyn was deemed likely to effect the rescue of Mr. Grace, and Captain Levy, after procuring a boat from his schooner at the mouth of the river, returned with a couple of his men to the shore, hoping to induce some of the principal natives to come off to the steamer. While pulling up the river Mr. Grace was seen, and, on his stating that all the natives were engaged indoors attending a meeting about the steamer's arrival, and that

there were only a couple of women left to watch him, he was taken into the boat, covered over, and pulled out to sea with the greatest promptitude. The women gave the alarm, and the meeting broke up, but the boat had too good a start, and the side of Her Majesty's ship "Eclipse" was reached in safety. The little schooner "Eclipse" was now the object of intended vengeance, but while the natives were preparing to seize her, Lieutenant Nelson and a party of the steamer's crew had towed her over the bar in safety. Next day Captain Freemantle and Bishop Selwyn met the natives on shore, with a view to arrange for the safety of the few settlers who, strange to say, still determined to remain there. This done, the two "Eclipses" made the best of their way to Auckland.

Such is a brief outline of events which fill columns of the local journals. Elsewhere the Hauhau fanaticism is on the increase, and threatens to pervade Maoridom. Much uneasiness is necessarily created wherever it makes its appearance, and the conviction that no atrocity is too great to be committed tends to create panic; so that while the English public may prepare itself for further mischief, it must give but a limited credence to the reports which the northern journals by this mail promulgate. Governor Grey left Wellington on the 8th instant for Opotiki and the north, to inquire into the circumstances, and organize some means of checking the danger. He takes with him a young half-caste gentleman, long in the public service; and it is proposed that he shall raise a Maori force 200 or 300 strong, and endeavour to put down with a high hand the pretensions of the fanatical party. What other steps are taken must depend entirely on the temper of the natives, which, it is to be feared, is none of the best.

We are constrained to say that a smoke out of the bottomless pit has overspread New Zealand, and that for the moment Satan triumphs; but this triumphing will be but short. The very rush of the Pai Marire delusion proves it to be a whirlwind, which, although fearfully desolating, will not last long. As Bishop Williams remarks—"The Pai Marire is a deep-laid snare of the devil, whom God will bruise under our feet shortly."

The new delusion is, however, spreading with fearful rapidity through the island. Kingism, and widely-extended disaffection to the English rule, have prepared the way for it. It is "the counterpart of Kingism, embracing besides every thing that is subversive of morality. Wherever Kingism has taken deep root, Pai Marire has become its parasite." To use again the words of Bishop Williams—

A few sacred words are blasphemously mixed up with a large amount of nonsense. There is no attempt at system, no doctrine, no deliverance from sin, no salvation; but these forms are put together, and are repeated for the present with an amount

of earnestness which works wonderfully upon the feelings. There is also the practice of, I fancy, a mesmeric influence, or of electro biology, which, upon weak and superstitious minds, leads to a belief of something supernatural. They have trifled with things sacred,

and God seems to have sent among them strong delusion that they should believe a lie. But it is not here only that these extravagances are rife. When you have in Protestant England, and among those who have been instructed with great care, a disposition to fall into the abominable superstition of Popery, we need not wonder at what happens in New Zealand. The great moving principle of *Pai Marire* is, that it is a scheme which pro-

mises a successful termination of the war with which we are afflicted; and it is mixed up with an amount of abomination, which is meant to draw out the vilest passions of our sinful nature. Happily the time is short. He who said, "Lo, I come quickly," is nigh at hand. He has given us the sign of his coming, and we may almost, now in the time of trouble, lift up our heads: our deliverance is nigh.

After the arrival of Mr. Grace at Auckland, a meeting of the Missionaries was held, to express their thanks to God for his deliverance, and their deep sympathy with the widow of Mr. Volkner, when the following minutes were adopted—

Present, — Archdeacon Kissling; Rev. T. Chapman; Rev. C. Baker; Rev. B. Y. Ashwell; Rev. T. S. Grace; Rev. R. Burrows, Secretary.

After reading the Scriptures and uniting in prayer, the following extract from a sermon preached by Bishop Patteson, at St. Mary's church, and copied with his permission, was read to the Conference.

"A dark and dreadful crime has been committed in the land. Innocent blood has been shed—the blood of one esteemed and honoured for his works' sake among all men; to many of us endeared by closer bonds of private friendship and most true affection.

"We know — and we thank God that we do know—how good he was, how simple-minded, how guileless; a man of prayer, full of faith and good works that he did, meekly following his Saviour in pureness of heart (for to him such grace was given), walking humbly with his God. We who can ill afford to spare him from among us, who dwell with loving affection upon the intercourse we so lately were permitted to have with him, thank God from our hearts that not one cloud rests upon the brightness of his example; that he has been taken from us, we most surely trust, to dwell with Christ in paradise, and has left behind him the fragrance of a holy life. It is not for him we sorrow now. What better thing can we desire for ourselves, or our friends, than that we and they shall be taken in the midst of the discharge of our duties from the many cares and sorrows of this world, if only by the grace of God we may be prepared for the life of that world which knows no cares, which feels no sorrows? Indeed these are no conventional words. We must not seek to anticipate the season of rest. It is a blessed

thing to work in the Lord's vineyard: it is cowardly and ungenerous to wish to shorten our time of service in the army of Christ. But oh, the thought that a time will come, if our faith fail not, when we shall feel the burden of anxieties, and trials, and disappointments, and bereavements taken away, and the continued warfare against sin all ended, and for ever,—the thought of this cannot surely be given us for naught. It must not make us less diligent now; it must not withdraw us from our appointed task; but it stands written as a word of consolation and encouragement for all, 'There remaineth therefore a rest to the people of God.' 'Blessed are the dead which die in the Lord: they rest from their labours.'

Resolved—That the foregoing extract fully conveys the feelings and sentiments of this Conference; and they can find no more appropriate language to describe the character and labours of their departed brother, who suffered a cruel and painful death for the Gospel's sake.

Resolved—That this Conference desire to express their deep sympathy with Mrs. Volkner, and at the same time to thank God for that grace vouchsafed unto her, by which she has been enabled to bear her trial with Christian fortitude, and humble submission to the Divine will.

Resolved—That this Conference also desire to record their humble thanks to Almighty God for the providential deliverance of their brother, the Rev. T. S. Grace, now present with them, from imminent danger; and they request Mr. Grace to forward to the Parent Committee, by this mail, a copy of his journal during his captivity.

We shall give to these despatches our most earnest consideration, and endeavour to present in our next Number the lessons which these events are fitted to convey.

THE THEORY OF DEVELOPMENT.

THE "Social Science Review" for June contains an address delivered by Bishop Colenso, "On Missions in Natal and Zululand." We are therefore at liberty to regard it as an authentic document, published with his approval, and containing a true exposition of his opinions.

What those opinions are we propose to consider. We feel ourselves under an obligation so to do, because they are the opinions, not of an isolated individual, but of a school to which he has attached himself—a school of philosophy, falsely so called—which is pertinaciously occupied in devising and propagating diverse theories irreconcilable with the explicit declarations of Holy Writ, and calculated, if not to unsettle the faith, at least to disturb the minds of many.

The task we have to discharge is a painful one, yet it is needful, and may be salutary. It may serve to convey a useful lesson—one much needed at the present day—the danger of tampering with those inspired writings which God has given to guide us to the knowledge of Himself, and of his merciful will respecting us.

Holy Scripture possesses in Dr. Colenso's eyes no infallibility. Irreverently has he dealt with it. Disregarding the unanswerable weight of testimony which exists as to the genuineness, authenticity, and consequent inspiration of these books, he has occupied himself in searching out difficulties, and parading them before the public mind. His objections are verbose and puerile. If from the heaps of tedious and worthless matter could be extracted all the truth which they contain, the whole, when balanced against the evidences which can be accumulated in support of the inspiration of the Scriptures, would be found to bear to them about the same proportion which a molehill does to a mountain mass.

His sophistries, however, have injured many, and, amongst these, they have done most injury to himself. In abnegating the infallibility of the Scriptures he has cast off his moorings, and has drifted down the stream, much more rapidly than he is aware of, towards the final issue—the great maelström of open infidelity, and avowed rejection of the Christian faith.

We shall not weary our readers by imposing upon them the wearisome task of accompanying us through the details of the Bishop's address on Missions in Zululand. As a matter of duty, not of choice, we have been constrained to its perusal. The task reminded us of a peregrination through an Irish bog, wide-spread as far as the horizon, a few hills looming in the distance, scarcely breaking the monotony of the scene; the pathway requiring great caution, as ever and anon a dangerous quagmire approached it, deceitfully hidden by a thin scraw, on which, if you attempted to lean, it would be to find yourself plunged into a miry slough, from which, if you emerged at all, it would be only after much effort and grievous defilement. Certainly they are dreary places these wastes of infidelity. They are dangerous enterprises these, to leave the sure ground of what God has said, and climb with a presumptuous spirit the perilous heights of speculation. We lament the misdirected energy which prompts young men to imperil the lives, given them of God for higher purposes, on those alpine heights, where even the chamois does not venture. So enthusiastic have men grown on these ascents, that at last they ventured to attempt the Matterhorn, a tower of rock rising some 4000 or 5000 feet from an elevated plateau or ridge, itself 10,000 feet in height, the summit of this tower being a level space of no great extent, the highest point being rather nearer the western than the eastern declivity. In fact, the Matterhorn is "a tower without a stair." "Mount Cervin," observes one writer, "is assuredly a different sort of affair from Mont Blanc or Mont Rosa, or any other of the thousand and one summits which nature has kindly opened to man, by leaving one side of them a sloping plain of snow, easy of ascent, till the brink of the precipice is reached, which descends on the other side. The square massive lines of terraced crags, which fence the Matterhorn, stand up

on all sides nearly destitute of snow, and where the snow lies thinly on the rocks it soon melts, and is hardened again into smooth glassy ice, which covers the granite slabs like a coat of varnish, and bids defiance to the axe. Every step of the way lies between two precipices and toppling crags, which may at any moment bring down on climbers the most formidable of Alpine dangers—a fire of falling stones.” Truly these dreary summits, where all “seems strangely rigid and motionless, are out of keeping with the beating heart and moving limbs, the life and activity of man;” and when the foot slips, and the dexterity of the practised climber is found unequal to the preservation of life amidst such dangers; when the rope, the last resource breaks; when the doomed victims roll helplessly down the steep which slopes to the edge of a precipice so sheer and dread, that the very thought of it is painful, and over the brink the fatal plunge is made, the stones and ice feel no pity and extend no help. But the heights of infidelity, those towering summits, up which men venture, prompted by the love of notoriety, and the desire of being distinguished, if not in any other way, at least by the singularity of their opinions,—are not these more perilous? What a precipice do they not overhang? It is very well for such men, who, denying God’s truth themselves, are diligently occupied in perverting others to the same scepticism, to persuade themselves that there is no precipice, no such dread result as eternal punishment, and thus say one to another as they climb, “Wold immer achtung,” “no fear;” but unless, by God’s mercy, they are brought to repentance, the final issue must come, and the dread plunge be made over the brink of an abyss, compared with which the walls of the Matterhorn are as nothing. The body is crushed and broken in the one: the soul is lost eternally in the other.

Nor do these men endanger only themselves. According to their influence and position they have attached others to them, and bound them in the same cords. Bishop Colenso—if the statements in a pamphlet, purporting to contain an address of his “on the efforts of Missionaries among savages,” be reliable—admits that on one occasion he stopped a Missionary when telling the Zulus that they were all involved in Adam’s sin and its consequences, and in danger of eternal perdition—“by nature the children of wrath, even as others.” “Of course I told them not to believe this;” and thus, unless the rope break, there is danger lest the guide and the disciples perish together.

But as to the principles avowed in the address, this is one of them—“The human race, instead of sinking from a higher to a lower condition, by reason of the fall, as is generally supposed, has been rising gradually from a lower to a higher.”

From what depths we may have ascended the bishop is not as yet sure; he has not yet quite to his satisfaction sounded the abyss; but he is engaged in doing so, as our readers will perceive by the following quotation—

There are some good people, I know, who are very much disgusted, if they are not dismayed and distressed, at the very suggestion of the bare possibility of their having had any such a parentage, and who look with horror upon the gorilla and chimpanzee—those near approximations, anatomically considered, to the human form—as having any, the slightest

possible claim to be regarded in the light of our ancestors. Though I am not with Mr. D’Israeli on the side of the angels, yet I confess I am not on the side of the apes; or rather, I should say, I do not feel competent at present to pronounce any decisive judgment on this question.

We fear, however, that little doubt can be entertained as to the decision to which he will eventually come. The bishop is in a condition of progress; we cannot say on the ascending scale, rising from the lower to the higher. In his religious history he presents, very unhappily, an exemplification of the opposite principle, sinking from the higher to the lower. As yet, however, he is not prepared to accept unhesitatingly the progenitorship of apes; the plummet has not sunk quite so low. He appears to think that man, in his primeval state, was, after all, a man—not a chimpanzee or a gorilla—but “a companion of beasts which have now disappeared for long ages, and that for thousands and ten thousands of years before the usual date assigned by traditionary

views to the creation." Through this long lapse of ages "his intellect was gradually sharpened by necessity to invent contrivances for the relief of his own wants. Thus he learnt to provide himself, first with food, then with houses, cities, government, laws; next with letters, carved on stone or written on parchment; then with the compass and printing-press; and, alas that it must be said! with 'the villanous saltpetre' and the cannon-ball; and so onward, as the ages rolled, till at last we are living in the age of steam, photography, and the electric telegraph. In one word, it is joyous and refreshing to know that we are not laboriously toiling to recover some of that almost infinite extent of ground which Adam lost for us by his one act of sin: it is hopeful to be assured, by the plainest evidences of scientific research, that all our present advances in art and science are the just results of the proper development of the great human family, as part of their great Creator's scheme from the first; and to know that every fresh fact, brought to light by a course of honest and persevering inquiry, is a fresh blessing bestowed upon the race from the Father of lights—a fresh conquest, either in the domain of the present or the territories of the bygone past, which the mind, that guides and governs all, has permitted and enabled us to achieve, with the powers entrusted to us."

We have quoted the passage *in extenso*, because, culminative and weighty as it is designed to be, it lacks congruity; for if all these steps of progress be "the first results of the proper development of the great human family," how did the "villanous saltpetre" and the "cannon-ball" intrude themselves? If the saltpetre be among the first results, how comes it to be villanous; or, if villanous, how was it permitted to mar the fair process of development? In short, according to this theory, how did sin find entrance into the world? The proper development of the great human family "has been," we are informed, "the great Creator's scheme from the first." Is sin, then, a part of the designed process, a link in the golden series of predestined results; or, if it be an evil of man's introduction, how is this to be reconciled with the assertion, that he has not "fallen from a higher to a lower condition," but has been gradually rising "from a lower to a higher?"

But again, how can this theory be reconciled with the actual condition of the world? Man is not ignored of God: he is cared for by Him who "maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust;" and yet on him and on his portion rest unmistakeably the evidences of the divine displeasure. Suffering abounds. "Man is born to trouble as the sparks fly upwards." So saith the Scripture, and what Scripture affirms, experience verifies. Death awaits man, and that not merely when he has attained old age, and his nature might be supposed to break down beneath the weight of its own infirmities, but it comes prematurely, suddenly, upon the tender babe, on opening youth, and manhood in its prime; and thus "our bones lie scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth."

Why should this be? for man has always been progressing, "rising gradually from a lower to a higher state;" from a condition so low that he was once "a companion of beasts," to the "age of steam, photography, and the electric telegraph." Man, then, has made marvellous progress: he has improved to the utmost the resources of his nature. Whence, then, the suffering? Let the disciples of the new school grapple with facts, and explain to us how their new theory is to be reconciled with our every-day's experience. With the Scripture principle, that man has fallen from a higher condition to a lower, all is reconcilable. The mystery of our existence is at once solved. Man has displeased God, therefore he is in suffering. Yet is he not cast off, but continues to be an object of the divine concernment, because, although fallen, he may be recovered. He is therefore placed under corrective dispensations, that, thus humiliated, he may the more readily appreciate and thankfully receive the salvation which God has provided for him.

But again, the facts which connect with languages refuse to harmonize with the principles of the subversive school. Certainly, if a nation is in a progressive state, its language may be expected to advance with it. Bishop Colenso speaks of degraded tribes of human beings as specimens of man as yet undeveloped. According to his theory, they have never been in a better condition: low as their state is, it is, nevertheless, as yet their highest stage of attainment. Surely, then, it may be expected that their language will be found in the same embryo state, imperfectly fashioned, and with no further capacity than what may suffice to express the few wants of a savage life.

But does experience coincide with this? On the contrary, it makes us acquainted with the remarkable fact, that the languages of rude and savage people are often most elaborate in structure, and capable of reduction to a most perfect system of grammatical rules. Yet of this the people themselves are entirely ignorant.

A Missionary enters some new field of labour, and locates himself amongst a savage race only recently discovered. To acquaint himself with the language is one of his first necessities, and he commences the work of lingual exploration. But it is as when the stock-keeper in Australia struck the quartz rock, and the rich gold stood revealed. The richness of grammatical forms astonishes, and at first confuses him, and no little perseverance and exertion are required to ascertain their often strange peculiarities and fine differences. The language is, confessedly, in a more advanced state than the people. The people are rude; their language richly grammatical. They are unconsciously using for the ordinary purposes of a rude life a beautiful machinery of words. It is as though their household utensils were made of gold, and they knew not their value, and dealt with them as though they were common earthenware.

Let it be remembered, however, that, according to the principles of the new school, neither in their own persons, or in that of their progenitors, were these tribes ever in a more advanced state than they are at present, for they have been rising gradually from a lower state to a higher. When, then, or how, did they acquire their language?

The problem can only be solved on the principles laid down in Genesis xi. 7. But the universal deluge and its adjuncts are not portions of Bishop Colenso's Bible. These he has discarded to make way for his new theory; and we now call upon him to explain in what way the sceptical principle to which he has committed himself can be adjusted to lingual experiences and facts.

But we pass on to another of those novelties which are set forth in this "address on Missions to the Zulus," and which sound so strange and startling, and that the more so because enunciated by the lips of a Christian Bishop.

The common parentage of the human family, and the unity of all the races upon earth in one progenitor, Adam, is the next point assailed in the address we are reviewing. In this antagonism Dr. Colenso is not alone: there are many associated with him. Our attention has been especially directed to a book entitled "Adam and the Adamite," in which the same theory, with much ingenuity, is advocated. Unlike Bishop Colenso, the writer does not despise and reject, as undeserving of serious consideration, the Scripture narratives respecting the creation of Adam and the Noachian deluge. These he admits to be true. But the common parentage of the human race is his stumbling-block. He does not deny its possibility, but, in admitting it, he imagines this formidable difficulty, that the time required for the development from one source of races so diverse in complexion, physiognomy, language, as the tribes of man, must be far more extensive than the Mosaic chronology could afford to allow. Dr. Colenso is of the same opinion. He, too, thinks it highly probable that we are not all sprung from the same parentage, unless, indeed, sufficient time for that development be allowed, namely, the lapse of millions on millions of years.

We have to congratulate ourselves that this school of philosophy has not yet ruled it an impossibility that the negro or the Hottentot should have sprung from Adam. We

do not, indeed, see how, with any degree of consistency, they could so decide, for surely the difference between a Bushman and a Caucasian is not so great as that which exists between a monkey and a man. The most degraded man can speak; but even the best educated of monkeys can only jabber. Bring Christianity to bear upon the most degraded of men, and it illuminates them so that they acknowledge God and their responsibility to Him; but a monkey can never be brought into any communication with the unseen world: yet these gentlemen absorb, without an effort, the greater difficulty, while they stagger at the less: a monkey may develop into a man, but that a savage man could ever have deteriorated from Adam, is ruled by them to be next to an impossibility. How is it that they strain at a gnat and swallow a camel? Because to admit the descent of inferior races from Adam would be to overthrow the ambitious theory of development, by which they hope, having risen from a depth so profound, to ascend so high that "they shall be as gods." To admit, therefore, that men have deteriorated in their descent from Adam, is exceedingly distasteful to them; or if, indeed, they are constrained to admit the possibility of a common parentage, for this concession they must have an equivalent: their sceptical spirit must be gratified by an irreverent rejection of scriptural chronology as untrue, and the substitution of millions of years for the 6000 of human existence.

Now the author of "Adam and the Adamite" is not prepared for this. He would retain the chronology, but surrender the common parentage. "No culture," in his opinion, "will transform a negro into a Caucasian, and no degradation will convert the Caucasian into a negro." The races, therefore, he fancies, must have had different parentages, Adam being the progenitor of the Adamite, or superior race, and of none other, and it is only of this race that the Bible is a record. "The Bible is the history of a particular race, the Adamite: his creation, fall, restoration to Paradise, are the theme of holy writ from Alpha to Omega." (p. 285.)

The Bible, then, is an imperfect record. It relates only the origin of one race, although at the time when that creation took place, about 6000 years ago, the earth was peopled by other human tribes of low condition. Therefore the author of "Adam and the Adamite" publishes in this, the nineteenth century, a supplement to the Bible, which, filling up the void of the scriptural narrative, shall at once harmonize philosophy and revelation, and terminate the discussions of the present day.

Let us consider more particularly the Adamite theory.

We are told, then, that the unity of mankind, and the unity of mankind in Adam, are two different propositions: the progenitor may not be one, and yet the races are to be regarded as one.

But if there be races of mankind which have not a common progenitorship in Adam, of necessity they are excluded from the beneficial action of the Gospel. The effects of Christ's death extend no further than the effects of Adam's sin. "As in Adam all die, even so in Christ shall all be made alive." And such was the teaching of the Old Testament. The Goel was alike kinsman and Redeemer: none but a kinsman could be a Redeemer. Christ was the seed (if one must employ, for distinctness' sake, the nonsensical phraseology of the new school) of the Adamite woman, and He is only in a position to redeem those who, with Him, are partakers of the same parentage.

And yet these collateral races are affected by the same disease of sin as that by which the Adamites are vitiated, and need a physician. This is a matter of fact which even the scepticism of our new philosophers, who, although they have cast off the principles of Christianity, still retain its name, is constrained to admit. Before the Adamite was in existence (such is the new theory) there were races of men on earth. They were the contemporaries of "the mammoth, the woolly rhinoceros, the cave lions, &c." "Climates have changed," "tides have ebbed and flowed," lands have been submerged, and others have appeared in their stead—"all these phenomena proclaim the long lapse of ages

throughout which our planet has been the abode of races of men who never reached a higher social position than that indicated by their stone and bone implements which survived them." The inferior races preceded the advent of the superior, and "the Mongol and the negro were inhabitants of the earth before the birth of the first of the Caucasians." But how came sin amongst these races? for that they are vitiated with it, and that to a great extent, is undoubted. Moreover, it is with them, as with the Adamite, a hereditary taint; it descends from father to child; it is in the blood of the race; it must have come from the first parentage, otherwise the race could not have been universally affected by it. How, then, is this reconcilable with the Scripture declaration—"By *one man* sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned?" for, according to this new speculation, sin entered in, not by one man, but by many.

"Moreover, "generation after generation of these primeval natives lived and passed away" before the Adamite, the superior man, appeared upon the earth. Either, then, sin was in the world before Adam, or human death was in the world before sin. Either alternative contradicts the word of God, which expressly tells us that "by *one man's* disobedience sin entered into the world, and *death by sin*, and so death passed upon all men, for that all have sinned."

In his avoidance of one error, the writer of the "Adamite" has fallen into another just as anti-scriptural, and, while professing a great reverence for Scripture, inflicts upon it a grievous wrong. We can have no more sympathy with him than we have with those who would set aside the chronology of Scripture.

This, however, is the enterprise to which the gentlemen of the development theory address themselves, the chronology of Scripture being, in their judgment, the weak point of the citadel. They wish especially to get rid of the limits assigned by revelation to years of human history, and so remove the origin of man to a point removed from us by millions of years. This vastness of time is a favourite refuge with these new philosophers, when they meet, as they often do, with insuperable difficulties in their speculations. But "no length of time will suffice to cause that which is absurd in principle to cease to be absurd, though it is by these enormous drafts on time that men bewilder themselves." Every absurdity must have a beginning, and the difficulty lies there, whether the initiative moment be near to us by a few thousand years, or remote from us by millions of years. If the man was once an ape, there must have been a moment when, to use Dr. Colenso's words, the *barrier* was passed which separated the monkey from the man. That is an impassable barrier, and whether it be comparatively near or far off, it remains the same. Speculators place it afar off, in the hope of removing it from the domain of common sense, and inducing men to think that an impossibility is possible. In truth, the idea is so degrading and repulsive, that we cannot be surprised if its inventors are ashamed of it, and consign it to the remote distance of millions of years.

Let it be observed, moreover, that so attached are men of this school to long and vague periods, that not only do they invent them to veil impossibilities, but very unnecessarily introduce them to account for changes which true philosophy proves to have been accomplished within very limited periods. The "Christian Observer," in its review of "Wainwright's Christian Certainty," deals powerfully and satisfactorily with this point, and to that periodical [*Vide* Number for August 1865] we would refer our readers, confining ourselves to the notice of that remarkable upheaving on the western coast of Crete, discovered by Captain Spratt, R.N., when officially engaged in the survey of that island, and made known to the public in his recently-published work, "Travels and Researches in Crete." These upheavings, which have taken place since the commencement of the Christian era, attain a maximum of twenty-six feet, obliterating ports which were known to have existed, and changing islands into peninsulas. Thus Lissos and Suia, coast-cities, had each an harbour, yet "at neither is there now any place to shelter a boat,

unless hauled ashore." Phalaserna, the most western city of Crete, according to Strabo, possessed an artificial port: this is now filled up, and far removed from the sea. Off the south-west cape of Crete once lay three islands: of these only one exists now, and that separated from the mainland by a narrow and shallow channel. These changes, according to the new school, could not have been effected except during a lapse of thousands of years; the fact being that they have all occurred subsequently to every historical record of the cities on the western coast of Crete, while at the same time they are of a character so decided as to render it difficult to reconcile modern features with ancient descriptions.

Before we part company with "Adam and the Adamite," let us inquire whether the writer of this book is of such sound judgment, that to him may be entrusted the difficult task of reconciling the apparent discrepancies of Scripture and science? We say *apparent* discrepancies, because revelation does not refuse to harmonize with true science, but only with that which assumes to be such.

Let the interpretation which he has put on Gen. vi. 4 decide the question—"And it came to pass, when the Adamites began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose." The daughters of the Adamites are the female descendants of Adam, according to this rendering. But who are the sons of God? That is the dilemma to which the writer is reduced by limiting the expression, "daughters of men" to the "daughters of the Adamites;" for it would not consist with his theory to apply the high expression, "sons of God," to the inferior cognate races. So by the sons of God we are to understand, kind readers, "the fallen angels, who thus mingled their blood with the race of Adam." The only difficulty in so understanding the passage is, that the angels, being spirits, had no blood to mingle.

But the enormity to the adoption of which the writer is forced in this passage shows how baseless is the attempt to limit the universality of the word Adam, so that it shall only include a part, and not the whole of the human race.

We have been engaged in examining the "theory of development." Let our readers understand it: it is one utterly irreconcilable with Scripture, so that revelation and the new philosophy can never harmonize. Let us add, that not only is it irreconcilable with Scripture, but contrary to fact. There is in God's terrestrial works "a persistence of type" which refuses to reconcile itself with the theory of development.

On this interesting subject we would again refer our readers to Captain Spratt's work, and more particularly to the chapter in the second volume on the "Development Theory." It will there be seen that proofs of the unsoundness of the development theory have been brought up from the depths of the ocean.

Fifteen miles to the south of the south-west extreme of Crete lies an ocean depth of 1950 fathoms, or nearly 12,000 feet. Not far off rise in the centre of the island the white mountains, to the height of 8000 feet, showing a difference of level between the bed of the Mediterranean and the top of the white mountains of nearly 20,000 feet, in a distance of about twenty five miles. In the surface zone of these deep waters, and, indeed, throughout the Mediterranean, is found swarming in abundance that interesting pteropod, the *criseis*. As from year to year, and age to age, they have died, their glassy shells have sunk down into the depths below, and they are found in hundreds in every cup of mud brought up from the bottom of these seas. They are also found fossil in the marls of Crete. The living and dead have been compared, and the persistence of type is undeniable. The past and the present are the same, nor during the lapse of ages has there been development.

Passing from delicate organisms to great organisms, the same may be shown of the mammoth. "The whole range of the mammalia, fossil and recent, cannot furnish a species which has a wider geographical distribution, and has at the same time passed through

a longer term of time, and through more extreme changes of climatal conditions than the mammoth. Yet persistency of type is evidenced in its "most important and characteristic organ, *the tooth*, even including the little pigmy species recently found fossil in Malta, and the Siberian or pre-glacial mammoth."

From these and other interesting exemplifications it is shown that "the inherent elasticity of every species is strictly circumscribed."

Captain Spratt introduces the opinions of the late Edward Forbes on these points, as embodied in lectures given at the Royal Institution a few years before his death. We introduce them because they are so brief and decisive.

"Is man a member of the last organic province in time? for, if so, he need not have been the last member, and species might have appeared after him.

"Argument on this point—The members of the present animal and vegetable population of the world are members of a centre in time, which had its point of creative maximum anterior to man's coming."

"Man's appearance a unique geological fact. Man not a member of the last centre of creation, but a unique being, and concentrated act of creation, equivalent to an entire province in himself."

"That the creation of man was a final act, and the great purpose to which previous creations tended."

"That such a view accords with the dignity of position and moral and social stand taken by man in the world."

Such are the convictions of a real philosopher, and to these we add, still quoting from Captain Spratt's book, the recent statement of an eminent anatomist, M. Gratiolet, who, after a patient dissection of some of the pithecoïd apes in reference to man's place in nature, declares—"The facts upon which I insist, permit me to affirm, with a conviction founded on a personal and attentive study of all at present known, demonstrate that anatomy gives no grounds for the idea, so violently defended now-a-days, of a close relationship between man and ape. One may invoke in vain some animal skulls, evident monstrosities found by chance, such as that of Neanderthal, and here and there similar forms may be found: they belong to idiots."

One more point remains to be noticed, and then we have done: it is one which connects with Missionary action, and in which, therefore, we have a special interest.

Both the writer of "Adam and the Adamite" and Dr. Colenso are of opinion that the cognate races, human, yet not Adamite, have a claim on us for the communication to them of that salvation which was wrought out by the "seed of the woman." Dr. Colenso says—

"Whenever we meet with the power of speech, with reason and conscience, with tender human affections, we must confess that the owner of such gifts is a friend and a brother. . . . We are bound to teach him, as God shall give us opportunity for so doing, what we ourselves have learned. . . . Most of all, we are bound to impart that highest knowledge, that knowledge of God Himself, in which consists eternal life," &c.

And what shall we tell them?—that they are disconnected with Adam? How, then, can we prove to them their connexion with Christ? The uncertainty of the grounds on which we approach them will at once confirm that natural indisposition to the Gospel message, which, as experience proves, never fails to show itself in the first instance; and they will then say to us, as they have often said, even under advantageous circumstances, "Go; you mistake. Your message is for the white man, not for us. It may suit him, not us. Go, then: the Redeemer you speak of was not of our race: we owe Him no regard, and desire not to hear of Him." Such undoubtedly would be the result. This new fable about races, this ethnological folly, destroys all sympathy between Christ and the inferior races, which, in the preference shown to the Adamite, must necessarily feel themselves humiliated and disowned.

EVENTS IN NEW ZEALAND EXPLAINED AND INTERPRETED.

SELDOM, if ever, in the annals of Missionary history, has a scene been enacted of such painful features as that which recently occurred at Opotiki. Missionaries have often been persecuted by such portions of the people whom they had come to evangelize as disliked their teaching, and hated them for the truth's sake; but at such times the Christian flock has gathered round them, endeavoured to shield them from injury, and often suffered in their defence.

It was so on a recent occasion with the Christian Sioux. When their heathen countrymen, in a moment of ungovernable fury, rose up to massacre the whites, they befriended the Missionaries, and conducted them and a large body of the settlers to a place of safety.

At Opotiki it was otherwise. When the Hauhaus led forth the Missionary Volkner with the intention of murdering him, no one interfered; no hand was stretched out to rescue him; no tongue pleaded that he might be spared. His flock was there, the people for whom he had prayed and laboured. Within sight of the church where he had been wont to assemble them, to tell of God's love in Christ Jesus, they saw him ignominiously dealt with as a malefactor, and yet not only did they refuse all sympathy, but so filled with savage cruelty was every heart, that when, on his head being cut off, the fanatics rushed forward, eager to taste his blood, many rubbing it on their faces, "some of his old friends took part in all this."

We throw a veil over further details: they are too revolting. But the Missionary died a Christian's death. So surprised, so suddenly overtaken by death in such a form, and from a quarter so wholly unexpected, he quailed not. Very affecting are the details of the eventful day on which he suffered, as related by his companion in tribulation, the Rev. T. S. Grace. When the last attempt had been made, but in vain, to obtain release by a money-ransom, they had prayer with their fellow-captives, and read together Psalm x., "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" It is even so. God sees his own people in sorrow, yet He does not rescue them: He sees the wicked prospering, yet He smites not. This state of things is but temporary. Yet a little while, and He shall "judge the fatherless and the oppressed, that the man of earth may no more oppress." About one o'clock "we had prayer and reading for the last time, the portion read being Psalm xiv., the words of which so exactly described the rampant ungodliness of the natives—"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek after God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." "My poor dear friend," observes Mr. Grace, "offered up a most earnest prayer. During the morning I could not help noticing the calmness of his manner, and the beautiful smile that was on his face."

He was now led forth alone, none of his fellow-prisoners, not even Mr. Grace, being permitted to accompany him. They took his coat and waistcoat from him, and led him beneath a willow-tree. If doubt had previously rested on his mind as to their intentions, there could be none now. He asked for his Prayer-book, which was in his coat-pocket: they brought it. He knelt down and prayed. He then *shook hands with his murderer*. Forgiven of God, he had learned to forgive even those who rendered him evil for good. He then said, "I am ready." That was the triumph of Christianity. They who had become his enemies might take his life, but they could not take from him his hope, his peace. When this mad excitement is over, and the Maoris reflect, they will acknowledge respecting him that he was indeed a man of God. When the period of tribulation has passed away, the surviving tribes will not fail to erect, on the spot where he suffered, a

memorial of the gentle, loving Missionary, whom their fellow-countrymen, in a moment of wild fanaticism, had savagely put to death.

But what moved the people of Opotiki? A mad delusion had seized them, and they acted as though they had been possessed. A fortnight before Mr. Volkner's murder there arrived at Opotiki a messenger to say that the Pai Marire, from Taranaki, were at hand. At their head was Patara. This man, originally of Waikato, is well known at Wellington as a notoriously bad character: with him was associated Kereopa, a pretended prophet, who carried about with him a soldier's head, which by the aid of ventriloquism he used for his own purposes. They were coming, it was said, to obtain men who should fight the soldiers at Taranaki, and to instruct the people of Opotiki in the new religion. The tidings excited not regret, but joy. The people of Opotiki were at once on the alert. Great were the preparations. Some were erecting tents, others putting up flags, carrying wood, &c. As the Pai Marire drew near, the women, 257 in number, who had formed in double line for their reception, opened, and Patara passed through them amidst the greatest rejoicings and welcomes. A review followed, the Opotiki natives going through their war manœuvres, and the Pai Marire flags being hoisted on a very high flag-staff near the church. A Jewish merchant, Levy by name, recognised one Hebrew letter on the flag-staffs. Then came the feast after the old Maori fashion—dead oxen, potatoes, and water-melons. When it was evening, Kereopa, placing himself in front of the skull, addressed the people, maligning the Missionaries, by whom he declared they had been robbed of lands, money, and blood; and then, conducting them into the church, initiated them into the new religion, the Taranakis running round the new proselytes, shouting, and going through many old-fashioned forms of incantation, until the people seemed to be possessed, falling on the ground in a state of stupidity, and some of them remaining without meat or drink for four or five days. These orgies continued through the whole night, the people remaining in the two churches. We can only compare the process to Luke xi. 24—"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Aroused to a savage furor, the natives were now prepared for the tragedy that was to follow, and Volkner was murdered—an act which will ever remain a blot on the Whakatowhea nation.

The Pai Marire is a revival of old superstitions under a new name. The curing of heads is unmistakeable. "In olden times the heads of fallen chiefs were carefully preserved from decay by an ingenious process, and deposited within their ancestors' houses, to be brought forth on future occasions to excite men to revenge their deaths. The bloody heads of the enemy were stuck round the fences of the village, for the purpose of being insulted. The people were roused to desperation by the excitement of oratory and the war-dance, until they became frenzied, and rushed to the bloody conflict in fits of temporary madness. On the battle-field the dead were decapitated, the brains, tongue, and eyes scooped out, and their cavities filled with fern or flax." The features of identity are complete. The Pai Marire have cast off their profession of Christianity, and relapsed into their old heathenism, under a new name, and with some slight modifications.

The hold which Christianity had on this lapsed portion of the Maori race must have been very slight. Undoubtedly it could have been only superficial, and when the gilding was removed by the friction of unexpected trials, the old savage stood revealed.

The Maori race came over to a profession of Christianity in a mass. Nothing could exceed the rapidity with which they renounced heathenism, and placed themselves under the instruction of the Missionaries, with a desire to be taught and become Chris-

tians. It needed, then, that they should have been dealt with as the Tamils in Tinnevely have been dealt with—subjected to a systematic, persevering, and minute process of Christian instruction, until a sound foundation of Christian knowledge had been laid in their minds, and feeling and excitement had been improved into sterling and influential principle.

And so it has been in those localities of New Zealand where a European Missionary has permanently resided, and has been uninterrupted in his work. But this has not been the case everywhere. At one time there were not enough of clergymen in full orders to administer the necessary ordinances. Opotiki, in particular, suffered under great disadvantages. The Rev. James Hamlin, on visiting this district in 1850, observes—"I am sorry to say the priests have gained considerable advantage here, from the weak state in which this district has *always been left*. No ordained minister having been placed here, our people have been, and still are, put to great inconvenience for the administration of baptism and the Lord's Supper, and are thus become a reproach to their Popish neighbours. They are consequently much discouraged; and some of them have joined the Romanists. I hear, indeed, that the Rev. C. Davies has been appointed to Whakatane (a neighbouring station) by the Bishop; but as he is only in deacons' orders, this will not facilitate the administration of the sacrament of the Lord's Supper.

In his reports for 1852, 1853, 1854, Mr. Davies laments over the greediness for worldly wealth which exhibited itself among the Opotiki people, so that they had grown lax in the service of God: this unhealthy state resulted in a war, of which the place next beyond Opotiki was the scene, and in which several of the combatants lost their lives.

Mr. Davies having been obliged to withdraw from ill-health, *Opotiki was left for five years without a Missionary*, with a Romish priest living in the midst of 500 natives, the native teachers, to whose care the spiritual interests of the Protestant natives were confided, not being energetic men.

Indeed the whole of the Eastern District appears to have laboured under similar disadvantages. The Bishop of Waiapu, when Archdeacon W. Williams, in his report for 1858, observes—"It becomes a matter of serious importance to inquire how suitable provision is to be made for these native districts, particularly in the prospect of but a limited provision on the part of the Society. When the supply of Missionaries was most effective, that supply was but scanty as compared with the parochial system in England. The deficiency was met, in the only way practicable, by native teachers. But those teachers were not regularly prepared for their work. They were such natives as seemed to be best informed in the different villages to which they belonged. They were very imperfectly taught, and could not therefore teach much; and, in the majority of cases, they have grown weary of their work, and have resigned their posts to others not better qualified than themselves. It may be asked, Why have we not made provision earlier for this necessity? I will speak for the Eastern District. I came to it in the year 1849, and for *some years I occupied it alone*, having to travel continually north and south."

Whether at home or abroad, Christian congregations, if they are to be preserved from strange opinions, must be well instructed. For this great object the Christian ministry was especially appointed, as Paul informs us in Ephes. iv. 14—"that we henceforth be no more children, tossed to and fro, and carried about with every weight of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive," &c. But if the ministry be scanty, and below the proper standard, and the congregations be left in an immature and childish state, then we are not to be surprised if mischief ensues, and the tares spring up among the wheat. So it proved to be in this Eastern District. In 1857, many natives were carried away by a belief in an audible intercourse with the

spirits of their departed friends. To such an extent was this carried, that on one occasion all the villages of an extensive district were excluded from the Lord's Supper. Inasmuch as any direction given by any medium of those supposed spirits was most implicitly followed out, as though it were a direct revelation from God Himself, several superstitious practices were revived. But what was, if possible, still more alarming, as showing the unsound state of the Christian community, the native teachers, with few exceptions, were among the most zealous followers of the "spirits."* Let it be borne in mind that we are describing, not a state of things which has long since passed away, but one which existed only *seven* years ago.

But we can bring these investigations still nearer to us as to date. In April and May 1861, the Rev. E. B. Clarke visited portions of the Eastern District, amongst other places, Opotiki. What was its condition four years ago? The following is an extract from the notes of this tour—"Opotiki.—Alas! I am tempted to begin my account of this place with the word 'Ichabod,' for of it I may truly write 'the glory is departed.' Once an orderly, industrious, and thriving people, they are now the very reverse. Spirits and their runanga are their ruin. Their runanga, or native council, is most oppressive, and is, in fact, their old tana, or robbing system, in another form. They eagerly seize upon any pretext for the exercise of their power, and are most extortionate in their decisions." Mr. Clarke next refers to the prevalence of another evil—the use of spirits. "The natives, as well as the traders, are in the habit of bringing large quantities from Auckland. One hundred pounds' worth have been known to have been bought by them, taken up to their cultivations inland, and retailed at exorbitant prices. Men, women, and children are frequently seen in a state of intoxication. As usual, other crimes follow." Then follows a paragraph, to which we would specially direct the attention of our readers—"I have heard of several instances of the natives of this place having had recourse to the old *harakia Maori*. Their instigator is an old woman from Whakatane. She tells her followers that they are not to give up their former ways, as the Missionaries teach them to do; but, on the contrary, they are to persevere in them. She says that her principles are not opposed to Christianity. She also exorcises the 'harakia'—evil spirits—who are supposed to be the sources of human suffering, by administering to her patients a decoction of native herbs." On the occasion of Mr. Clarke's visit, the communicants had dwindled down from sixty-four in the previous year to twenty-six. Of these people Mr. Clarke, in conclusion, says—"They are indeed as sheep without a shepherd; and if there be one place in New Zealand which needs the prayers of the Lord's people, that place is Opotiki."†

It was not until the autumn of 1861 that Mr. Volkner became resident at Opotiki. He had not been with the people for a long previous period, so as to have had time and opportunity to have acquired influence over them before troublous times came. The troubles had already commenced. The act of incendiarism in connexion with the Waitara block, which kindled a conflagration so fierce and wide-spread as that which has since involved the northern island of New Zealand, had been perpetrated on March 5th, 1860.

On his arrival at Opotiki, Mr. Volkner addressed himself to the improvement of this neglected and unsettled people, and, for a time, every thing seemed to progress favourably. A new church was commenced, at which the natives laboured diligently, at the same time contributing liberally to its cost. Village schools were opened, and the people gathered in, that they might learn to read and write. But now the war-feeling, which had hitherto been confined to the western and Waikato districts, began to spread

* See "Church Missionary Record" for 1858, pp. 363, 364.

† See "Church Missionary Record" for 1861, pp. 387, 388.

castward, and a general distrust as to the intentions of the Government pervaded the native race. Messengers arrived from the seat of war, moving the Opotiki people to join therein. At first Mr. Volkner's efforts to restrain them appeared to be successful; but the hope was soon disappointed. In a letter dated May 30th, 1864, he thus states the facts—

On Christmas-day we had a feast. The Protestant party had hoisted the Queen's flag, and all rejoiced. About dusk I went home to tea, leaving them all in a state of happiness. In about half an hour I returned to bring the feast to a close, and to get synodsmen elected. But how was I disappointed when I found them all in a ferment, and talking about it being their duty to go to Waikato to help the people there in fighting. When I spoke about electing synodsmen, they replied, "Do not speak to us about that: our eyes and our thoughts are turned to Waikato." On inquiring what had caused this sudden change in their thoughts, I was told that the Roman-Catholic priest had brought a letter from the rebel party at Waikato. I did not believe he had done so, and went to him with the man who had told me. When I asked the priest whether he had brought the letter, he hesitated a little, and then answered in the affirmative; and, in going out with me, he told me the contents of it, which were that all the

Maoris in the Bay of Plenty and the East Coast were to come at once and drive the Europeans away, of whom the writer spoke in an offensive way. From that moment the people, step by step, became more deeply involved in the war, and, in spite of the Governor's kindness in writing to them, and in many other ways, and of all my efforts, they would not be convinced that the home Parliament had not given instruction to the Colonial Government here to destroy all the natives who fight them, take the island, and make slaves of those who remain quiet.

I have not been able to trace the source from whence this report comes; but it does not sound at all as if of Maori origin. On January 30th a meeting was held, in which all the tribes of the Bay of Plenty were represented. They decided in favour of the King movement. On February 1st they started for Waikato. They were stopped on their way by the Arawa, which led to a collision of these tribes, in which six persons were killed.

When the tidings of Mr. Volkner's murder reached this country, that portion of the daily press which, for reasons best known to the writers themselves, takes pleasure in disparaging Missionary effort, immediately laid hold upon them, as affording a favourable and unexpected opportunity for prosecuting their work of depreciation; and forthwith articles were penned, which proclaimed with a loud voice the worthlessness of the efforts carried on by weak-minded, although well-intentioned persons, to ameliorate, by such means as they employed, the condition of barbarous races. "Behold," exclaimed the leading journal of the day, "the measure of the depth to which this much-talked-of Christianity has penetrated." But is this correct? Has this Christianity been much talked of, much vaunted? Has it been described as a deep-laid and well-consolidated structure which might bid defiance to the tempest? Have the Opotiki natives been set forth as favourable specimens of Maori Christianity, by whose conduct might be proved its reality and power of endurance? Who has so described them? Certainly not the Church Missionary Society. The extracts given in this article, which speak so unfavourably of the principles and conduct of the Opotiki people, are to be found in the published Reports of the Society. In those yearly accounts they have been spoken of as an ill-instructed, unsettled people, now carried away by the love of gain, now yielding themselves to the influence of old superstitions.

Other portions of the New-Zealand work are of the same kind. First impressions were not followed up with that pertinacity and minuteness which were necessary to render them permanent and influential. The European Missionaries were not sufficiently numerous to meet the requisitions of that new state of things which arose, when, on the cessation of native wars, the Maoris, dispersing themselves over their extensive lands, cultivated with a view to the European markets, without, however, any settled homesteads, and shifting about from place to place. Several of them were only in deacons' orders. The native agency employed to help them was itself uninstructed, and inade-

quate to its duties. The development of an efficient native ministry was very slow; the withdrawal of the Church Missionary Society from the work of education was not supplemented by adequate efforts on the part either of the Government or the natives themselves. The first converts died, and were gathered in to their rest; but their children grew up no better instructed than their fathers, and without their spirituality. A portion of Maori Christianity was such as we have described, superficial, and ill-fitted to endure the severity of the ordeal to which it has been subjected. It has been otherwise where European Missionaries have been long stationed; where, through their indefatigable exertions, the people have been well instructed; where schools have been well worked; where godly influence has been acquired over the native mind, and old superstitions rooted out. So it has been at Wanganui, for thirty years the station of the Rev. R. Taylor. Our last Number brings out the men of Opotiki and the men of Wanganui in memorable contrast; the one, carried away by the impulse of a wild fanaticism, murdered their Missionary; the others indignantly repudiated the new creed; and when its bloodthirsty followers proposed to carry out at Wanganui deeds of blood similar to those which had been enacted at Opotiki, they fought and defeated them. So is it also at Otaki, the station for thirty years of the Venerable Archdeacon Hadfield. His people, too, at this crisis, have rendered invaluable services to the cause of Christianity and evangelization.

In the letters from New Zealand, which will be found under the head of Recent Intelligence, it will be seen that, after the murder of Mr. Volkner, the Pai Marire entered the districts more immediately under the superintendence of Bishop Williams. The people of Turanga at first appeared to be fixed in their resolution of withstanding them, and the bishop was requested to remain quiet where he was, as in that district the Pai Marire should have no power. But when they did come in considerable strength, making an imposing display of their karakia, the natives, who had promised adherence to the cause of Christianity, melted away so rapidly, and the aspect of affairs seemed so uncertain, that the bishop, with the ladies and children of the Missionaries' families, embarked for Auckland, leaving behind his son, Archdeacon Leonard Williams, with the Rev. S. Williams, and one of his nephews, to watch the course of events.

Just at this crisis arrived a party of influential natives from Otaki. Amongst them were Wi Tako and Matene Te Whiwhi, both influential chiefs and decided Christians. How timely has been the visit of these chiefs to the Turanga district, and how useful they have proved, will best appear from the following letter received from Archdeacon W. L. Williams, and dated April 22nd—

Just at that time a party of chiefs had arrived from Otaki and Ahuriri, including Wi Tako and Matene Te Whiwhi, having been invited a short time since by the Turanga chiefs; but they were so disgusted to find that the Hauhau religion was being received with so much favour that they talked of returning home immediately. They agreed afterwards, however, to go to Whakato, where they would meet most of the principal men of the district. I was unable to be present at the meetings, which took place on the 7th and 8th instant; but, from the reports of them which I received, there seemed to be little prospect of matters taking a favourable turn. Most of the speakers seemed altogether to repudiate the notion of their having done any thing wrong in entertaining the murderers of Mr. Volkner. The Rev. S. Williams,

who had accompanied Wi Tako and his party from Napier, was present, and he and the Maori visitors spoke very strongly, urging the Turanga people to show their detestation of the proceedings of the Hauhau by at least compelling them to leave the district.

Patara is a relative of Wi Tako's, but, at the same time, he is a man of notoriously bad character; and Wi Tako, by exposing him, did much towards weakening the influence which he was fast acquiring over the Turanga people.

In accordance with an invitation which they received from some of the Waerenga-a-Hika people, who had not joined the Hauhau, the southern chiefs were to have come here on the 10th; but, in accepting the invitation, Wi Tako had intimated that if his kinsman Patara was to be present they need not be

expected. The Teitanga-a-Mahaki Hauhau determined to bring Patara with them, relying on his effrontery for the support of their cause against the attacks which might be made upon it; and accordingly, about noon, they arrived in the pa (many of them armed), bringing with them Patara and the Urewera. Soon after their arrival the whole party were harangued by several of the chiefs in very violent language, some of the speakers threatening that all strangers and all sympathizers with the Government should be driven into the sea. These threats were understood to have reference to myself and the pupils in our schools, and also to a few Uawa people who were then here, and who are adherents of the Government. Under these circumstances I was recommended by my Maori friends to move out of the way; but, before I had started, I was told that the whole of this warlike party had returned again to Taureka, in consequence of some difference between them and the Waerenga-a-Hika people.

Most of the Teitanga-a-Mahaki came back on the two following days to meet the visitors, leaving Patara and his immediate followers behind them. The Hauhau were drawn out at these meetings, and induced to state quietly the reasons which had moved them to adopt the new religion. Their arguments were very satisfactorily refuted by our Otaki and Ahuriri friends; and the refutation was the better received as coming from Maoris, we having frequently been told by those who take up extravagant views that we oppose them because we are English, and not Maori.

In the evening of the second day Henare Ruru, one of the Hauhau of this place, stood up and exposed the absurdity of the doctrines, and the wickedness of the practices of the new religion; and on the following morning he openly recanted, and urged me to stay quietly at Waerenga-a-Hika; saying, at the same time, that if he had not been beguiled into meddling with the Hauhau he would have strenuously opposed the Bishop's leaving. He assured me, moreover, that if any one should come to do me harm he was prepared to lay down his life in my defence. He was then urged by Wi Tako and others to go immediately, and to use his influence with the Teitanga-a-Mahaki to induce them to follow his example. This he undertook to do; and we promised to wait till Monday, the 17th, before deciding upon any movement, so as to give him an opportunity of bringing the subject before the people.

On the afternoon of the 13th Wi Tako fell in with Patara, at the house of a settler, and reproved him sharply in the presence of some of the Teitanga-a-Mahaki whom he had

deluded. Patara was absolutely confounded, not having a word to say in his own defence.

On Saturday, the 15th, it was decided that a deputation of the Rongowhakaata tribe, accompanied by several of the Otaki and Ahuriri chiefs, should remonstrate again with the Teitanga-a-Mahaki, with a view to induce them to retrace their steps. This decision was strengthened by the arrival from Auckland, on the same day, of Rutene and Rawiri, the two chiefs who had gone away in H.M.S. "Eclipse" a month before to try to effect the deliverance of Mr. Grace.

On Sunday Patara and his party left Taureka for the Bay of Plenty (Kereopa having already left for Opotiki on the 5th), and on Tuesday, the 18th, the deputation came, and the Rev. S. Williams and I accompanied them to Taureka. They were supported by Rawiri, who spoke of the egregious failure of the Hauhau at Opotiki in the attempt to draw H.M.S. "Eclipse" on shore, and of the rough treatment which he and his companion experienced at the hands of the Opotiki natives in consequence of the escape of Mr. Grace. There were not many people to meet us, but Horomona, the principal man of the village, was there, and he spoke very moderately, and in such a way as to encourage us to hope that their attachment to their new religion is not very deeply rooted.

On the following day we went to Patutahi, the other stronghold of the party. There were more people present here, but the tone of the most influential speakers was the same as that exhibited at Taureka. It was evident that a great change had come over them, for the Patutahi people were among the most violent in their language at Waerenga-a-Hika on the 10th. Patara, however, was with them; but, since that time, he has left them somewhat ignominiously, feeling, doubtless, that the presence of Wi Tako and others who were able to expose the falsehood of his assertions, and to show the real object of his fair speeches, was fatal to his success.

Finding now that matters have begun to wear a more promising aspect, I have concluded, with the advice of the Rev. S. Williams and our Maori friends, to remain quietly at this place for the present, and to endeavour to get our establishment into working order again. I hope soon to be rejoined by the Rev. E. B. Clarke, and I think that he and I together may be able to hold our ground for some time longer—at all events, till we get another alarm.

The Rev. S. Williams, with the Otaki and Ahuriri chiefs, are now leaving us, having done the district very good service during the three weeks that they have been with us.

Some of the Turanga chiefs are to accompany them, in order to have some communication with the Government. One or more of these wish to join the Government decidedly, but whether any thing will come of their wish at present is doubtful.

Though I have concluded to stay here, I must admit that I am not without fears of our being disturbed again. It may be before very long; for, in the event of active measures being taken by the Government at Opotiki, it may become necessary for all the Tu-

ranga people to choose which side they will take. In such an emergency, they would probably be split into two hostile parties, and we might then, perhaps, find it necessary to break up our whole establishment. These anticipations, however, may not, after all, be realized; and as we cannot but feel that the kind providence of our heavenly Father has been watching over us throughout the trying events of the past few weeks, so we have every encouragement to trust in Him for the future.

Now it is from these well-worked parts of the Mission, where Christian truth is really understood and felt, and where it has taken strong hold upon the native mind, that, under God, we look for help at such a time this: all else in New Zealand seems involved in dire confusion. Affairs there, civil and military, present such a tangled net, that in our present Number we shall not venture into these complications. But we look for a healthful reaction amongst the better portion of the natives. The proceedings of the Otaki chiefs in the Eastern District are full of hope; and further encouragement is afforded by the following address to the Governor from the leading chiefs of Wellington and Hawke's Bay—

Pakowhai, March 20, 1865.

From the whole meeting at Pakowhai assembled on the occasion of the arrival of parties of the Ngatitao, Te Atiawa, and Ngatirau-hawa, and from the chiefs of Heretaunga.

To the Governor—

SIR,—This is a letter to express to you our vexation at the wicked doings of the Hauhau which are being perpetrated in this island. We had already expressed our displeasure at its being carried about and taught in our villages, and we told them to take it back to the land from whence it came and carry it on there. But now that we have heard of the murder of the Rev. Mr. Volkner at Opotiki, we are overwhelmed with vexation and horror, for now at last has the most frightful kind of murder been perpetrated in New Zealand. There were plenty of armed men with whom they might have fought if they wanted to show their bravery, instead of which they turn upon a defenceless and innocent man—upon their own father, like a miserable coward turning his weapon against his own father who had nourished him.

Those murderers, by travelling through the

country of other tribes, have saved themselves, and have obtained time to spread about their doctrines; for had they come this way we should have seized them, and with our own hands handed them over to you. But as they have not yet come, we have laid down the above rule for our conduct with regard to those bearers of Pakeha's heads through our places, and if they resist us we will not spare them: we will kill them.

Sir, we wish to express to you and the people our unmeasured distress at the doings of our country. Not satisfied with fighting with men, they actually attempt to fight against God, and are working downwards again to the deeds of the darkest times. But do not suppose that this wicked course is general, for there are many tribes who still stand aloof from such wickedness, and may God preserve and keep them! That is all. From your friends—Karaitiana (Ngatikahungunu): Wi Tako (Ngatiawa, West Coast); Renata (Ngatikahungunu); Matene (Ngatitao, West Coast); Henare (Poraughan); Wi Parata (Ngatirauhawa, West Coast); and others.

We desire, also, to refer our readers very particularly to the following letter from the Rev. T. S. Grace, the late Mr. Volkner's companion in tribulation, and who so very nearly shared his fate—

Auckland, May 5, 1865.

You will be glad to hear that the Pai Marire superstition has received a check at Turanga. I had a conversation with two natives from there this morning, from which it appears evident, that though the Turanga people were willing, for political purposes, to join

the fanatics, yet they found the murder more than they could defend or excuse. I believe the tide of this dreadful superstition has now turned, and that it will recede, or at least take a less objectional form.

When at Opotiki, during the worst days of my stay there, I was strangely impressed with

the feeling that dear Volkner's blood had not been shed in vain. Had this outrage not been perpetrated, there cannot be a reasonable doubt but that Turanga would have followed Opotiki, and that the Taranaki party would have marched triumphant round the East Cape, and carried all before them, in which case the northern part of the island would have followed. But this dreadful murder has made it self-evident, even to the natives themselves, that the Pai Marire superstition is the work of the devil.

If the enemies of Missions at home are like those we have here, they will, no doubt, make the most of this murder to show the failure of

our work. If the natives are such a blood-thirsty race of cannibals as they are now said to be, what must have been the amount of the restraining influence of the Gospel for the last fifty years, so as to enable hundreds, yea, thousands of settlers to live in perfect safety in their midst, though entirely at their mercy? The causes which have led to the present state of things, for which we Missionaries suffer both from natives and Europeans, are entirely political, and have been caused by the war. From the natives we are suffering because of the supposed assistance we have given to Government, which they believe intends to take their island from them.

From the whole subject, as placed before us, we would deduce two lessons. There is an admonition conveyed to all Missionary Societies to take heed that the work they take in hand be thoroughly wrought out; that the foundations of the native churches be well laid on the Rock, and the whole structure not carried up too rapidly, nor yet at the same time unwisely delayed, but built perseveringly and surely. So soon as Christian congregations have been got together, let educational institutions be organized; schools for the children; training institutions for the development of a native agency, schoolmasters, catechists, native ministers. The more effectively this is done, the sooner will the maturity of a self-supporting native church be attained. To deal liberally in respect to such organizations is the best economy.

At home and abroad all work done for the Lord needs to be of this character, especially at the present time. There is abroad an energetic influence for evil, subtle and penetrative, seeking for what is unsound to fasten upon, and where it exists, sure to find it out whether it be in individuals or churches. Its action is like that of an epidemic which lays hold of predisposed constitutions. It is variable, and with facility adapts itself to the disposition and tendencies of men. In Europe it comes to the philosophical mind under the guise of science, falsely so called; to minds anxious on religious subjects, yet ignorant and uninstructed, it presents itself under a different aspect, and suggesting forms and ceremonies as especially deserving of attention, diverts men from the great realities of Christian truth. Availing itself of some moment of discouragement, when with the profession of Christianity which he has embraced, there are mingled tribulations, it commends to the recently-converted native the old times and the old customs, and, if the heart be not right with God, causes him to retrograde.

We are reminded in all this of one verse from holy writ—"Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." A forward movement on the part of Gospel truth has ever been followed by such a season.

The exhortation, therefore, of the apostle is peculiarly appropriate—"Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

INDIA—ITS PROGRESS.

THE following paper on this subject well deserves the attention of our readers. It was drawn up by one of our native pastors, the Rev. W. T. Saththianadhan, who is engaged in Missionary labours at Madras, in answer to certain questions of an important character, proposed to him by the Honorary Clerical Secretary of the Parent Society.

We shall first present the questions *seriatim*. It will be seen that they are precisely such questions as the friends of India, who are interested in her true progress, would desire to see ably answered, and this we think has been done by Mr. Saththianadhan. It is desirable that we should see India as it is from the stand-point of a native mind alike intelligent and Christian.

The queries which, it will be remembered, have more especial reference to Madras, are as follows—

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?
2. Are they becoming Anglicised in their habits?
3. Do they seem in any way freed from the claims of Hinduism, and at all more favourably disposed towards Christianity?
4. Is there any increasing acquaintance with the Gospel, or respect for it among the middling and lower classes?
5. Any spread of female education, any breaking down of caste prejudices?
6. Are the native Christians becoming bolder, more independent, more feeling themselves to be a distinct body?
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?

To these Mr. Saththianadhan replies as follows—

May 26, 1865 — Your letter is a very important one, and requires a good deal of thought and observation. I look to God for help, and earnestly trust that He will enable me to answer your questions in such a manner as to convey not only clear but correct impressions of things, and stir you up to more prayers on behalf of our benighted country, and of the church planted in it. I will now proceed to answer your queries in the order in which they occur in your letter.

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?"

The Hindu community in Madras may be divided into two bodies, viz. the wealthier classes and the middle and poorer classes. To the former belong the trading classes, chiefly the Komaties, Beri Chetties, and Guzarati Soucaris. These people are not eager for English education. They are actually rolling in wealth, and do not therefore feel the need of superior education in English. If they attain the three R's they are contented; or should any of them deviate from this rule, and aspire after a higher standard of education, it is only with a view to fill intelligently their calling in life, and to acquire facility for intercourse with European merchants. These people are still untouched by the Gospel. The middle and lower classes, on the other hand, have a great thirst for English education. Among these classes education makes rapid

strides. An idea may be formed of it by a reference to the results of the Madras University. This was founded in 1857, and it has accomplished a great deal during the nine years of its existence. The number of matriculated students in the year 1857 was 20, whereas this year their number is no less than 225. In the year 1858 there were two B.A.'s; this year they number 11. To sum up: there are 657 matriculated students, 56 B.A.'s, 13 B.L.'s, and one M.D.

This thirst for English education on the part of the middle classes is increasing every day. The moment a school is opened, and the matriculation standard set up, young people flock to it in great numbers. The attainment of a University degree seems to be their sole object of life. I am not speaking of the Mohammedan population. Compared with the Hindus, they are a dull race, and display no taste for English education. But the Hindus are all for English, and they strain every nerve to attain it, even to the neglect of their own mother tongue. Some of them have taken a high place in the world of letters. Gopaul Row, a Brahmin of Combaconum, and the second master in the provincial school of that town, was one of the first B.A.'s, and, though a self-taught man, could not be approached by any of his companions, although most of them, if not all, were the *alumni* of the Presidency College. Of the eleven persons who took the degree of B.A. this year, one stands out foremost. His name is Rangana-

dham Mudali, first a pupil of the Pacheiyappan's Institution, and afterwards a student of the Madras Presidency College. He was the only one who was admitted into the first class, and, as such, carried off the valuable gold medal awarded by His Highness the enlightened Prince of Travancore, who liberally offers it to every one who takes the first-class B.A. Although English education is thus making rapid progress through the Presidency, yet it cannot stand in competition with Bengal. Baboo Keshub Chunder Sen, the late Secretary of the Brahmo Somaj, who visited Madras a few months ago, in an English lecture delivered in the hall of the Calcutta Bethune Society, makes the following observations—"In education and intelligence I believe the Bengalees are superior to both the Madrasses and Bombayites. They are remarkable for the quickness of their understanding, their penetration, and the general acuteness of their intellectual powers. This hardly admits of a doubt; and many Europeans have cheerfully borne testimony to this fact. The magnificent results which have attended the educational efforts of our University contribute also an incontestable evidence, and have all along challenged admiration. There are many in Bombay who have expressed wonder at the long list of B.A.'s and M.A.'s, and other graduates, who every year receive honours from the Calcutta University; and they are really at a loss to make out by what mysterious agency we manage to manufacture so many degree-holders annually. The fact is, the Bengalee mind is possessed of a high order of intellectual powers."

There is no gainsaying this statement of the Baboo. As a confirmation of this, I may mention, that though there are fifty-six B.A.'s, Madras University can boast of no M.A.'s, while in the sister University in Calcutta there are, I believe, several who have attained this enviable distinction. There are various causes to account for this difference, the chief of which is poverty. The people being poor, compared with their richer brethren of Calcutta, they quit the school before they acquire that amount of knowledge which is necessary for the attainment of this maiden honour. For example, Ranganadham Mudali, above alluded to as having won his bachelor laurels, and become an admiration to many, has taken up a teacher's post at the Presidency College, and is thus debarred from prosecuting his studies with the same exclusive attention as before. This is only an illustration of the general state of things.

2. "Are they becoming at all Anglicised in their habits?"

There is a great tendency on the part of the

educated classes to adopt English manners and customs. Indeed, I may say that this tendency runs through the whole community. It is apparent in the erection of their houses, furniture, dress, and even food. The native houses were miserable buildings, with pent-up roofs, hardly admitting the air; but the style of their houses is far superior at present, exhibiting not only marks of architectural skill, but also showing a knowledge of the laws of health. Not only do they build fine, open, airy houses, but they also get them well furnished. There is no native house of any importance in Madras which has not tables, chairs, sofas, globe lights, &c. Nay, some houses have even pankahs. In their dress, too, this change is perceptible. Educated young men do not ride, or take a drive in the evenings, without wearing shoes and stockings. Some of them take their wives with them for a morning or evening drive. Some of the lowest classes, I mean the Pariahs, adopt the European dress, and rank themselves among the East Indians. This they do from motives of expediency or policy. As by birth they take a low place in the scale of society, they are treated with contempt by the higher classes. In order to avoid this, they assume European dress, and assimilate themselves to East Indians. Hence the East-Indian population is fast rising in numbers. The orthodox Hindus, however, do not thus denationalize themselves by putting on European costume entirely: they take a medium, combining the national dress with a portion of the European garb, at least when they are out of doors. This change affects their food too. On special occasions they have grand dinner parties, which more or less partake of the character of English entertainments. Almost all the dishes seen on European tables are seen on theirs, including the use of spirits. But this only occurs occasionally, and among a few of the so-called enlightened of the native community. Though there is this tendency on the part of the educated classes to imitate Europeans, and though, in some respects, they have adopted their manners, yet their progress in this is not so great or striking as it is in Bengal and Bombay, especially to outsiders. I may here introduce another extract from the Baboo's lecture. "Let us," says he, "next turn our attention to Madras. From the picture I have given you of this Presidency, it may be at once inferred that, being eminently bigoted and orthodox, she will not easily forego the ancient order of things. Under the influences of liberal education, she will advance with her other sisters in the path of civilization: however slow her progress may be, she will in time give up her prejudices,

and obnoxious social institutions; but she will at the same time guard her nationality with unscrupulous care against the ravages of foreign fashions. Her conservatism will contribute a safeguard against denationalization. Bengal is in danger of being denationalized. Bombay is more so. In both these places I apprehend the tide of outlandish fashions may, in its sweeping course, destroy many of the good and useful institutions of Hindu society, and deprive us of many of its advantages and excellencies. Madras seems destined to hold out always her warning and protest against this process of denationalization, and thus help India in making national advancement, so that she may enjoy the priceless benefits of western civilization with all the simplicity of her primitive manners and the purity of her national institutions. It is certainly desirable that the great fabric of India's social aggrandizement should be upreared on the firm basis of her nationality; and that in being reformed we may not be converted into a different race or people altogether. Let us conscientiously throw aside all moral and social evils, whatever is impure in our domestic and social economy; but let us not extinguish our nationality, and seek meretricious prosperity with a mere patchwork of foreign customs and exotic manners. In this important work I hope Madras will greatly help us by carefully preserving whatever is good and pure in our social system."

3. "Do they seem in any way freed from the chains of Hinduism, and at all more favourably disposed towards Christianity?"

Hinduism, abstractedly considered, has very little hold upon the people. As a general rule, they see and acknowledge the inconsistencies and absurdities of their system. "Hinduism is sick unto death," according to the opinion of a Hindu; but what keeps it up and infuses a kind of life into it is the monster system of caste. Let the latter disappear, and we may be sure the former will die with it. In proportion as caste rules over the people, in the same proportion Hinduism rules over them. Caste, which is the bane of India, is more rampant here than it is in the sister Presidencies. Let Baboo Chunder speak again. "In comparison with Calcutta, Madras seemed to me to be the very fort of orthodoxy. Caste prejudices rule over the people with a despotic sway. The *photas*, or sacred paint, which the Madrassees wear on their forehead, the educated as well as the uneducated, denote the two grand religious sections into which they are divided—the Vaishnavas and the Saivas. Their kudumi, or *teeki* (the tuft of hair on the head), also strikes us as an unmistakeable evidence of their inveterate orthodoxy. They

attach great importance to this hair-lock; hence, for some time, I continued to be 'the observed of all observers,' on account of my head being innocent of it. Equally singular is their custom of leaving their shoes at the gate when entering gentlemen's houses or public offices, a custom to which the people adhere with religious strictness. The Brahmins of Madras are certainly less fortunate than their brethren of Bengal, as they are not only compelled to live exclusively on vegetable diet, but are strictly enjoined not to see the face of a Sudra during dinner, lest the defiling sight of that inferior sect may contaminate the purity of their character. The Sudras of Madras, however, enjoy greater license in matters of diet than those of Bengal. They are allowed to take, not only mutton, but fowl and onion."

But with the spread of education and European ideas and thoughts, the decline of caste, as well as Hinduism, is perceptible. This, I think, is the place for noticing the Veda Somajam, which was lately established by the educated Hindus of Madras, in imitation of the Brahmo Somaj of Calcutta. Its aims and objects may be gathered from its covenants, which are as follows—

1. "I shall worship, through love of Him, and the performance of the work He loveth, the Supreme Being, the Creator, Preserver, the Destroyer, the Giver of Salvation, the Omniscient, the Omnipotent, the Blissful, the Good, the Formless, the One only without a second; and none of the created objects—subject to the following conditions.

2. "I shall labour to compose and gradually bring into practice a ritual agreeable to the spirit of pure Theism, and free from the superstitions and absurdities which at present characterize Hindu ceremonies.

3. "In the mean time, I shall observe the ceremonies now in use, but only in cases where ceremonies are indispensable, as in marriages and funerals; or where their omission will do more violence to the feelings of Hindu community than is consistent with the proper interests of the Veda Somaj, as in Sradhas. And I shall go through such ceremonies, where they are not conformable to pure Theism, as mere matters of routine, destitute of all religious significance, as the lifeless remains of a superstition which has passed away.

4. "This sacrifice, and this only, shall I make to existing prejudices. But I shall never endeavour to deceive any one as to my religious opinions, and never stoop to equivocation or hypocrisy in order to avoid unpopularity.

5. "I shall discard all sectarian views and

animosities, and never offer any encouragement to them.

6. "I shall, as a first step, gradually give up all distinctions, and amalgamate the different branches of the same caste.

7. "Rigidly as I shall adhere to all these rules, I shall be perfectly tolerant to the views of strangers, and never intentionally give offence to their feelings.

8. "I shall never violate the duties and virtues of humanity—justice, veracity, temperance, and chastity.

9. "I shall never hold, or attend, or pay for, nautches, or otherwise hold out encouragement for prostitution.

10. "I shall encourage and promote, to the best of my power, the re-marriage of widows, and discourage early marriages.

11. "I shall never be guilty of bigamy or polygamy.

12. "I shall grant my aid towards the issue, in the vernaculars, of elementary Prayer-books and religious tracts, and also of a monthly journal, whose chief object shall be to improve the social and moral condition of the community.

13. "I shall advance the cause of general and female education and enlightenment, and particularly in my own family circle.

14. "I shall study the Sanskrit language and its literature (especially theological), and promote the cultivation of it by means not calculated to promote superstition."

"To-day, being the — day of the month of — of the Kalyabda —, I hereby embrace the faith of the Veda Somaj, and in witness whereof I set my hand to this."

Though we may say from all this that the Hindus are generally becoming freed from the fetters of heathenism, yet I do not think they are favourably disposed towards Christianity. Young Madras tries to set up a religion of its own, as young Bengal has done. Theism is its chief feature. Intuition is made the standard of judgment. The idea of an atonement does not enter into their system. Their religious instincts and aspirations being thus satisfied with a semblance of religion, their carnal mind, which is enmity against God, revolts from truth. Hence their opposition to Christianity.

4. "Is there any increasing acquaintance with the Gospel, or respect for it among the middling and lower classes?"

There is a great and increasing acquaintance with the Gospel on the part of the educated natives and the middling and lower classes. The multiplication of Christian schools, the circulation of Christian books and tracts, and the public and open-air preaching of the Missionaries, have all contributed

to produce this result. We cannot address a crowd without meeting with objections founded on a knowledge of Christianity. Only the other day, while I was preaching to a large audience from the steps of the Memorial Hall, one of them asked me the following question—"Well, you say that God was not the author of evil. How, then, is it stated in Genesis that God planted in the midst of the garden the tree of knowledge of good and evil, and that the eating of that fruit had produced evil, which shows clearly that the tree contained the germs and principles of evil?" Another man said, "We find in Scripture that circumcision was enjoined on the Jews as a perpetual ordinance, and that even Jesus Christ was circumcised. Why, then, do you Christians transgress this divine law by a studied neglect of it?" A third individual said, "You say that God has no form, and that He is a spirit: how can this be true in the face of that statement in Genesis, 'Let us make man in our own image,' &c. Frequently we hear people quoting the very chapter and text from a certain book, and making it the ground of their objection. I have often preached to the people in Tinnevely, but have not observed so much intelligence and knowledge of Christianity as I find possessed by the people here.

While there is this increasing acquaintance with Christianity, I cannot say that there is much respect for it among the middling and lower classes. Very often there is a spirit of apathy and levity among them. They speak flippantly, and turn the most serious matters into ridicule, or into topics for most trivial conversation. Some of them go a step further: they take a hostile attitude, and destroy the tracts they have purchased. Occasionally some show even greater violence than this. A few weeks ago, while the catechist Samuel and I were preaching at the Elephant Gate to a large concourse of people, some of them became very boisterous, and even threatened to ill-treat us, but by God's help we returned home in safety. All this shows a want of respect for Christianity on the part of the people; still I think there is much cause for encouragement and gratitude. When I contrast the present state of public feeling in respect to our holy religion with what it was about nine years ago, there is every reason to thank God and take courage. Nine years since, while I was in Madras studying, I remember preaching to the heathen occasionally, and the opposition I then met with was something awful. The people would not receive Christian books and tracts even when we gave them gratis; but now many people buy them readily, and read them carefully. We

never give away a single tract gratis. Some of them listen most attentively, and argue very fairly and rationally on the subjects which we bring for their consideration and reception.

5. "Any spread of female education, any breaking down of caste prejudices?"

I may safely affirm that female education is spreading, chiefly through the agency of Missionary Societies. Of all the religious bodies, the Church Missionary Society takes a most prominent part in disseminating knowledge among the girls of a lower grade, both Christians and heathen, while the Free Church Mission takes a similar part in extending this blessing to the high-caste girls, chiefly heathen. There is a Society called the Native-Female Education Society, composed of European ladies of rank, who are interested in the spread of female education. This Society co-operates with the Church Missionary Society, and is eminently successful in conferring the boon upon a large number of poor children. There are two central schools, one in Black Town and the other at Chindatrepettah, in connexion with this Society, where there are about 230 children receiving a sound elementary education. The number of girls belonging to poorer classes, chiefly Pariahs, both Christian and heathen, receiving Christian education in schools belonging to all Societies, may be estimated at 800, and the number of high-caste heathen girls in all schools is about 650, of whom about 420 girls belong to the Free-Church Mission. Our Society had no caste-girl school whatever till last year, when my wife, impelled by a desire to do good to her heathen countrywomen, began one of her own accord on a small scale. This is the only school to which our Society can point throughout South India for the education of high-caste girls, if, perhaps, we except a similar school at Chindatrepettah, under the management of the Native-Female Education Ladies' Committee. This is a school started about a year since by Mrs. Winslow, the wife of the late Dr. Winslow, an American Missionary of happy memory in Madras, and was transferred to the Ladies' Committee on Mrs. Winslow leaving India about six months ago.

While the Missionary Societies are thus endeavouring to promote female education, the Hindus are not altogether indifferent about it. Time was when they were perfectly apathetic in the matter, but now the most enlightened of them manifest a desire to educate their female as well as male children. To quote the Baboo again—"In the midst of so much orthodoxy," he says, "it is cheering to notice

the progress which female education is making in Madras, while the comparative liberty which the females enjoy there is something really astonishing. These signs of enlightenment are not, however, the results of English education, nor the upshot of western civilization: they are, on the contrary, the established usages of the country, and indicate the primitive character of Hindu society."

I concur in the views expressed by the Baboo in regard to the spread of female education in Madras, though I do not agree with him in saying that it is not the result of the labours of European Christians. There are thirteen schools in the city of Madras, established by the Hindus themselves for the education of their female children. The number of girls receiving education in these schools is about 400. This speaks well for the Hindus of Madras, and is an indubitable proof of enlightenment on their part. I do not mean to say that it is as it ought to be. There are still mighty obstacles in the way of female education, arising from inveterate prejudice, caste, and custom, on the part of the majority of people, chiefly women; but what I do say is, that a day of better things is beginning to dawn, and I believe that, before long, the Hindus will feel it their duty to spread female education to the extent of their power. Even in the Mofussil there are signs of improvement in this respect. At Madura, a town noted for its orthodoxy, bigotry, and conservatism, there is a school opened by native officials for the education of females; and it is in reference to this that my brother, Joseph Cornelius, writes as follows in his journal—"Among other things I witnessed in Madura, my attention was particularly drawn to a Hindu female school, altogether conducted by Hindus, with two schoolmistresses from Madras, and a schoolmaster. I was asked to examine the girls. They are taught reading, geography, sewing, arithmetic, &c. This augurs well for India. It will not be long before her daughters are delivered from the thralldom in which they have been hitherto lying. When knowledge prevails, ignorance, the mother of superstition, will fly away. From such facts India's friends may well take courage."

I must now proceed to answer your inquiry regarding caste. The spirit of caste is gradually wearing away, while the form is kept up with great pretensions. Among the educated classes there are many who care very little about caste, and who show a great desire to break its fetters, and yet they retain its form for the sake of conformity with the usages of the country. Purushotam Mudali, who lately visited England, and who con-

ceived the extravagant notion of building a heathen temple in the metropolis of Great Britain, is a type of this class. I have little doubt but that he detests caste from the bottom of his heart, seeing the many evils which it entails on those who are under its influence; but still he does not renounce it *in toto*, simply because he thinks that, if he did so, he would not command the respect of his orthodox countrymen. There are many of his stamp among the educated natives in Madras. They disregard the performance of many of the religious duties belonging to their respective castes, and endeavour to promote the re-marriage of widows, and discourage the early marriages of their children. They sometimes have social meetings, at which they partake of food promiscuously, although they belong to different castes. They sometimes invite even some respectable native Christians to such gatherings. I do not say that the Madrassese are so far advanced in this as their bolder brethren at Calcutta. Compared with Bengal, Madras is still the "benighted Presidency," not only as regards learning and wealth, but also in respect to civilization and social improvement. Still I have reason to believe that the tide of change and advancement has set in here, and that it will, ere long, sweep away the barriers which stand in the way of India's reformation.

I am, however, grieved to say that the Government is not so helpful as it might be in bringing about this state of things. True, it is doing a noble work in educating the people, and thus indirectly helping forward the country's reformation; but by a strange and mistaken policy, it has put its ban upon the Bible. "Every thing but the best thing" seems to be its motto. Education is given in all branches of western science, but the divine science of the Bible has no place whatever in its curriculum. Not only is the Bible thus studiously excluded from the Government system of education, but it seems that no allusion, however remote, can be made to it, and no attack, however feeble, can be made on caste by any individual, in a public manner, with impunity. Mr. Richards, one of the Government Chaplains, and a Fellow of the Madras University, in his address to the graduates who took the degree of B.A. the other day, made a passing allusion to the Bible and caste; and yet the address, though an able and an excellent one, has been condemned by a majority of Fellows in the Senate, all of whom are high in position, and the usual rule has been set aside in refusing to request its publication. Perhaps the insertion of those passages in Mr. Richards' address may not be out of place here. He says—

"Your almost sole benefactor hitherto is the Government; and now what are the ends of Government herein? You have doubtless sufficiently studied the British character to know that there is at the heart of the British nation, in spite of all that may sometimes seem to belie it, a genuine, simple, earnest desire to benefit the races of men with whom the providence of God has brought us in contact, to raise and improve their condition as best we may. You have also been taught clearly to perceive what are the obstacles to improvement on the part of your fellow-countrymen, that they are evils for which education is the only remedy,—ignorance, prejudice, blind submission to custom, and that fearful system of caste which darkens the whole land, holding the masses in the most abject thralldom, and crushing every upward tendency of their nature. I believe the British Government hoped, in giving you a large and liberal education, to enlist your hearty services in making war on these gigantic evils."

In reference to the Bible, he makes the following observations in the last paragraph of the address—

"Gentlemen,—I have just one word more to say. I have intimated that it was the discovery of the records of a former civilization which quickened Europe into intellectual life; but there was one record which contributed more to this grand result than all the rest put together, and that was the Bible. The same dead and forgotten language, in which lay buried treasures of Grecian art and literature, had also entombed the originals of the Bible, and it was its translation into the mother tongues of England and Germany that, beyond all other causes, tended not only to the development of those languages, but the formation of the English mind and the German mind. Hence western civilization in its best aspects; hence also western science; for it was the knowledge of the Bible which set free the human mind, emancipating it from the long thralldom of a false philosophy, and started it upon its new career of discovery. Why should I hesitate to speak to you about the Bible? It is the greatest fact in the world's history. I hesitate not, indeed, to avow my entire concurrence with the policy which determined that it was not to enter into the course of instruction provided in the institutions of Government; but, at the same time, I avow my opinion, that this has been to your loss. Gentlemen, I am constrained to remind to you that there has been just one defect in your education—an unavoidable defect, I admit, under the circumstances of the case—it is, that no provision has been made for the development of the higher and nobler

part of your being. Be assured that, after all, literature can do but little, physical science can do less, to satisfy the cravings of your higher nature. I can only express my most earnest and ardent hope that, through some other agency, you may have the want supplied."

What is in all this, I ask, which could give offence to a Christian Government or a University chiefly composed of Christian gentlemen? I think that Mr. Richards' allusion to the Bible was very meagre, and his statement, that the Government is right in excluding it is not what I am prepared to admit; and yet the whole address was unceremoniously thrown away, because it contained a few commonplace remarks on the Bible and caste. The policy of Government seems to me to be suicidal. It promotes education on every hand, but "knowledge is power." Like a two-edged sword, it may cut either way. Knowledge unrestrained by moral or religious principle is more likely to become potent for evil than for good. It may lead them to rebel against the lawful Government, and to the commission of such atrocities and brutalities as a Nana alone is capable of perpetrating. But the Government, by a strange infatuation, does not see its own interests and advantages. The knowledge of the Bible will arm the people for war against superstition, custom, and caste, which tend to the prostration of India's mind, and the thralldom of ages to which she has been subject. Even the Hindus see and acknowledge this in terms more decided than Mr. Richards', especially in reference to caste, which, like the deadly Upas, spreads its noxious and blighting influence far and wide over this benighted land, and renders it a waste moral wilderness, where "all life dies, and death itself lives." I beg to introduce a passage from the writings of a learned and an enlightened Hindu, which will show how even the Hindus deplore the evils of caste, and how they devoutly wish for that time when this hydra-headed system of caste shall be swept away from India—

"Though not myself a Christian, in marshalling arguments against the institution of castes, I cannot well overlook the beautiful doctrines of that revelation, which makes no distinction but between the virtuous and the vicious, recognises no uncleanness but that of the heart, and invites the poorest and the proudest to one common heaven. The heaven of the Hindus, like their earth, is made for Brahmins alone, and, before the soul can wing its flight thither, it must, as a general rule, have passed its Brahminical birth. But the religion of the Gospel inculcates doctrines of a different character. Is thy soul athirst for

God? Dost thou pant after Him as the hart panteth after the water-brooks? Have the words of the law been a lamp unto thy feet, and a light unto thy path? If so, be of good cheer, whoever thou art, it matters not if thou art Jew or Gentile—the gates of heaven shall be open to let thee in. Christianity everywhere recognises the equality of mankind. The rich and the poor meet together, it says, for the Lord is the maker of them all; and it tells us to be as brothers to each other, to love our neighbours as we love ourselves, and to do to others as we would be done by. How does all this contrast with the injunctions of caste, which declare to the Brahmin that he is God's vicegerent upon earth, and that he must not pollute himself by coming into too close contact with his neighbours; and to the Sudra that servitude is his portion through life, and that he must invariably look up to the higher classes with reverence and fear." Let this speak for itself.

6. "Are the native Christians becoming bolder, more independent, more feeling themselves to be a distinct body?"

I may answer this question by a "Yes." In thought and feeling they are much more decided and independent than before, but in action they are not so. The majority are poor, consequently they have no social status. They are hardly recognised by Government, nor owned by the Hindus. Their poverty, their fewness in number, and their ignorance are some of the causes why they occupy such a low place in the scale of society. True, there are some Christians who fill respectable positions in Government, such as native judges, collectors, surgeons, &c., but unfortunately these are men who do not present a bold front, nor act as centres of influence and light to their heathen countrymen. However high they may be for official fitness, they do not shine as Christians. Being surrounded by influences hostile to Christianity and the growth of personal piety, their course is marked by declension in spirituality, and even by a want of honesty and integrity in the discharge of their duties. Their temptation is to imitate their fellow-heathen officials, and sacrifice truth and moral probity. There are a few honourable exceptions, but this, I think, is the general rule.

Add to this the influence of caste, to which so many are still subject. I grieve to think that there are a great many who boast more of their caste than of their Christianity. The Jaffna Christians, of whom there are some in Madras in high situations under Government, are emphatically so. Most of them are able men, the graduates of the University, and well versed in mathematics, physics, meta-

physics, &c., but they are ignorant of the A B C of Christianity. Some of them are avowed heathen, and none of them are Christians beyond the bare name and profession. The native Christians belonging to the Leipsic Lutheran Mission are also of this description. It is a melancholy fact, that while the other Societies are waging war against caste, and are striving to uproot it from the church, the Lutheran Society tolerates and fosters it. All caste Christians find an asylum in this caste-tolerating Society, as it may be called. The consequences are obvious. There is no bond of union between these Christians and others who have no caste, or renounced it. No wonder, then, that such Christians fail to manifest a real concern for the salvation of their countrymen, or any feelings of patriotism or philanthropy so essential for the spontaneous outgoings of a loving heart, or for any bold action on the side of humanity and truth. These remarks are applicable only to caste-keeping Christians and others whose religion is not of a high order. There are some Christians in connexion with every Society who have a real desire to benefit their countrymen, and extend the Redeemer's kingdom in this dark land.

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?"

I am very happy to be able to state that among the native Christians there is no such thing as sectarian animosity or denominational jealousy. The Lord has graciously preserved his infant church in India from this evil; for I consider it an evil, inasmuch as it has an injurious effect upon others. There is too much of this spirit among many European Christians, which unfortunately tends to mar that union, sympathy, and co-operation which ought to exist among the disciples of the Lord Jesus. However faulty the character of the native Christians may be in other respects, in this matter I may thankfully mention they are free from blame. Most of them being converts to Christianity, their sympathies and views run in the same direction. I think a good deal of sectarian spirit is the result of education and early association, but the education which the native Christians receive, being of a general character, this result is absent. Consequently they feel to be one body in Christ, and manifest a common interest in the cause of their common Master and Redeemer. Of course I am now speaking only of real native Christians. This is the place for me to introduce a brief account of the Saththia Veda Somajam, or the

true Veda Society. This is an Association formed by the leading native Christians of Madras, belonging to almost all religious Societies, whose object is to "help forward the religious, moral, and social progress of the Hindus, by means of lectures, discussions, and occasional tracts, in English and the vernaculars, based on sound Bible principles." This was got up principally with a view to counteract the influence of the Veda Somajam, already alluded to, and to place the truths of Christianity before the mind of the educated natives. Several leading European gentlemen take a real interest in the Somajam, of whom the Lord Bishop and his able and excellent chaplain, Mr. Smith, and the venerable the Archdeacon, are the most prominent. They have delivered lectures on behalf of this Somajam, adapted to the mind of the educated Hindus. Mr. Smith has delivered a course of lectures on the Bible, and conducted the "Saththia Dwajam," or "Banner of Truth," the organ of the Somajam, in an efficient and admirable manner, but he leaves for England next month, and it will be a loss to the Somajam, and, indeed, to the whole country. All this will show that there is a real union among native Christians of different Societies, and that they endeavour to exercise an influence for good among their countrymen. This is certainly a hopeful sign; but nevertheless I am not in a position to give an affirmative answer to your question regarding the Indian Catholic church. My feeling is that the prospect is yet far distant in the future. Neither the numerical strength nor the social importance of the native Christians is such as to warrant a speedy realization of this desired object. The native Christians, as a rule, are still in a state of pupillage and dependence. Those elements are wanting in their education which will advance them socially and intellectually among their countrymen, and ultimately end in their freedom and independence.

The Hindus are making rapid progress in intellectual attainments, and if the native Christians do not keep pace with them, they will be left in the back-ground. I think that friend is right, to whom Mr. Thomas alludes in his report, as having made the following remark—"If you keep back your people from a knowledge of English, they will be found, some years hence, infinitely distanced by their fellow-countrymen in knowledge, status, and influence." This has always been my view of the case. India is in a transition state. Western science and western civilization affect the whole current of public thought and feeling. Inveterate prejudices are removed, time-honoured institutions fall before

the march of intellect and civilization. Every thing indicates progress and improvement. If the native Christians do not, by their knowledge and attainments, rise to the exigencies of the age, they will not only sink in the estimation of their heathen countrymen, but will also fail to exercise that moral influence over them which, as Christians, they ought to do. You will think that I am a strong advocate for English education. And so I am. I feel persuaded that nothing short of a thorough sound English education, combined with a complete knowledge of the vernacular, will answer the objects contemplated by the church. At present there is not a superior educational institution in the Madras Presidency: the Government schools and colleges impart superior secular education; but I mean an institution which combines this education with a sound biblical instruction, similar, perhaps, to the college which has just been opened by our Society at Calcutta. Such an institution will answer two important purposes: it will be the means of giving a liberal education to native Christians, which is a great *desideratum*, and scriptural education to the Hindus. Such an education to Hindus is a crying want of India. The secular education they receive from Government re-acts injuriously, not only on their own minds, but on the country in general, and unless counteracted by a Christian institution of superior pretensions, it may ultimately lead to dangerous results.

I fear my letter has run to a great and tedious length, and must therefore draw it to

a close. On taking a calm and dispassionate view of the subject of the letter, I think that the one word by which it may be characterized is *progress* — progress in material prosperity, progress in railway and telegraphic communications, progress in intellectual attainments, and progress in Christian institutions. The view that may be taken of all this may be different in different cases. The statesman may be satisfied with improvements in the administration of the country; the philosopher may be satisfied with the progress of arts and sciences; the patriot may be satisfied with the outward freedom and prosperity of his country; but the Christian views every thing from a peculiar stand-point and in the light of eternity. He sees in the progress of knowledge a fulfilment of prophecy. "Many shall run to and fro, and knowledge shall be increased." He rejoices in every change which tends to the elevation of his race; he hails every improvement and every upward and onward movement; but never will he be satisfied until he sees his dear Redeemer's kingdom stretch from pole to pole, and until all the nations of the earth are brought to know Him, and crown Him Lord of all. This is the consummation that he is devoutly wishing for, praying for, labouring for. May the Lord pour down his Holy Spirit upon his church and the heathen world, and make his arm bare in the sight of nations, so that they may all know Him, from the least to the greatest, and find pardon, peace, light, and life in Him!

No one, we think, can rise from the perusal of this paper without feeling persuaded that the present condition of India is one of the deepest interest. The development of that great country under western influences is decisive and rapid; and the convictions which we gather from this document are strengthened by the fact, that it is not from Calcutta, where the process of assimilation is strongest, but from Madras, where it is weakest, that the survey has been made. Material improvements are progressing. The great Trunk Road from Calcutta to the north-west, and the use of horses instead of bearers, were welcomed as evidences of advancing civilization; but now the railway, with its inflexible regulations, has come into action, and caste is found to be an incubance and discomfort. Native intellect, roused up from the torpor of ages, is thoroughly awake, and, with remarkable acuteness, is applying itself to the acquisition of western knowledge. What need is there not of Christianity to regulate the national movement, and teach men how to use aright the new powers they have attained? The danger is, lest secular knowledge so far outstrips the onward movement of Christianity as to work mischief before overtaken by the higher influence; and the danger is increased by the fact, that while Government applies all its power to the acceleration of the one, it stands aloof from the efforts which are promotive of the other. There is the more need, then, for private enterprises of the true Christian character. Christianity has gained a footing in India, that country of strong prejudices and ancient superstitions. It has won the attention of the natives, and, commending itself to their esteem, is being increasingly and respectfully regarded. The present moment is opportune for work

—a time not to slacken but to intensify our efforts. Yet at such a crisis pecuniary means are wanting, and the Church Missionary Society, its Indian fund exhausted, and its ordinary income unequal to the existing expenditure, is compelled to stay the extension of its operations.

That, if we had the means, the men would not be wanting, is evident from the paper which we have just submitted to our readers. Addressing ourselves on a point like this to influenced Christians exclusively, we must remind them that the gifts which are needful to qualify a church for usefulness, are not produced by the force of intellect, but the gifts of the administrating Spirit, in answer to prayer and the diligent use of appointed means. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh in all." When, in the midst of a heathen nation, a Christian church has been raised up, He who formed it will not fail to furnish it with all the gifts and appliances which may be needful to render it, in the midst of that nation, an evangelizing church.

Only let us not hinder its growth by undue caution, and render it weak and dependent by affording it no scope for the exercise of its powers. Complete the organization of the native churches, and, by the blessing of God, they will do their work. Give them not only the native pastorate, but the native episcopate. As the proper juncture arrives, let them be set free, as the native church in Western Africa has been set free, and we shall soon see them in healthful evangelizing action.

Recent Intelligence.

NEW ZEALAND.

THE following extracts from various letters and journals will place before our readers the details of intelligence from this distracted Mission.

First, we introduce some from the correspondence of the Bishop of Waiapu, in which he describes the proceedings of the Pai Marire after Mr. Volkner's death, and the position in which he found himself—

Turanga, March 25, 1865.

The accompanying notes will give you some idea of our present position. Our three families all sleep under my roof, and the house is guarded through the night by men under arms. The cause for apprehension is the near position of Mr. Volkner's murderers; and so long as they are in the neighbourhood, we shall feel it necessary to watch. But a sad feature of this case is, that the natives who ought to be rallying around us are those who are led away by these fanatics. We are, therefore, left to ourselves, and, with two exceptions, there are only the men belonging to the school who are with us. It might be supposed that perhaps there had been a long-existing alienation of these natives from among us, but the contrary is the case: there has existed a most friendly feeling. I believe, too, that the Whakatohea had a very kindly regard for poor Mr. Volkner up to the time of the arrival of these Pai Marire. This fa-

natical delusion is clearly a device of Satan. The form which they have prepared for worship is a most miserable attempt—a few sacred words, which are blasphemously mixed up with a large amount of nonsense. There is no attempt at system, no doctrine, no deliverance from sin, no salvation; but these forms are put together, and are repeated for the present with an amount of earnestness which works wonderfully upon the feelings. There is also the practice of, I fancy, a mesmerism influence, or of electro-biology, which, upon weak and superstitious minds, leads to a belief of something supernatural. They have trifled with things sacred, and God seems to have sent among them strong delusion that they should believe a lie. But it is not here only that these extravagances are rife. When you have in Protestant England, and among those who have been instructed with great care, a disposition to fall into the abominable superstition of Popery,

we need not wonder at what happens in New Zealand. The great moving principle of Pai Marire is, that it is a scheme which promises a successful termination of the war with which we are afflicted; and it is mixed up with an amount of abomination which is meant to draw out the vilest passions of our sinful nature. Happily the time is short. He who said, "Lo, I come quickly," is nigh at hand. He has given us the sign of his coming, and we may almost, now in the time of trouble, lift up our heads; our deliverance is nigh.

Journal of proceedings relative to the Taranaki fanatics who visited Opotiki.

March 1—Harawhira Te Nahu came early to my house to say that a messenger had come from Opotiki, bringing letters from Mohi Tamate, a Turanga native, and from Henare Parekura: two of these were for me, and stated that Pai Marire, from Taranaki were at Opotiki; that Mr. Grace's house at Taupo, and Mr. Volkner's at Opotiki, had been plundered, and all the property sold by auction; also that these natives were on their way to this place for the purpose of making Hirini Te Kani king. There was some excitement through the day, and in the evening the runanga met at Pohoo Mahaki. There was a good assemblage, but the people from Waikato were not present, owing to the want of early information. The character of the speaking was very good; all against the proceedings of these people. Manihera, the messenger, was called upon to give his statement, and confirmed all that the letters contained, and intimates that all the Whakatohea had joined this delusion. Addressing me, he said, "We received our Christianity from you formerly, and now we give it you back again, having found some better way, by which we may be able to keep possession of our country." As he had made no mention of what they proposed to do with the white people, I said, "Now don't be afraid of speaking openly before me. Whether it is good or bad, let us hear what you think of doing with the Pakeha." He replied, "The orders of Horopapera are, that all the Pakeha shall be killed, whether they are clergymen or laymen." "Very good," I said; "we now have a clear understanding of the matter."

March 6—It was near ten o'clock at night when Wi Pere came to tell me that Aperahama Tutoko had just arrived from Opotiki, and stated that "Mr. Volkner and Mr. Grace had arrived at Opotiki; that Mr. Volkner, and one hundred persons from on board the vessel, had been killed; and that the Tiu of Horopapera were on their way to this place,

bringing with them the head of Mr. Volkner, and also that Mr. Grace was being brought as a prisoner with another white man." Messengers were despatched immediately to Whakato and to Turanganui, to call the people together. It was also said that Aperahama had a special charge from Mohi Tamatia of this place, who is at Opotiki, to tell Horomona secretly what had happened, and recommend that all the white inhabitants should get out of the way for the time, until these Tiu are off the ground.

March 7—At nine o'clock I was talking with two of our friends from the coast, who came last night, when a party of twelve, nearly all leading men from Whakato, came up to the back of the house. While they were there having breakfast, others were collecting rapidly on the lawn in front, and soon there was a large assemblage. They were come to give expression to their feelings, and to take counsel. The first speaker was

Paraone Te Hinake.—His opinion was, that the strangers should not be allowed to come nearer than Taureka, which is about two miles off. That if they were persons we could approve of, we should treat them with hospitality; but that now they should return from thence to Opotiki.

Rev. Hare Tauhaa said if these people had gone to Waiapu, or to Lokomaru, they would have found natives of like mind with themselves; but that they had no business at Turanga.

Renatu Te Atopaki.—"If we reject this new superstition, these our Pakehas, and ourselves, will be safe; but if we trifle with it, and give it any countenance, we shall then destroy them and ourselves."

Kerehona Pirraka.—"The object of these people is evident: they have been trying for a long period to induce Turanga to take up the quarrel with the Pakeha; but having failed, they wish now to persuade us to join them in murder, and to elect Kirini as king, in order that we may be involved in one common trouble."

Anaru Matete.—"There is no reason for the bishop to move: let him and all the Pakeha remain quiet. We will, in the mean time, go up to Taureka, and hear further particulars from this messenger."

Tamiti Ta Rangī.—"Let the bishop remain quiet where he is; and as for the proposal to elect a king, we will not hear of it: it would only be a cause of evil."

Whiteriki Oikau, a person of inferior importance, spoke of the great power of the Tiu, and that, though there were 500 here to protect me, it would be of no avail against the thirty Tiu.

This sentiment met with no favour from the meeting: they looked upon him as a man under a delusion. There were a few others who volunteered their advice that I should move out of the way. To this I replied that we had abundant proof that Tius are subject to all the casualties of flesh and blood, like other people; that, some months ago, a party of one hundred, under one of their leaders, went to Wanganui to cut off the white people; that they were met by Wanganui natives, and were all killed; and that, a few weeks ago, at Waitotara, some of the same parties rushed madly on the soldiers, believing themselves to be invulnerable, when seventy-seven of their number were killed. I added, that the assurance of the natives of this place was quite sufficient to remove any grounds of uneasiness on my part.

March 11—After three days of suspense, during which we had serious misgivings whether these fanatics would come at all into this district, and consequently whether Mr. Grace might not be left indefinitely to their tender mercies, news was brought at sunset that this party is at Waikohu, up the valley, and that they may be here to-morrow. Messengers were at once sent off to bring the natives together. Raharuhi was hesitating about bringing the people upon Sunday; but I wrote decidedly to them to leave at daybreak. It is reported that Mr. Grace is left behind.

March 12: Lord's-day—I went out at daybreak, but all was very quiet; but presently a woman came into the yard for water, who told me that a number of the older people had come up in the night, and that the body of the natives were to leave at daylight. Went after breakfast to Te Pohoo Mahaki, to see those who had arrived, and settled that we would wait till the rest of the people had come up. At about half-past eight a cloud of dust announced their near approach, and presently about 250 armed men marched up in the greatest order. It was a new sight for Turanga, which had not been seen for five-and-twenty years—men under arms, and that, too, on the Sabbath-day. Preparations had been made for our friends, and, with the help of 200 lbs. of bread from the school, they were soon refreshed. We then had service under the trees, and all was as quiet as though there had been no excitement. On the 11th of March, last year, our friend Volkner arrived from Opotiki, to attend the Synod. He came through the forest by the same road which his murderers have now traversed. He interested us much by his lively account of the natives at Opotiki, and of the painful excitement through which he had passed on occasion of their determining to go off to Wai-

kato to join Tamihana. Now, at our English service, I had the painful circumstances of his cruel death to allude to. But he has joined the company of those who, having come out of great tribulation, have washed their robes, and made them white in the blood of the Lamb, and are now before the throne of God. Heard in the evening that this party is to be at Taureka to breakfast, which is distant about two miles.

March 14—The whole body of our natives, perhaps about 600, went to Taureka. It was understood that, when they had an interview, the chief Hirini was to require their return from this place. After the usual ceremony of speaking had been gone through, the meeting was broken up in confusion, and, by a preconcerted plan, these fanatics were invited to go to other villages, to be there treated with hospitality. I was also told that the tribe Te Whanau Kai are intending to receive this new abomination, and that there is a general disposition to fraternize with these wretches. I wrote a very strong letter to the runanga, and my son wrote another, which I committed to Tamihana Rutape, one of the leading men. I told them that if they follow out this course, and unite themselves with murderers, I will at once leave them. Went to the runanga's house, which is close by, and found the people much cast down by the aspect of affairs. Poor old Raharuhi said, "You will not go: I will send these people away myself."

March 16—These fanatics having said much about their power to work miracles, and, among other things, being able to draw ships on shore, a native went to them this morning and gave them a fair challenge to drag on shore a steamer now at anchor. This led to a thorough discomfiture of the party, and they decamped in great anger to the village they slept at the preceding night, where they have met with more favour. It is said they wait there until they are joined by a party of their friends, who are daily expected by way of Wairoa.

April 1—These Pai Marire are still here, and have done an immense amount of evil. They have worked upon the minds of many weak natives, and some of those in whom we placed the greatest confidence have been led away.

The Government have most kindly responded to our call. First H.M.S. "Eclipse" came with Bishop Selwyn. Then the steamer "Lady Bird" followed, to render any assistance that might be required. But at that time there was a better prospect.

We then concluded that the children and the females should be sent away, so as to leave those who remain less embarrassed.

This was about to have been done to-day, by a sailing vessel belonging to this place. In the mean time the Government have sent the steamer "St. Kilda," and the party will go off in her to Napier. There will then remain Mrs. Williams and myself, my son Leonard, and Mr. and Mrs. Clarke, and two of my daughters. If then there should be a sudden alarm from a distance, we shall be in a position to move from our present residence to a part of the bay where natives can be relied on.

In the mean time the Lord of Hosts is with us, the God of Jacob is our refuge. He will, I doubt not, overrule all that is now passing to the furtherance of the Gospel.

This Pai Marire is a deeply-laid scheme of the devil, whom God will bruise under our feet shortly.

The object they had in coming over to this side of the island is this—They have been beaten in Waikato; they had before them the prospect of being beaten between Taranaki and Wanganui; and they were anxious to look out for a convenient retreat. They fancy they can find this here, and they talk of coming back with 600 men shortly; but should they do so, they will find themselves met by stout opposition from the Government. The natives are much to be pitied; but they have allowed themselves to be brought under this delusion in the face of the clearest warning.

April 5—Napier. On the 1st, we were under serious apprehension. These fanatics were living within two miles of us, under the countenance of the natives. The murderer of Mr. Volkner had made no scruple to avow his wishes respecting myself. The principal natives, who had stood up boldly in opposition at first, were now being drawn under the evil influence. Patara, a most designing, artful man, who professed to disapprove of the murder, but was most undoubtedly privy to, and approving the whole transaction, had contrived to insinuate himself into the good opinion of those leading men; and a few days ago he called at the stores of some of the settlers, under the escort of those chiefs, professedly

for the purpose of assuring them that there was no reason for apprehension on their part; but on this occasion he made use of most insulting language, which amounted to a threat to treat them with violence on the return of these fanatics. This he did in the presence of the chief, and therefore with their sanction. This proceeding was sufficient to alarm the settlers generally, and several families were leaving on the 1st. On the 2nd, which was Sunday, we received a further intimation, which arose out of the arrival of a party from Otaki, who had been long expected as visitors here. The chief man of the party is Wi Tako, a man well disposed to the Government, and taking a strong view against these Pai Marire. He reprobated strongly the vacillating policy of the Tauranga natives. This expression aroused the worst feelings of the fanatics, and they prepared at once to act on the defensive, and threatened to make a general raid upon the white inhabitants. The friendly natives advised that we should at once remove out of the way. I was prepared to leave our home, and go and occupy our old station, among natives more to be depended upon, and there to watch proceedings. It was finally concluded that all the females should be removed, and that only my son Leonard, with Mr. Samuel Williams, and one of my nephews, should remain and watch the course of events. On the afternoon of the next day, the 3rd, I left in the steamer "St. Kilda," which had been kindly sent by the Government to look after the refugees. Our party consisted of nineteen, including Mr. and Mrs. E. Clarke. The prospect for the natives is very gloomy. If they persist in following the blind course which they now have taken up, they must come into collision with the Government. A meeting was to have been held yesterday, and I hope that the influence of the chief Wi Tako may induce them to retrace their steps. It is a sad conclusion, after twenty-five years of labour, to be obliged then to leave; but God has his own design to accomplish, and we know that the end will be his glory. We start for Auckland on Friday.

We add to these an account of the proceedings in the Turanga district, written by the Rev. S. Williams, and addressed to the Superintendent of Hawke's Bay—

Turanga, April 20, 1865.

SIR,—I have the honour to inform you that the Hau-hau, which, up to the 31st ult., were fast gaining ground, and, only a week since, were making use of very insolent and defiant language, have, to say the least, received a most decided check.

Their arguments have been thoroughly confuted, and the falsehood of their statements with reference to the success of their party, as

well as their unfounded claim to supernatural power, have been completely exposed.

Kereopa had been so well received that he was expected at Makaraka, in company with some of the Turanga chiefs, to have his likeness taken, when the news of our arrival induced him to keep in the back ground; and after threatening to gratify his cannibal appetite upon Wi Tako, as well as upon the clergy, he left the district on the 5th inst., much dis-

couraged and alarmed. Patara, who found it convenient to disclaim any connexion with the Opotiki murder, and pretended to condemn Kereopa's proceedings, was using every means in his power to establish himself in the district, and to push his way to the Ngatiparou at Waiapu and the Kauakaua.

The Taitanga-a-Mahaki Hau-hau were determined, in defiance of all that was said in opposition, to bring Patara forward at the Waerengaahika runanga; but, upon reaching the spot on the 10th inst., and finding that the friendly natives would not meet him, they made use of most violent threats against all strangers and sympathizers with the Government, and then retired. Most of them, however, returned on the following morning, without Patara and the rest of the Taranaki party; and, at the termination of the meeting, it was evident that what had been said had made a most decided impression, for there was a marked change in their tone and manner. Several of them have since left the Hau-hau, among whom is Henare Ruru, one of their most influential men, and who has openly denounced their proceedings. The manner in which they ran from Whakato when challenged to draw the "Lady Bird" on shore; their failure in attempting to get the "Eclipse" ashore at Opotiki; as well as the failure of the Urewera and Wairoa party in attempting to draw the "St. Kilda" ashore at Whareo-geongo, have been constantly cast in their teeth in not very complimentary language. Patara evidently found the ground breaking from under him, and he left Taureka on Sunday last for the Bay of Plenty.

At the Whakato runanga the constant cry of the natives was, "Stop the war, or every corner of the island will soon be in arms." The reply was, "How can you speak of peace when you have been encouraging people in your district who are not only Hau-haus, but murderers of innocent Europeans? Had you apprehended these murderers upon their reaching this place, and handed them up to the authorities, you would have distinguished yourselves, and might have obtained a hearing." The residents again said, "Stop the war, and the Hau-hau may soon die out. It is only supported by sympathy for the people who are being slain, and for the land which is being taken from them. As for the murder, let the Governor arrange that at Opotiki." To this it was replied, "You are putting the cart before the horse. First give up the murderers and put down the Hau-hau, and then talk of peace."

The extraordinary amount of suspicion which was exhibited by many towards every thing that had been said or done by the English, and as to their ultimate intentions with re-

gard to the native race, was most painful to witness; but the testimony borne by the Otaki and Ahuriri chiefs to the truth of the statement, that it was not the wish of the English to exterminate the Maoris and deprive them of their land, but that, on the contrary, a very kindly feeling had all along been manifested towards them (murderers excluded), and that the Government would rejoice at the prospect of peace if it could be secured on a satisfactory basis, appeared to have a very great effect in restoring confidence and allaying irritation of feeling. After considerable discussion, it was arranged that if the Hau-hau were expelled from the district, a general meeting should be called at Ahuriri, as being the most central spot, to which the leaders of the tribes now in arms against the Government should be invited to discuss the terms of peace.

I cannot speak too highly of the valuable assistance which has been rendered by Wi Tako, Matene te Whiwhi, and their party, who came up with me in the "St. Kilda," in checking the advance of the Hau-hau, and in keeping the peace of the district during the recent crisis; for there is little doubt that, but for their presence, and the exertions they have made, Kereopa and Patara would by this time have had the whole district under their command.

Since the departure of the Taranaki party I have visited Taureka and Oatutahi, the headquarters of the Hau-hau, in company with Archdeacon W. L. Williams and some of the friendly chiefs, where we were treated with great civility. The people generally appeared ashamed of their late conduct; and from the way in which the principal men expressed themselves, I am led to the conclusion that their attachment to the Hau-hau religion is not very deeply rooted, but that, on the contrary, its influence is already declining. From these considerations I am encouraged to hope that there need be no apprehension of any immediate disturbance in this district.

It is only just to state that there were some of the Taitanga-a-Mahaki tribe who were deeply grieved at the conduct of their own people, and who would, I believe, have been ready, if it had been necessary, to risk their own lives in defence of the bishop and his family.

In conclusion, I would remark that the fact of the bishop having left the district, as he did under such trying circumstances, had a most salutary effect in inducing the natives to reconsider the position in which they were placing themselves, and was a powerful lever in the hands of those who were trying to expel the murderers from the district, and to put down the Hau-hau.

The following suggestions are from the pen of one of our correspondents—

Auckland, May 5, 1865.

The political aspect of the country is deplorable. The real cause of nearly all our troubles appears to be our having had a constitutional Government at least thirty years too soon. It looks very doubtful whether any thing but an absolute Government will be able to extricate us from our present difficulties. The natives have lost all confidence, and are worked up to desperation, while Europeans appear equally desperate and most unreasonable. Our basis of Government, since 1854, has been, in a great measure, unsound and unjust, and we are now reaping the consequence of our doings.

The prospect before the natives appears to be extermination. If this be the case, can any thing be done to prevent it? I feel that something may even yet be done. The first step should be an *absolute Government*, which many, even here, are beginning to feel will have to be resorted to.

Next, if the home Government would determine to try separation, and give up the idea of amalgamation, and determine that certain native districts should be proclaimed, in which no land should be sold to Europeans, and in which no Europeans or traders would be allowed to settle, there would still be hope, and every reason to believe that we should save and civilize and christianize a large remnant of this race.

The first district thus proclaimed might take in the whole of the Waiapu diocese, with a little more. I would carry the boundary-line from where it now starts to the north-east of Tauranga to a mountainous range on the west side of Taupo, a principal point of which is called Titiraupinga; from thence along the summit of the range to Ruapaha; and then, turning eastward, strike the north bank of the Mohaka river at Tarawera; and from thence follow the east bank of the river to the sea. If Tauranga should fall into the hands of Europeans, I would commence the line half-way between Tauranga and Maketu.

There might also be two other smaller native districts, one from the heads of the Wanganui, down the west side of the river to Pipiriki, and from thence to Mount Egmont, and another to the north of Wellington. One also in the north of the island. I quite believe that if the natives now living in the first-named district felt sure that their lands would not be touched, but be secured to them and their children, they would at once draw off from the war; and it should be remembered

that they comprise full one half of the native inhabitants of this island, and are so compactly situated, and in such an inaccessible country, that it will take many years and a vast amount of blood and treasure to exterminate them.

Could these districts be proclaimed, natives living out of them might be encouraged to sell their lands and buy into the native districts, and so live amongst their countrymen. Those who would prefer to live amongst the Europeans would for a certainty die out in a few years. For the purposes of trade the natives are quite able to sail their own vessels, and so take their produce to the towns, and procure what they want in the way of European supplies. An absolute Government would also be able to make arrangements for the protection of natives trading in the towns, and effectually to prevent contraband traffic in spirits, arms, &c.

The impossibility of the two races living together struck me very forcibly after I had been a short time here. On my journey to Taupo in January last, I met with a highly respectable gentleman, who has travelled much amongst aborigines, and spent many years amongst the Indians of America. The result of all his observations and experience is, that he lays it down as a settled point, that it is quite impossible for the civilized and the uncivilized man to live together, and that separation is the only hope for aborigines. This he considers has been done in America with some success.

There is no doubt but that the natives of this country are the finest race of aborigines that have been met with in modern times; and though in the case of Mr. Volkner's murder they have been verily guilty, yet they ought not to be judged too severely. They were in a state of desperation at the time; they were thirsting for revenge for their own chief, murdered on our side near Matata, which we have allowed to pass over for more than a year without taking any notice of.

There has been a good deal of clamour here for the Governor to take immediate steps at Opotiki to avenge the murder. His Excellency has very wisely not given way. Had he done so, in all probability the whole of the eastern coast, from the Wairoa to Maketu, would now be in arms, and the murderers further from our reach than ever. As it is, there is a change at Turanga for the better, and there is a report that the natives themselves have made Kereopa a prisoner.

MISSIONARY RESULTS.

FIFTY years have elapsed since the sword was sheathed upon the plains of Waterloo. Since then there has been a pause in the wild commotions of the world. It seems as though the four angels, standing on the four corners of the earth, have been holding the four winds of the earth, and thus, although there have been partial outbreaks, there has been no universal war. During this period of comparative peace, another angel has been flying in the midst of heaven, having "the everlasting Gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people."

Throughout this half century the Church Missionary Society has been engaged in the active prosecution of that great duty which the Lord Jesus bequeathed to his professing church when He said, "Go ye into all the world, and preach the Gospel to every creature;" a responsibility which is laid on every one who possesses Christian privileges, and for the due discharge of which he will have to account.

There has been a large expenditure of life and means. Missionary after Missionary has gone forth, and many of them, succumbing to the influence of unhealthy climates, and borne down by the pressure of the work, have laid down their lives in the distant Mission fields of China, India, or of Africa. Yearly sums have been collected from willing contributors in all ranks of society, for the Lord has his people amongst rich and poor, and they who had experienced themselves the preciousness of the Gospel message commiserated their fellow-men who were without it, and gave according to their power, and beyond their power, that its sound might go forth into all the earth, and its words to the ends of the world.

At the termination, then, of so long a period, after so much of prayer and effort, it is assuredly not unsuitable to inquire what has been done? It is very true, if there were no results which could be specified, and it seemed as though we had laboured in vain and spent our strength for nought, still it would be our duty to go on. But inasmuch as the Lord has promised that his word shall not return to Him void, but shall accomplish that which He pleases, and prosper in that whereto He sends it, if, at the end of fifty years, no results could be produced, it might well be questioned whether there was not something faulty in our work, something seriously defective in our mode of operation.

But, besides this, it is no unusual thing to find Missionary efforts decried as vain and ineffectual proceedings. In monthly serials, and throughout a portion of the daily press, such assertions are being very frequently made; and the popular fallacies which prevail upon this subject are thus encouraged and strengthened. The writer of a sentimental story interrupts its progress that he may point a shaft against the enthusiasts who are expending on foreign enterprises the money which might be so much better employed at home in relieving the indigent, and in the instruction of the ignorant. Such critics overlook the fact, that Missionary efforts are the fulfilment of a great duty, and are done in obedience to a divine command. Moreover, it very frequently happens, that the persons who thus criticise are wholly incapable of forming an impartial judgment on the subject, inasmuch as of the actual results they know nothing, nor have they ever thought it worth their while to investigate such details. They dislike the whole movement, and forthwith condemn it. It may seem strange that an effort of such pure benevolence should be so distasteful to many; but it is an expression of Christian vitality; a proof that the Gospel has lost nothing of its power; that it is still the same truth which went forth of old conquering and to conquer; and there are many who, when they hear of conversions in distant lands, are reluctantly compelled to acknowledge that there is in Christianity a power of which they as yet know nothing, and in that consciousness they feel self-condemned.

There is another class of persons on whose account this question needs to be thoroughly sifted and placed upon a proper footing. They are such as wish well to Missions but know little of them, and altogether misapprehend the results which may be looked for. They are of opinion that to evangelize to a profession of Christianity large masses of the heathen is the work which the European Missionary may be expected to accomplish; and when, on examination of what is being actually done, they discover how few are the foreign Missionaries, how sparsely scattered over the heathen world, how limited the results are which have been attained, they are amazed, and very reluctantly find themselves constrained to acknowledge that nothing, or next to nothing, has been effected.

Conclusions of so unfavourable a character exercise at home an injurious influence, and many, who at first felt well-disposed towards the Missionary work, are chilled and discouraged, and feel disposed to abandon it. They say, After all, what has been done? A tiny spot here and there has been reclaimed from the waste and fashioned into a garden, where, by artificial means, the plants are kept alive; but beyond lie the vast wildernesses, and, at this rate of progress, when shall they be changed? The nations of heathendom rise before us as of old, like chains of rugged mountains whose crags and precipices bid defiance to the feeble efforts put forth by man to subdue them to his use. Here and there, indeed, at their base, or on some elongated spur, less intractable than the central mass, traces of incipient effort may be seen, but they are so feeble, so diminutive, as to stamp the enterprise with utter hopelessness.

How would the world have fared had the early heralds of God's merciful purposes to man been thus desponding and fainthearted? How, then, should Christianity ever have reached the once barbarous island of Britain, and chased away before its morning light the gloomy mists of Druidical superstition?

In the present aspect of Christian Missions there is no ground for discouragement, but the reverse. They have accomplished all that could be rightfully expected of them. Only let it be understood what the measure of this is. Let us not first entertain extravagant expectations, and then condemn Missions because they come short of them. Let us first ascertain what a foreign agency, such as that which we send out, may fairly be expected to accomplish, and then, when we have provided ourselves with an equitable rule, let us proceed to measure the work.

The foreign agency, then, is merely initiative. It is not its province to evangelize upon a large scale, but, from the midst of the heathen, to raise up that by which the more extended work shall be done.

The true function of the European Missionary is to prepare the leaven, and introduce it into the mass.

Let it be remembered that the leaven is homogeneous with the mass on which it is designed to act. It is a portion of that mass, a fragment broken off from it. This, separated from the rest, is subjected to a peculiar process, in virtue of which it becomes endued with new properties of a pungent and penetrative character. When this is done, it is deposited in the mass. In quantity it may be very small—so small that, when put into the lump, it disappears and seems lost. Yet, if genuine, although hidden, it will be felt. Diffusing its peculiar properties, it will permeate the mass, and, becoming influential, assimilate the whole to itself, so that the whole lump shall be leavened.

This aptly illustrates the work of a European Missionary, where, on some distant shore, he prosecutes his arduous enterprise. He has been there some years, long enough to acquire the language, and render himself intelligible to the natives. He has obtained some influence, and many have gathered around him, some of whom have felt the power of the truth, and have become true converts to Christianity; while others, in

different stages of progress, are more or less hopeful. These first converts are few, when compared with the multitudes around ; yet do they constitute the portion which has been broken off from the mass, in order that it may be prepared to act as leaven. If it be limited in extent, it comes the more readily and entirely under his influence. To the alteration of this he addresses himself, leavening it with Christian truth, until it becomes so enriched with real converts, and with so true a work of grace, as to be changed into a Christian leaven, possessed of new properties, and capable of imparting those qualities to the heathen when brought into contact with them. He then places the leaven in the lump, and assigns to the new Christians the evangelization of their own people as their proper work. The further prosecution of the work in that locality is not his function. His duty is to go forward to new places, where nothing has as yet been done, to prepare new leaven, and fulfil the same preparatory work. It is true, he will be careful to maintain communication with the native church which he has left behind, and so aid it in various ways that it may not deteriorate, but rather increase in pungency and power. As the careful housewife looks to see whether the leaven is at work and the dough rising, so will he remember and revisit and pray over his old flock. Nor is the housewife disappointed if the results she looks for be not instantaneously produced ; if every thing looks unchanged, and the leaven seems to be lost. She is not impatient. She knows that time must be afforded ; that the leaven is hidden, but not lost. And so it must be with us. We must not be impatient, nor, by injudicious tampering, retard the work, but commit it to the Lord.

Are such views correct? How shall they be proved to be such? Is there any standard of appeal ; any authoritative document to which we can refer? The Acts of the Apostles is such a record : it is an inspired history of the Missionary proceedings of the early church. Paul and his companions were foreign Missionaries. They introduced the Gospel into provinces and nations where formerly it had no existence. Did they act on the principles which we have stated? Let us consider.

The first Missionary itinerancy was from Antioch, on a spot lying somewhat in advance of the old Jewish platform, and looking forth on vast regions yet in darkness. Paul and Barnabas went forth to the arduous undertaking like Jonathan and his armour-bearer. Before them lay the stronghold of heathenism. They were only two, but they said, "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." With such holy resolution, armed with the sword of the Spirit, which is the word of God, went forth the two evangelists. They preached Christ, and wherever they went there were some who felt the converting power of that wondrous theme. At Antioch in Pisidia there were "many" whom Paul "persuaded to continue in the grace of God." At Iconium "a great multitude of the Jews, and also of the Greeks, believed." At Lystra and Derbe there were fruits. Paul did not stay with any of these young converts, inexperienced as they were, and surrounded by trials. Like his great Master, he had to preach the Gospel to other cities also. But after a time, he came back to see whether they had stood fast—"they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God;" and then, when he had proved the work, and found it to be a reality, he proceeded to organize the converts, to mould them into a church, and fit them for usefulness—"they ordained them elders in every church." Thus, over the platform of Asia Minor, at the great centres of population, he raised up points of light ; and having done so, he went forward to new places, leaving these native congregations behind to prosecute the work, each in the area of which it was the centre—"And when they had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord in whom they believed."

Thus, so far as Asia Minor was concerned, the leaven was prepared, and put into the mass; and now Paul was not permitted to remain any longer in that region. There were, indeed, districts of that province into which he had not yet penetrated, and thither he was anxious to go. But He, under whose guidance he was, considered that the initiative had been sufficiently accomplished, and that the leaven would do its appointed work without any further action on the part of the foreign Missionaries; and so they were constrained to go forward. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia (proconsular Asia), after they were come to Mysia they assayed to go into Bithynia; but the Spirit suffered them not." At Troas the mystery was solved. There, in a vision of the night, the man of Macedonia stood and prayed Paul, saying, "Come over, and help us." A new region was thrown open to these first evangelists, the vastness of the European continent, and, as in Asia Minor, so in Macedonia and Greece, at the various centres of population—Philippi, Thessalonica, Corinth, &c.—churches were raised up, until throughout these lands the same results which had followed his labours in Asia Minor had been attained, and the apostle could say, "From Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ."

And now he considered that throughout Eastern Europe his special work was done, and he began to look farther west for a new sphere of effort. Writing to the Romans, he says—"Having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you." "Having no more place in these parts:" not surely that all in those parts had been brought to a profession of Christianity, but that he had put the leaven into the lump. He had done this here and there in a variety of places. He had accomplished his proper work, and, in that sense, "had no more place in these parts." He had raised up native churches over the wide extent of the regions he had traversed, and he now left it to them to complete the work. But as he went forward he remembered them, maintained intercourse with them, nourished them with words of faith and sound doctrine, reminded them of the duties they had to discharge, and commended them when they were diligent and faithful. Writing from Rome to the Philippian, he admonishes them to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the words of life." To the Colossians he says—"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." The Thessalonians he commends, because they were already in the active communication to others of the truth which they had received, and were as leaven in the midst of the lump.—"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to godward is spread abroad." No doubt it was this which exposed these early churches to so much of persecution, that they were aggressive churches, and bore their testimony fearlessly for the Lord's truth, and against the delusions of the prevailing heathenism. Had they been disposed to do so, they might have compromised, and the world have consented not to molest them, provided they kept their Christianity to themselves, and did not obtrude it upon others. But the night was dark, and souls were perishing, and, as beacon-lights, these early churches stood forth, discharging with fidelity the high office entrusted to them, and guiding distressed sinners to the haven where they might cast anchor, and find rest.

Not only did they take up the work which lay more immediately around them, but they co-operated with the apostles in their more distant labours. Paul had expressed his hope to the Corinthian church, "that when your faith is increased we shall be enlarged by you according to our rule abundantly to preach the Gospel in the regions

beyond you." Thus, when a prisoner at Rome, he appeals to the sympathy of the Ephesians, "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak." Thus the Philippians aided him with material help, and so kept him from absolute want. Nothing can be more touching than the passage in which he refers to this; and as they helped him in his Missionary work, he told them of what he had been enabled to accomplish—"all the saints salute you, chiefly they of Cæsar's household."

Furthermore, when these Christian churches had leavened the mass which lay immediately around them, and universalized the profession of Christianity throughout their own lands, they became the centres of a more distant evangelization, and sent out their messengers, as foreign Missionaries, to localities where they were strangers. And so Gaius is commended of John because of his sympathy with and Christian kindness towards the devoted men who had left their homes that they might penetrate into heathen lands, and lay the foundations of a new work—"Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the church, whom, if thou bring forward on their journey after a godly sort, thou shalt do well, because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." (3 John 5—8.)

Such, then, were the principles on which Missionary action was prosecuted in the early days of Christianity. The functions of the foreign Missionary, and the native churches, whom he was instrumental in raising up, were quite distinct. The one commenced the work on a small scale; the other extended it to large masses of the heathen. The one was the hand which prepared the leaven; the other was the leaven which leavened the whole lump.

Having now a clear perception of the results which may be expected to follow the labours of a foreign Missionary, we shall be in a better position to consider in another paper whether the Missionary efforts of our own day have been effectual, or, as some say, a failure.

MISSIONARY PROCEEDINGS IN CASHMERE.

THE great trigonometrical survey of Cashmere, carried out by Captain Montgomerie, of the Bengal Engineers, has made us intimately acquainted with the details of this beautiful valley. A map has been completed, on the scale of half an inch to the mile, embracing 8100 square miles of country, including the valley and surrounding mountains, with no less than 4606 villages, &c.

The hardships endured by the surveying party in carrying out this great work have been very great. "The character of a trigonometrical survey demands that the stations shall be fixed on the highest summits;" and on these, in order to obtain an adequate number of good observations, several days must be passed. In the Punjal range, which separates the valley from the plains, points were visited upwards of 13,000 feet, and nearly 15,000 feet in elevation. To the north of Cashmere a summit was reached upwards of 16,000 feet in height. Moreover, most of the stations had to be visited so early in the season, that the snow was still heavy at 11,000 feet; and on these cold heights, in consequence of clouds and storms, the party had to remain pitched on the snow for upwards of a week at a time. "Space sufficient even for the very small camp

could never be got quite close to the stations on the peaks. During the day this did not matter; but at night, though the distance might not be more than 200 yards, it was rather a difficult matter to get back from the observatory tent, after the surveyor had finished taking observations, to the camps. Soon after sunset the surface of the snow becomes as slippery as glass, affording by no means a satisfactory footing on a ridge, with either a precipitous slope or a precipice on either side."

The difficulty of obtaining supplies and firewood at such elevations may be imagined; yet, "great as the hardships entailed on the European officers undoubtedly were, they were slight compared with those endured by the native establishment with the utmost cheerfulness. The signallers and headmen were mostly natives of Hindustan, to whom extreme cold is a condition of positive suffering; yet these men were loyal and contented, as they have been in all survey parties over India during the mutiny."

We think it good to refer to these arduous enterprises, so successfully accomplished by resolute men. We admire their pluck and perseverance, their devotedness to the discharge of their assigned duties, their submission to authority, their cordial co-operation among themselves. Let Missionaries, engaged in a far higher enterprise, imitate such examples, and be careful that, in the discharge of their duties, they be characterized by the same high qualifications; for shall earthly governments command such exemplary services, while that which is rendered to Him who shall be "King over all the earth" is permitted to be of an inferior stamp? Missionaries who are employed in surveying unknown lands for Christ, preparatory to his enthronement over the nations, ought to surpass other men in self-renunciation and devotion to their work; and in many instances it has been so. The noblest characters which the world has ever produced are to be found in the ranks of Missionaries.

Let us now look down on the valley itself, although "the grandeur and beauty of Cashmerian scenery cannot be described, but must be seen to be fully understood or appreciated. "The high masses of mountains, many covered with snow, which surround the valley on every side, the lakes and streams, the variety and luxuriance of the foliage, and the mildness of the climate, are, together, not to be met with in any other part of India.

"The town of Cashmere, or Sirinagar, is quite an eastern Venice, the place being intersected with canals in every direction, and the houses built out from the water. The lake adjoining, with its pretty little island of Chinars, and its numberless floating gardens, is like a mirror reflecting the surrounding mountains on its surface, so as quite to give the idea, when passing over in a boat, that one is skimming over the peaks and crags in an aerial machine. At the bottom of these mountains, on the borders of the lake, are the famous gardens of Shalimar and Nishat. Streams from the mountains are made to run through them, forming cascades and canals, the Chinar trees casting their shade over them, and the walks lining the sides."

The flat portion of the valley, elevated about 5200 feet above the sea, is about 89 miles long, with an average breadth of $16\frac{1}{2}$ miles. It is drained by the Jhelum river, formed by the confluence of various tributaries, which have their sources in the mountain ranges around the southern portion of the valley. From Islamabad it flows northwards in snake-like curves along the valley, expanding occasionally into beautiful lakes, the largest of which is the great Wulur lake, about 21 miles north-west of the city of Sirinagar. Eventually its waters find their way out of the valley by the Burrumulla pass, one of the grandest of defiles. "The great chain of the Himalaya is cleft in two by a chasm upwards of 7000 feet in depth; the bottom is very narrow, and is wholly occupied by the river. Near Uri it is but 70 feet across, with almost perpendicular sides. Through this natural sluice passes the whole volume of the Jhelum river with the most astonishing velocity."

Here, in this lovely valley, from age to age, various dynasties have lived and reigned.

Hindu princes followed one another in long succession. "The most ancient Hindu history extant—the Raju Frangrini—is a history of the kings of Cashmere." "From this we learn, that, at a period when half Europe was in a state of semi-barbarism, the Hindu had attained to much excellence in many of the arts, architecture, sculpture, &c." During the earlier period of these Hindu kings, Buddhism was the religion of the valley. This eventually was superseded by Brahminism, Ramagupta, king of Cashmere, having, in the tenth century, destroyed the Buddhist images and burnt the monasteries. In the neighbouring country of Ladak, however, which constitutes part of the present Maharajah's dominions, Buddhism retains its ascendancy.

At length the Mohammedans came: attracted by the beauty of the valley, and, full of iconoclastic zeal, they soon possessed themselves of it, a race of independent kings of that creed ruling there from A.D. 1341 to A.D. 1586, when, reduced by the Emperor Akbar, it became an integral part of the empire of Delhi.

By the Mogul princes it was used as a sensual paradise, whither they might retreat from the hot plains of India, and there, divesting themselves for a time of the cares of government, abandon themselves to pleasure. Akbar beautified it with palaces and gardens, and his son and successor, Jehangir, who, with his empress, Noor Mahal, loved to retreat into its most secluded and beautiful recesses, built many palaces and summer-houses, and completed the construction of the celebrated Shalimar gardens.

The hand of the Mogul, enervated by voluptuousness, at length became unequal to sustain the ponderous sceptre of his ancestors. The mountain gem of Cashmere was grasped, first by the Affghans in A.D. 1753, and then by the Sikhs, under Runjeet Singh, in 1819. That was a year of disaster to the valley. An earthquake came and destroyed 1200 persons; it was followed by a pestilence, which carried off 100,000 more; while gaunt famine, following in its steps, wrought up to such a height the miseries of the people, that numbers fled to Hindustan and the Punjab; and the population was reduced from 800,000 in 1819, to 200,000 in 1833.

The Cashmerians, in form and feature, are amongst the finest specimens of the Indian race; but they have lost all manly tone, and, in their present degraded condition, are effeminate and servile. The uprightness which ought to characterize the man, the self-respect which is woman's true ornament, are alike wanting.

"The dress of both men, women, and children, is pretty much the same. It is a long woollen gown, generally grey, like an English night-gown, reaching nearly to the ankles, with a single tuck below the knees. It formerly was the dress only of the women; but, on account of their cowardice, the men were obliged, by some former ruler, to put on the woman's dress, and they still retain it. The Mohammedans button on this gown at an opening on the right side of the neck, and the Hindus on the left, which is exactly the reverse of what is customary in India. The women fasten it in the centre. The men also throw a thick woollen cloth over their shoulders, and, of course, wear a turban. The women are not concealed, like the Mohammedan women of India: they wear a veil over the head, but the face is exposed. The girls wear no veil, but only a little round cap on the head, and their hair hangs down beneath it all over their shoulders in numberless little plaits, which are united together behind, and lengthened by long tassels tied to them. This head-dress is very becoming. The features of both men and women are often very striking: many of them are as fair as Europeans, and the beauty of the Cashmere women is proverbial. The children are often remarkably handsome, intelligent, and seem as if they could learn any thing. The majority of the people, however, have a coarse expression, the consequence of their degraded state for many past generations. The Cashmerees appear to talk all day long without cessation or weariness. They are very excitable and quarrelsome, and, when angry, they pour forth torrents of abuse.

"The persons and dress of the common people are generally filthy, and covered with vermin; and woe to the unfortunate traveller who allows them to spread a cloth for him to sit on. An English person can hardly sit on the edge of their shops, or come in contact with their dress in any way, without suffering."

Such is the description given by our Missionary, the Rev. Robert Clarke, of the condition of the people. "The glorious beauty, which is on the head of the fat valley," has been indeed a fading flower, and Cashmere, once the earthly paradise of mighty kings, is now degraded, and stricken in the dust. "Very different," observes Mr. Clarke, "is Cashmere now to what it was when Jehangir and Noor Mahal made it their favourite residence for thirteen summers, and became so enamoured of this little kingdom, that Jehangir often declared that he would rather be deprived of every other province of his mighty empire than of Cashmere; or when, 200 years ago, the Emperor Aurungzebe, as Bernier relates,* left Delhi on his way to Cashmere with 25,000 cavalry, 70 large cannons drawn each by 20 yoke of oxen, and 50 small guns, together with elephants, and horses, and birds of prey, dogs and leopards, nilghaus and lions, rhinoceroses, buffaloes, and tamed antelopes, in his train; when two months were required for him to travel from Delhi to Lahore with his camp of three or four hundred thousand people, of whom, in order to prevent a famine, only one in every four was permitted to enter Cashmere. The Jhelum at Sirinagar was then lined with beautiful residences, with gardens attached to them. The Hurree Purwat was crowned with handsome houses and gardens, and surmounted by a mosque and hermitage, and the whole hill, now bare and barren, was crowned with a large quantity of fine trees, from the verdure of which the hill received the name of Hurree Purwat, or the green mountain. The declivities of the mountains beyond the lake were then also covered with houses and flower-gardens. Then was the time of Cashmere's earthly glory, when art and wealth combined with nature to render the country, as Bernier calls it, unequalled in the whole world by any country of the same extent. Now, however, is the time of her desolation: her palaces are in ruins; her city is composed of tottering, bending structures and dirty streets; her country is impoverished; her lake a marsh; her people"—just what we might conclude they would be with so much to debase and nothing to correct or improve. Is it surprising if the features of human character, as sketched by various travellers, are painful in the extreme? Place any portion of the human family in the same circumstances, and there will follow the same results.

But in the good providence of God the light of Christian truth entered the Punjab, and a new centre of effort was formed at Peshawur. Amidst the various objects of interest, Cashmere was not forgotten. Men who knew the value of Christianity as the great remedy for sin, perceived and commiserated the lost condition of the people of the valley. The reigning corruption appeared more loathsome when contrasted with the beauty of the scenery. To introduce some light into the midst of its darkness, so as to raise the tone of morals, and rebuke vice, was rendered necessary by the painful fact, that Cashmere had become the Capua of some Englishmen, who, far from home, had cast off the restraints of Christian education, and abandoned themselves to the indulgence of their lusts. It is said that its pleasures contributed not a little to the downfall of the Mogul dynasty. Such demoralizing influences need to be averted from ourselves. Let the marsh, then, be reclaimed, and so cease to send forth pestiferous exhalations.

Compassion for the Cashmerees, regard for ourselves, the remembrance of the Lord's command, the sense of responsibility—all moved to action. A meeting was held at Peshawur, collections made, a Committee formed. Since then, Cashmere has been visited every summer by a Missionary of the Church Missionary Society, and efforts

* Bernier was the French physician who accompanied Aurungzebe in 1664.

have been made to instruct the people in the truths of that Gospel, which every man needs, and which God has commanded that every man should have.

Cashmere, it will be remembered, on the subjugation of the Sikh power by the British, was ceded in independent possession to the late Maharajah Gholab Sing, his son, the Maharajah Rumbeer Sing, being the present ruler.

During the summer of 1863 the Missionaries in Cashmere were the Rev. W. Smith, of Benares, and the Rev. R. Clark. When Mr. Smith left the valley in the middle of October, Mr. Clark remained behind him, in the hope that he might be permitted to continue there throughout the winter, but in every possible way he was discouraged and obstructed. A few inquirers had gathered round him: some of them were arrested and subjected to great indignity, being beaten by the soldiers, spat upon, &c., without any other charge being brought against them than that they were inquirers. Men were placed on the bridge before the Missionary's house, with orders to watch every native who should enter the door, and arrest him on his leaving. Warnings were sent to Mr. Clark not to attempt preaching in a certain part of the city, for that if he did he would be set upon and beaten. A young convert of nineteen years of age was forcibly taken from the Missionary's house. Finally, in November, Mr. Clark was obliged to leave, and to return to the Punjab.

In the spring of 1864, Mr. Clark returned to Cashmere. Before leaving the Punjab he had taken the precaution of hiring a house in Sirinagar, from the proprietor, Ghulam Hussan, of Umritsur, paying 300 rupees in advance. How he was received on his arrival is related in the following paragraph—

On our arrival near the city (Sirinagar) on Friday evening, the 15th of April, I sent some of our servants onwards in advance, to give notice that we were coming, in order that the house might be ready for our reception. An hour afterwards they returned, stating that they had been stopped by some 400 men, who had collected on the bridge and before the house, and who were determined not to allow us to enter, and had driven them back with threats and stones. Our arrival was evidently generally expected. I had myself, when sitting within the boat after dark, heard a man from the shore call to the boatmen to ask if I were the Padre Sahib. Instead, therefore, of going on, I gave orders to halt at the entrance of the city for the night (although the rain was pouring down in torrents), and determined to go on next morning to the Hurree Singh ka Bagh, where the houses of the English visitors are, rather than be the cause of any disturbance, or excite opposition unnecessarily on the part of the natives. However, as we were going to bed, Shah Munir, one of our native Christians, (a Malik and Zemindar from Eusufzie who had accompanied us from Peshawur,) returned from the city, where he had been for some business of his own, and he told me that he had been at the house after my servants left; that he had found every thing perfectly quiet, and had heard from the people that I was expected, and that every preparation had been made to receive me. I therefore again changed our plans,

and this morning we arrived here at the house. The outer gate was open, and the gardener went off at once for the keys of the inner rooms. Every thing was evidently prepared for us; even the garden, which was sown last year with barley, was laid out neatly in beds.

Whilst waiting for the keys, Mons. Goselin, the shawl merchant, whose house is just across the river, heard of our arrival, and at once kindly came over to see us. After some conversation, he asked why we had not gone into the house. I replied that the gardener had gone for the keys. "But Mrs. Clark," he said, "cannot wait out here in the rain. The bungalow is yours, and should have been open to receive you." He told the man to bring him a hammer. A little hatchet was the nearest tool available, and he told his servant to knock off the native padlock. We all came in, and began to get the things out of the boat.

Before this could be accomplished, a man called Shekh Aziz arrived, and asked why we had gone into *his* house. We told him that we had never heard of him before; that we had taken the house from Ghulam Hussan of Umritsur, who was the owner of it, and had paid 300 rupees in advance for rent, and had his written agreement in due form making it over to us. He then gave us, or rather Ghulam Hussan, the lie direct, declaring that he himself, and not Ghulam Hussan, was the owner of the house, and that he did not wish

to let us rent it. I simply referred him to Ghulam Hussan, and told him to write to Umritsur, and that if there was any difference between him and Ghulam Hussan, his course was to apply in the ordinary manner for justice; and that, as far as we were concerned, the English Resident would be here in a few days, when he could at once find out whether we had any legal claim to the house or not.

He went away, and in an hour or two the house was literally besieged with men and boys. They stood by hundreds on the bridge, and lined the river on both sides, shouting, and one man striking a gong to collect the people. Not a chuprasse, or police officer, or soldier, or official of any kind, appeared. The tumult quickly increased, and no efforts of any kind were made to stop it. The people began to throw stones, and some of them broke down the wall of the compound, and began to get in by the stable. Our servants became greatly alarmed, for they threatened to burn the house. The number present was computed to be between 1000 and 1500.

In the midst of all, my surprise was very great to see M. Gosselin crossing over the bridge from the opposite side, alone, with a hunting whip in his hand, which, however, he never used. They all fled before him like sheep; but at last, returning, they surrounded

him, shouting and gesticulating, and throwing their hands wildly about over his head. My first thought was to go out and join him, as I had great fears for his safety; but I felt that my doing so would only increase the disturbance. I feared they would crowd and press around him, and as the bridge had no protection on the sides, I knew that the least push would precipitate him into the swollen river below. He told me afterwards that his fear was that the bridge would give way from the weight of so great a crowd, as one actually did last year, when many people were killed in its fall. However, on he went, and I sent three men to him to urge him to come in, and not to expose himself in such a way.

The native Christians were all with me, and it was suggested that we should together, in prayer, ask for God's protection. I read a few verses, Acts iv. 18 to the end of the chapter, and we then commended ourselves to Him who had sent us here to make his Gospel known. Not till we had concluded did M. Gosselin return, and we then found that he had been to the chief Moulvie near, to request him to stop the uproar. The man professed his inability to do so; and M. Gosselin told us that the matter was becoming serious: that it was far worse than he had imagined, for the mob had been let loose, and some of them were much excited.

Mr. Clark now resolved to go in person to the Wuzeer, and appeal to him for protection. Opening the river door, he got into a boat, and was rowed to the palace. It was not until after long delay and much difficulty that he succeeded in obtaining an interview with the Wuzeer. "His manner," observes Mr. Clarke, "was kind enough, as he assured me that whatever was the cause of the disturbance, a Governor's first duty was to put it down, and that he had done so, a messenger having been sent to the Kotwal with instructions to disperse the mob."

It was evident, however, that the occupation by the Missionary of a house within the city was distasteful to the authorities, and that they would be very glad if, by some means or other, they could induce him to leave it.

Affairs remained quiet for a few days, when, on a trivial pretext, another disturbance arose, the Wuzeer at this time being absent from Sirinagar, and no longer within reach of any appeal which might be addressed to him for protection.

Affairs began to be again very serious, and for a few moments we almost doubted whether it would not be necessary, after all, for us to leave the house until the Resident arrived. There was, in M. Gosselin's opinion, a very fair chance of the house being really attacked, and perhaps even burnt, and a possibility that we might lose every thing, and run considerable risk of personal safety. Mrs. Clark was referred to as to what she wished to be done, and she decided the matter by declaring

that we would not go; that we were in the path of duty; that she was not afraid for herself or her children, but was confident that God would protect us; and that at every risk we ought to remain. M. Gosselin then turned to me and asked if that was my opinion too. I replied that I could not feel comfortable at leaving, for I felt it would be shrinking from a difficulty, instead of trusting to God to bear us through it.

At this crisis they were again indebted to M. Gosselin for prompt aid. Accompanied by two European gentlemen, he hastened off to the palace, and seeking

out the Wuzeer's deputy, Lala Shankar Dass, told him, that if the Government declined to interfere on behalf of the Missionary and his family, they would stand by them, and that the responsibility of whatever might occur would then rest with the authorities. This decided them to act.

Orders were sent to the Kotwal to allow of no gathering of the people whatever; and very soon the Kotwal himself appeared at our house, and left with us one of his own men to send him word of the slightest appear-

ance of uproar. Thus has M. Gosselin, a French gentleman, and a Roman Catholic, been the means, under God, of again preserving us.

In July Mr. Clarke was joined by the Rev. W. Handcock from Peshawur, whose health had rendered it necessary that he should leave the plains during the hot season. From his journals we extract the following brief notices of Missionary proceedings in the valley during the period of his stay, from July 1st to September 30th, 1864—

July 2, 1864—The difficulties of Mission work in Cashmere arise not merely from the natural repugnance of a people to receive a new creed, but also from the determined opposition of the authorities to the teaching or preaching of the Gospel of Christ. This hostility, from the rulers of the country, has manifested itself in the various departments of labour in which the Missionary has been employed. Not to mention the disgraceful manner in which the Rev. Robert Clark and his family were treated by the mob on their arrival in April last, which conduct appears to have been encouraged by the Government officials themselves, I need only to state the fact of an individual having been imprisoned on becoming an inquirer into the truth of Christianity.

Nevertheless, the word of life must not be withheld from those who are perishing for lack of knowledge. With the object of setting forth this good news we went to the bazaar this morning. Numbers gathered round and listened; but the crowd on two occasions was dispersed, once by a frivolous hearer, and again by some bigoted Mohammedans, who addressed the people, and urged that Christians ought not to be listened to.

July 30—On the afternoon of this day the Cashmere inquirer, Mohammed Hussan, was baptized. This is the first baptism that has taken place since the commencement of the Cashmere Mission. On that account it is most interesting, as being, we trust, the first-fruits of the harvest that is to follow. Mohammed Hussan is a young man of respectable family, and a Syud. During his course

as an inquirer he has undergone many reproaches and persecutions. By his own family he has been cast off, as unfit to associate with them; and by the Cashmere Government he has, on two occasions, been imprisoned. When he was last in charge, it was only through the interference of the British Agent that he could be released. The treatment which he underwent, when in prison, was of a most cruel kind. Indeed he was placed in a dungeon, and fettered in the same manner as those who were guilty of murder and of the gravest offences. And when, by the influence of Mr. Cooper, C.B., the order was given for his release, he had been lying on the ground for three days, and unable to rise. From this position he had been prevented from moving by reason of a ponderous log of wood that had been fastened, in a most painful manner, to one of his legs. We cannot but thank God for the grace vouchsafed to this young man during these seasons of trial, and for the strength given, by which he was enabled to witness a good confession for Christ. The time, too, that has elapsed between his release from prison and his baptism, has afforded an additional evidence of the Spirit's work in his heart; for, during this interval, his Christian deportment has been highly satisfactory, and his diligence in studying the word of God most exemplary.

Such being the promising character of this young convert, Mr. Clark, under whose instruction he has more particularly been, did not hesitate to baptize him. May God give him grace to keep the holy vow which he has this day made!

During the present summer there have been in the valley the Rev. W. Handcock and a medical Missionary, Dr. Elmslie. The work progresses, notwithstanding the opposition which it meets with, not from the people, but from the officials. The medical department is rendering valuable help, disarming prejudice, and facilitating the work of Christian instruction. In a letter, dated June 11th of the present year, Mr. Handcock thus sums up the chief points of intelligence—

In my last I alluded to the difficulty we found in obtaining food in the city of Sirinagar, and expressed a hope that, on the arrival of the bishop, matters would take a turn. It was not so, however, for the Maharajah's official positively refused to allow the shopkeepers to supply the native Christians with me with the usual meal of which bread is made, although every one else was supplied. The result was that we were obliged to go into the villages, where we have obtained every thing.

Dr. Elmslie has fared better, being, from the first, regularly supplied with provisions. His work, also, is prospering. Two days ago he had as many as forty patients, all of whom were addressed on the precious truths of salvation by Christ before their varied bodily ailments were attended to.

I am thankful to say that here in the villages the people are very willing to listen to the word of life; and yesterday our hearts were gladdened by the accession of an inquirer, who is a young Mohammedan, named Sumadu, and who is a bookbinder by trade. Last year he first heard of the Gospel of our blessed Saviour, and was then so far convinced, that he wished to accompany Mr. Clark on his leaving the valley. Indeed, he did accompany the Missionary party for some distance down the river; but two of the Government officials, having heard of this inquirer, took the Maharajah's boats, and went in pursuit,

and very soon overtook him. The soldiers then violently beat him, and, having pinioned his hands behind him, led him off to prison. On being brought into the principal court, he was asked if he had accompanied the Missionary party of his own freewill. His answer was in the affirmative; and he further stated that he had gone to hear about the Christian religion. He was then sent back to prison, and four days afterwards he was sentenced to be *publicly whipped*. This shameful treatment accordingly took place in the presence of a great crowd of witnesses. Meanwhile news was forwarded about this young man to Jummoo, and an order was sent back from the chief Government, that he should be imprisoned for three months. He was therefore put in chains, and kept confined until the term was expired. His two brothers then, at the order of Government, pledged themselves, in writing, to employ every means in their power to prevent his going in future to the Missionaries.

The man, however, is evidently in earnest, and has, in the face of the bitterest persecution, by the grace of God, come to us.

It would be a great blessing if the Maharajah would sanction a law that no one should be persecuted on account of his religion, at least not by the Government itself. May the Lord hasten the day when this shall be the case!

A FRAGMENT OF MISSIONARY WORK FROM KURRACHEE.

In the centre of our Kurrachee bazaar is a book-shop. It has no great attraction, either in external appearance or in its glitter of handsomely-bound books. But the word of God is there in several languages, and an experienced Christian teacher is always present to comment upon and expound its blessed truths. During every day thousands of people pass to and fro by the shop. Many pass on without deigning to notice the humble shop of the Christians, or, if they do, to turn away with undisguised expressions of contempt. Some, however, do turn aside to ask what books are sold, and not a few have carried away with them portions of the Bible, or Christian books. Early in the year 1864 a man, in the dress of a Mohammedan pilgrim, entered the little shop, and after asking for Mohammedan books, began a conversation with the Christian teacher sitting there. He seemed pleased to hear of the Lord Jesus Christ, and said He was a great prophet, and was spoken of with great respect in the Korán. Not much was said at that interview, and the man soon left. The following day he returned, and seemed to listen with some interest to the teacher's explanation of the Christian religion. These visits were repeated, and each time the man seemed more and more impressed with the truths he had heard. During this time he had, like all the Mohammedan pilgrims, been living within the outer courts of the mosque. So pleased was the teacher with his earnestness, that he induced him to leave the mosque and live with him in the Mission compound. Never shall I forget the joy of the old man when telling me of the

eagerness with which his young friend drank in the words of Christ. It was worth years of labour to see these joyous fruits of Christianity. In due time the inquirer came under regular instruction, and then I learned his history. He told me his father was living, and was a Zemindar of the town of Bussi, in the Rajah of Pattialah's territory. Being the son of a Syud, a descendant of Ali, he was, from his earliest years, instructed in Persian and Arabic literature; and that he is well acquainted with both we have ample proof.

He continued to reside with his parents till the commencement of the mutiny, when he left them, to live with an uncle at Jujur, near Delhi. When there, he heard of the dreadful massacres of our countrymen by both Hindus and Mohammedans. The former he had been taught to despise from his infancy; but his heart was filled with sorrow when told that his own people, the Mohammedans, were amongst the murderers. His faith at this time received a terrible shock, for he discovered that the religion of the Korán was propagated by the power of the sword. From Jujur he removed with his relatives to Mussurie, where he met a Christian teacher, but had only passing conversation with him, though he mentioned that he often thought over what he did hear. After a time he set out on the usual pilgrimage to Mecca. On this journey he met with few troubles, except those incident to pilgrims. His mind was full of reverential feelings, and though doubts would obtrude themselves, he hoped they would all disappear when he should have seen and conversed with the Mullahs of Mecca. After long and wearying journeys he reached the city he so ardently looked for, and gazed, he said, long and with the greatest reverence on the Caaba. After the usual purifications he was admitted, with his fellow-pilgrims, within the sacred precincts, and soon stood before the Ajar Aswar. This is the famous black stone supposed by the Mohammedans to have descended from heaven. His companions bent before the sacred stone, and, with the most profound adoration, kissed it. Much as he wished to act with his fellows, he stated that he could not follow their example, for he thought it idolatry, and, watching his opportunity, secretly left the place. Near Mecca is a hill, to which all the pilgrims resort to complete their haj, or pilgrimage. It is called Jubul Arafat, and every true Mussulman who visits it, and makes the accustomed offering, is declared by the resident Cazi to be a Haji, and is ever afterwards acknowledged as such by all Mohammedans. Through all these ceremonies our inquirer passed, but felt no satisfaction. His mind was ill at ease, though he did not know why. And thus he left, by way of Medina, for home. In his route lay the plains of Kerbelah, the burial-place of the sons of Ali Hussain and Hassan. It is the most celebrated of all the cemeteries of the East, and is held in great reverence by all the Sheeahs. There, if anywhere, he thought his faith in the religion of his fathers would be revived. There lay his forefathers, some members of his own family, and there he himself wished, as a true Mohammedan, to be laid; but the feeling was only transient. He saw Kerbelah, and left it disappointed. He had tried now many means to recover his former attachment to Mohammedanism; but there was nothing to satisfy his inquiring mind. He passed on to Bagdad, and, after travelling through Persia, came on to Kurrachee. As a Haji, he was at first received with joy, and was openly acknowledged as a Syud. Great, however, was their anger when they saw him with our Christians. They mobbed him and pelted him with stones, but he stood firm, and replied calmly to their threats and abuse. After the usual probation and examination he was admitted by baptism into the Christian church. This step greatly irritated the Mohammedans. Again they set upon him, beating and stoning him in the open bazaar. The ringleaders of this disturbance were arrested, but, on a deputation of most respectable Mohammedans waiting upon me to ask pardon, the case was not proceeded with. After a short stay with us, he left for the north-west, thinking that there he could be more useful, and be amongst his own people. Months and

months passed, and we heard not a word of him. We thought he had gone back to his former faith, though I ever clung to the hope that he was true, but, being young, might be drawn aside for a time. I could not believe that the days spent teaching him could have been in vain, or that all the knowledge of our religion he had so eagerly learnt, as well as his earnestness in prayer, could have been hypocrisy. Many were the prayers we offered up to the Lord for him, and we believe these prayers have been answered. A letter has been sent by him to me, not asking for any thing, not breathing an unjust word against any one, but solely to assure me that his faith in Christ is unshaken; that he daily rejoices that he has embraced Christianity; and that he hopes, by God's grace, to remain faithful as long as he lives. He is living with his family, his religion is recognised, and he is allowed to speak about it. We do therefore thank God that He has been graciously pleased to watch over, and keep steadfast in the faith, this young Christian. Who knows what the result may be? Possibly the spread of the Christian faith in a province from which the Gospel has hitherto been excluded.

WELCOME COMMUNICATIONS FROM JAMAICA.

MANY years ago the Church Missionary Society, compassionating the degraded condition of the slave population in the West-India islands, put forth efforts with a view to their improvement. So early as the year 1826 a sum of 200*l.* was placed at the disposal of the Bishop of Jamaica for the establishment of schools in that island, a catechist being, at the same time, provided for the Blue-Mountain valley district, containing a population of 5500 persons. Schools in Antigua were also brought into operation.

The condition of British slaves in the islands, at that period, was indeed most piteous and degrading; nor need any stronger proof be adduced of this than a reference to Lord Bathurst's proposition for "the abolishing of the driving-whip, the regulation and record of punishments, and the abolition of female flogging." At that time a slave, being regarded as his master's property, was made answerable for his master's debts. He was therefore liable to be seized on by the sheriff's officer, forcibly separated from his wife and children, and sold by public auction.

Can we wonder that the consignment of many thousands of Africans to a condition of so great degradation, in which, deprived of all the rights and privileges belonging to them as men, they were let to live physically, that they might work, while on the intellectual and immortal life a sentence of death was passed, should enkindle the eloquence of such a man as Wilberforce, when he pleaded before the British public the cause of the oppressed slave in thrilling accents such as these—"Should England proceed as she has hitherto done—making free with the rights and liberties of those whom Providence has placed under her protection—the time of retribution cannot be far distant; for she cannot expect, in that case, that a great and just God will continue to her her own abused blessings, which she has so long enjoyed with so little gratitude."

As the heart of the nation became stirred, and the conviction that the evils of the slave system could not be permitted any longer increased in force, until, like the tide coming forward in its strength, it spoke in a voice of thunder, warning all opponents that they must give way, the Society enlarged its operations, in the hope of preparing the negroes for the hour of freedom, and facilitating their critical transition from a state of long and deep oppression to one of political emancipation.

Facts, indeed, ought to have convinced the planters that such a measure could no longer be delayed. The insurrections which ever and anon took place, explosions inseparable from the high-pressure state of things, the destruction of property, &c.,

warned them, as they would not drive the slave to desperation, to strike the fetters from his limbs, and set him free. The change, no doubt, was a great one, and the question naturally arose, When they have liberty, how will they use it? The true answer should have been, Evangelize them, give them Christian instruction, and then you may set them free without injury to yourselves: in lieu of fetters on the limbs, give them Christian principle in the heart, and all shall be well. Instead of this wise procedure, an insensate cry was raised against Missionaries, as promoters of sedition, and as the cause of all these disturbances. To counteract the injurious influence of such a misconception, the Jamaica Committee of the Church Missionary Society, appealing to the friends of negro education in the mother country, strongly urged them to "use their best endeavours that a prejudice so unworthy, which would ascribe to the instruction of slaves those lamentable events, which instruction has the strongest tendency to hinder," might be obviated.

It was well for the West-India planters that amidst evil report and good report, the Missionaries persevered. The jubilee trumpet sounded, and the freedom of the slave throughout the British dominions was proclaimed. The day of emancipation, August 1, 1834, instead of being a day of terror, was one of devout worship and peaceful commemoration. The religious celebration of the day had been enjoined by most of the authorities. Proclamations were issued by several of the Governors inviting the people, in their churches and chapels, to return their humble and grateful thanks to Almighty God for the happy termination of the system of slavery; an invitation which was heartily responded to. Well might the late Sir T. Fowell Buxton say of that great act of emancipation, "It has cost us twenty millions, but it has saved the colonies." From what did it save them? Let the present wrecked condition of the Southern portion of the United States answer that question. They are, indeed, like a gallant ship, which, when it first left harbour, seemed as though it could not fail to accomplish a prosperous voyage. The storms met it; and long and bravely did it struggle with the adverse elements. Often, as it shipped tremendous seas, did it shake itself free from the superincumbent load, and rise again triumphantly to its work. At length, and in an unexpected moment, it succumbed. There was a weakness within; the slave institution, instead of being cast adrift, was pertinaciously retained; and the great Confederacy, so aspiring, so haughty, so assured of victory, lies helpless and dismasted among the breakers.

At the time of the American disruption, England, in her efforts to cripple and put down the shipment of slaves from the African coast to Cuba and elsewhere, was grievously hindered by the action of the United States. Southern influences swayed unduly the action of the great Republic. In his correspondence with the English authorities the American Secretary of State claimed that the stars and stripes should protect every vessel over which they floated, and exempt her from the right of search, although we knew that there were slaves on board. That obstruction is at an end, and reunited America has emancipated the slave, and treats slave-dealers as pirates. But through what an ordeal of sorrow has this position been attained—what fearful conflicts—what a loss of human life! From some such terrible convulsions the Slave-emancipation Act preserved the mother country and her West-India islands. To use again the words of Sir Fowell Buxton, "It has cost us twenty millions, but I trust it has saved us from the anger of the Deity, who could not but have looked on us in wrath and indignation, had not this evil been removed."

At this critical period in the history of the islands, this transition state, fraught with so many dangers, the Church Missionary Society helped to its power, and beyond its power. In August 1839, there were no less than twenty-two stations occupied by the Society, and these, moreover, precisely in the localities where help was most needed.

It has ever been a principle of the Society, as far as practicable, not to interfere with other men's labours. Before entering upon ground where it has not been before, the question has always been asked, Are there other Missionaries already there? do they teach and preach Jesus Christ? It is true they may not be Church-of-England Missionaries, they may be Presbyterians, Independents. But if they teach what saves the soul, the differences which exist in other respects do not, in the judgment of the Church Missionary Society, justify interference. A man is not saved by being an Episcopalian, or a Presbyterian, or an Independent, but by believing in Jesus Christ. The question is, do the existing Missionaries teach and preach Jesus Christ as the Way, the Truth, and the Life? then does the Church Missionary Society prefer to move in another direction; nor will it enter a field so pre-occupied, except on some special necessity. Unless this principle be acted upon, how shall the heathen world be fairly dealt with, or an initiative agency be sent forth in some degree commensurate with its great necessities? Clearly, if the Episcopalian lays it down as a rule that the preaching of Christ crucified is ineffectual unless carried out in connexion with Episcopacy, the Presbyterian, the Congregationalist, &c., will think themselves necessitated to adopt the same rule; and so, crowding together into the same contracted field of labour, they will jar and clash, to the great injury of our common Protestantism, and the undisguised exultation of the Church of Rome.

That the Church Missionary Society is that which it professes to be—Church of England and Episcopalian in its principles—cannot now be gainsayed. Its Missions, as they mature and develop, open out in the form of Episcopalian churches. They do so naturally, and without an effort, because the training has been throughout in that direction. No Church-of-England Society surpasses the Church Missionary Society in its solicitude to lead onward the native churches which it has been instrumental in raising up, to the maturity of the native episcopate; and that because it believes that, in doing so, it best provides for their stability and future usefulness. But it is not prepared to shut up Christianity within the limits of Episcopalian churches, and deal with other Christian communities as though Christian truth, when taught by them, has no saving power.

Acting according to its convictions in this respect, the Church Missionary Society formed its stations in unoccupied and remote parts of Jamaica, where no house for the Missionary could be rented. Buildings became requisite, and these proved to be expensive. Yet, although the cost of the Mission proved to be much greater than had been anticipated, there was a rich recompense in the happy results which followed. Large congregations were gathered. The decencies of human life became respected, and the degrading habits of former days were abandoned. Christian ordinances came to be valued and frequented; many were confirmed; others became communicants; schools were well attended; and affecting proofs were afforded of the readiness of the negro to assist in the expenses of the Mission.

The Society, however, found itself unable to carry on the work. During the year ending May 1839, its total of receipts had been 72,000*l.*; its expenditure amounted to 91,453*l.*: of this sum no less than 19,193*l.* had been expended on the West-Indies' Mission. Contemporaneously there had been a large augmentation of the ecclesiastical establishments of the West-India islands. The duty of the Society therefore was plain—to adopt measures with a view to the transfer of as many of the stations as possible to the general ecclesiastical establishments, and thus gradually to relinquish the Mission.

Both Missionaries and people deeply regretted their severance from the Society. The Missionary at Birnam Wood expressed his feelings thus, in a letter dated December 5, 1842—

"I cannot find it in my heart to leave you altogether. I allow the change to take place in form ; but I shall always work and pray for your success. My appointment as island curate came unsolicited, and partly unexpected, and therefore I receive it thankfully as a favour from God. I feel some reluctance in giving up my Missionary name ; but since you consider such a change desirable, and I am allowed to remain in my sphere of labour, I still consider myself a Missionary indeed.

"I send my first year's subscription of one guinea, which I intend to continue as a thank-offering. I hope, moreover, to send you in future a yearly collection from my congregation ; but other calls make it impossible at present."

The severance undoubtedly was a painful one, and the more so because several of the lesser stations were left, either totally without spiritual instruction, or, at least, less efficiently provided for than before. Thus, at Church Hill, which was to be left without a teacher, the catechist being transferred elsewhere, the singing on the last Lord's-day but one was drowned with sobs and crying. All the week the poor people were bringing their little farewell presents of yams, fowls, preserves, &c. ; while on the last Lord's-day the congregation was large, the place crammed, the interest great, and the tears, sobs, and cries overpowering. On the evening before the Missionary and his family left a meeting was held. The people seemed broken down with sorrow, weeping long and loud. Quietly and slowly they came up to shake hands, and say "Good-bye." The women, with tears, exclaimed, "Oh, massa ! oh, missis ! what do we do now ? We heart break !" While the men, almost choked with feeling, feebly, yet forcibly, uttered, "Good-bye !" Amidst many tokens of affection did they embark, scarcely daring to look back at the weeping company behind, whose eyes were intently fixed upon them, and whose hearts, there was every reason to believe, were lifted up in earnest wishes for their safety. "In a few minutes, the vessel being under weigh, we lost sight of a field where we had spent two and a-half years of interesting labour, leaving a hopeful people without a guide."

There is no doubt that it was a painful crisis, and we earnestly hope and pray that the Church Missionary Society may never be subjected to a like experience. It was about this time (1843) that Bishop Spencer entered upon the see of Jamaica, and feelingly does he describe the scenes which met his eye.—"It would give me great satisfaction to hear that the improved funds of the Church Missionary Society would induce that excellent Institution to resume some of their abandoned stations on this still thirsty land. Closed chapels, dilapidated school-houses, scattered congregations, and thousands of Maroon wanderers, all emancipated slaves, deprived of all means of Christian worship or instruction, notwithstanding the liberal provisions of the late Clergy Act, present me with an unhappy picture on my arrival in this colony, and show the disastrous consequences of your abandonment of a field which your Missionaries and catechists were so well qualified to occupy."

But although the funds did improve, the men were not available. Old Missions required to be reinforced ; new fields of untouched heathenism—China, for instance—claimed help at the hands of the Society. In the very next Report the Committee declared, that if sixteen additional Missionaries were at that moment available, they could be instantly absorbed by the pressing necessities of the Missions, and that exclusive of any addition to the China Mission. They therefore appealed to the Universities and the younger clergy of the church to meet the immediate wants of the Society, and urged upon the friends of the Society generally the employment of earnest prayer, as the most efficacious means of obtaining a supply of men.

Thus the Society was literally compelled to a surrender of the West-Indies' Mission. The limited nature of the supplies received from home left it no option, and how shall it be with us at the close of the current year ? The financial position of the Society is critical. Unless there be a decided increase on the income of the last year,

the existing expenditure cannot be sustained. Old, experienced Missionaries are falling fast. Bühler, of the Yoruba Mission, whose letters we have so often read with such deep interest, has entered into his rest; and Rogers, the indefatigable itinerator in the Bombay Mission, is no more with us. Truly we may say, that if sixteen well-qualified men were to offer themselves at this moment, they could all, if pecuniary means were available, at once be disposed of. But where are the men? Let them only offer themselves, and the means will not be wanting. If the men offer themselves, the churches will be ashamed to withhold the money.

Many years have passed since the West-Indies' Mission was given up, during which the islands have passed through many changes. Many of the coloured people, leaving their old homes, emigrated to the mountains, often at a distance from the means of grace, and there cultivated the land on their own account. Every inhabitant of Jamaica who retains the enjoyment of bodily and mental health, by the exercise of a very moderate industry, can obtain all that is necessary for a life of independence. The wages, therefore, of the labour-market had for the free negro no attractions, and thus it became necessary, that, in 1858, Acts should be passed, enabling the employers of labour on plantations to obtain contract labourers by emigration from India and other countries. Thus the free negro of Jamaica found himself, not only freed from all compulsory labour, but freed from the necessity of working for wages, and placed in the position of an independent man, working his own land for his own supply. It is not surprising that, intoxicated for a time by the advantages of his new position, he should have declined in his respect for Christian ordinances, and such appears to have been the case in Jamaica in 1859, when not one-third of the population were in the habit of attending public worship.

Since then, however, there has been improvement. In 1860, there came upon the Jamaica population one of those extraordinary movements which are so remarkably fitted to arouse lifeless congregations from their sleep, and, if the people be wisely dealt with at such times, to place them in a more hopeful position than they were in previously. Important results followed. Concubinage, which had been lamentably prevalent, was abandoned by numbers, who came to be joined together in the holy state of matrimony, and noisy quarrelling in a great measure ceased, so that people lived in peace and quietude. Young people became more disposed to attend religious meetings than formerly, and the excitement, as it passed away, left behind it a deep-seated conviction as to the necessity of faith in Jesus, and of preparedness for his coming.

Amidst these fluctuations we could have no reason to suppose that the Church Missionary Society and its former labours could still be remembered in the island. The flux and reflux of events could scarcely have failed to obliterate all such reminiscences. It was therefore an event the more grateful, because entirely unexpected, to receive from Jamaica the following letters—

*The Cottage, Gordon Town, P. O.,
Jamaica,*

23rd May, 1865.

REVEREND AND DEAR SIR—As the Secretary of the Jamaica Church-of-England Home and Foreign Missionary Society, I have the pleasing duty of forwarding to you, by direction of our Committee, a bill of exchange for 80*l.*, payable ninety days after sight, which sum it is requested may be placed to the credit of the Church Missionary Society for the use of its African Missions.

Our Society was established in 1861 by the Lord Bishop of Kingston, and its pro-

gress hitherto has been most encouraging. I forward a copy of the first Report, in order that you may see the objects of the Society's work. The special grant which has now been made to the Church Missionary Society, and which, we trust, may become an annual contribution, perhaps of increasing value, has arisen from the fact that several of the stations in this island, which were originally Church Missionary property, kept up by having ministers paid by the Church Missionary funds, feel a desire to show their gratitude for, and appreciation of, benefits bestowed on them in years gone by.

Moreover, the desire for the salvation of the heathen world by Missionary labours, spreading the knowledge of the one true God and Jesus Christ, whom He has sent, is, under the blessing of God, rapidly gaining ground among my clerical brethren; and this appears to be about the first opportunity that some of them and their congregations have had of sending their mite to support the efforts of that Society to which they owe so much.

Permit me to suggest, that the transmission to me, for distribution among some of my brethren, of a few of the Church Missionary Society's Reports and publications, may be of much benefit to the Society.

The contribution of 80*l.*, though sent as a grant from our Jamaica Missionary Society, I may tell you was sent in for this special purpose by four clergymen.

Rev. D. B. Panton, M.A. . .	£50
Rev. H. H. Isaacs, B.A. . .	15
Rev. G. T. Braine, B.A. . .	10
Rev. A. Findlay . . .	5
	<hr/> £80

Messrs. Panton and Isaacs have churches and congregations which were formerly supported by the Church Missionary funds. Mr. Findlay was originally a teacher, sent out here and supported by the Church Missio-

nary Society; and Mr. Braine has his sympathies warmly interested in that Society's behalf.

Pardon me if I am tedious, but I think you may like to have this information, and I think you will allow—when I tell you that this 80*l.* is, with very few exceptions, the voluntary contributions of black, and coloured people chiefly black—that the people of Jamaica are not unmindful of past favours bestowed on them.

I enclose a letter from the Rev. D. B. Panton, which I think will be gladly received by you.

Our fourth Report is in course of preparation; when printed I shall have the pleasure of sending some copies to you. Our good bishop, the Lord Bishop of Kingston, is at present in England, having taken his family home a few weeks ago, and you may possibly see something of his lordship, as he is deeply interested in the Missionary work.

I am, REV. AND DEAR SIR,

Yours faithfully,

(Signed) G. B. BROOKS,
Bishop's Secretary, and Secretary to
the Jamaica Church-of-England
Home and Foreign Missionary
Society.

The Rev. H. Venn, &c., B. D.

Birnam Wood, from which the next letter is dated, had been one of the Society's stations—

*Birnam Wood, Parish St. George,
Jamaica,*

May 23, 1865.

DEAR SIR,—With feelings of the greatest pleasure I have transmitted, through the Jamaica Home and Foreign Missionary Society, the sum of 50*l.*, as a contribution for Africa from the congregation of St. James' church, Birnam Wood, to the Church Missionary Society. It cannot but be gratifying to you to receive a thank-offering from one of that Society's stations, established in Jamaica thirty years ago, and to know that the members of the station generally hold in very grateful remembrance the generosity of the Society to them in past days.

The revival of Mission-work in the established Church in Jamaica is, under God, due to the Bishop of Kingston, who has brought its necessity very urgently before his clergy. The Lord's blessing has attended the effort, and I am one of many clerical brethren who feel that it is not only our duty to stir up the people of our charge to take an interest in that which is essentially the work of Jesus Christ our Lord; but that it is an exceeding great privilege to aid in a work

which brings so rich a blessing to the pastor's own soul.

The money sent is a free-will offering. It comes from cheerful givers. Of the 50*l.* 46*l.* 10*s.* is the willing tribute of black and of a few coloured people. As an instance of the spirit in which the money was given, I may relate that one man, a black man, whose face I had not seen for two years, and whose very existence I had forgotten, came to me with 2*s.* 6*d.* in his hand, and on his lips this tale—“Minister, things have not been going on well with me these two years. I have been quarrelling with my neighbours. I have spent the little I had got by the sale of my coffee, in going to law. I had given up coming to church, and I had partly flung myself away; but when I heard of the good work that was going on up at Birnam Wood, I said, ‘My wife, this wont do. The church members are getting a blessing by helping the Missionaries; but we are getting no blessing: a curse is upon us. Times used to be different. We must make the old times come back. We must pick up ourselves, and give something to the Missionaries.’ My wife said, ‘There is nothing in the house, not a sixpence.’ But I

told her 'There's yams in the field.' So, minister, we dug some yams, went to market yesterday, and sold them for 2s. 6d. Here, Sir, is the money." Another man gave 3s., but returned a few days after with 2s., saying that he felt he had not done enough for the Lord; that even the 5s. was too little, but that next year he hoped to do better.

Whilst thus forwarding our contributions, we thank God for this opportunity of supporting a Society, which has for its object the extension of Christ's kingdom throughout the world, and from which we ourselves have received in times past so many benefits.

The Rev. H. H. Isaacs, of Woodford, forwards, through the same channel, the sum of 15*l.*, contributed by the congregation of ano-

ther but considerably smaller station. Mr. Isaacs desires me to express on his behalf the great pleasure which it gives him to work in support of the Society, with the principles of which he so entirely agrees, and whose former exertions on their behalf are still remembered with gratitude by the people of Woodford.

He unites with me in earnestly requesting from you all means of information relating to Missions which can be supplied by the Church Missionary Society's Reports, &c., as without such means we cannot expect to sustain the freshly-awakened interest of our people in the cause of Missions.

(Signed) D. B. PANTON.

This is gratifying to us, and, what is better still, full of encouragement as to the Church of England congregations in Jamaica. There is no stronger proof of spiritual death in a congregation than indifference as to the great duty of Christian Missions. And when that duty is so felt as to constrain to effort and self-sacrifice, there is no stronger evidence of spiritual life. Moreover, as all such efforts spring from life, they re-act beneficially on the root from whence they are derived, and strengthen it. We joyfully welcome, then, these new helpers in the evangelization of Africa, once the children of the Society, now its willing co-operators. We may well impart intelligence to those who willingly give of their means to the work. In fact, it is now their work, and even if we wished to do so, we have no right to withhold from them that which is their own. We are persuaded that news from the Missions, regularly communicated month by month, will greatly increase interest, and, in benefiting the people, benefit the Society.

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

HAVING spent six weeks in Rome during the winter of 1864, and having witnessed the wonderful activity of the Jesuits and other Roman ecclesiastics in the cause of Ultra Montanism, I was anxious to know something also of what Rome was doing in Missions among the heathen. I had read with much interest, in India, the accounts of the self-denying labours of Père Andrada and other Italian Missionaries in the wilds of Thibet, and among the Buddhists of Central Asia, as well as of the indefatigable exertions of the Jesuits at the Court of Akber and Shah Jehan.

I found the ecclesiastics connected with the Missions in Rome very polite, and willing to afford information: they, in fact, pride themselves on their Missionary zeal as one of the marks of a true church, and are very fond of contrasting what they consider the superior zeal and self-sacrifice of their Missionaries with that of Protestant Societies

—certainly in this point, *fas est ab hoste doceri*.*

I paid repeated visits to the Collegio della Propaganda Fide in the Piazza de Spagna. It was founded in 1622 by Pope Gregory XV. with the express object of training, as Missionaries to heretical or infidel countries, young foreigners, who should return to their native land to spread the Romish faith. Rome has always adopted the maxim, a diamond can best cut a diamond; and this college, very different from some Protestant Missionary Societies, has preferred training native agents to the costly machinery of foreigners. The external success has shown it was a wise step. The number of pupils now amounts to about 120 from all countries. I met two students from

* The Propaganda has a cardinal as Secretary, and the business of its Missions is managed by a Committee composed of ten or twelve cardinals: a report is given in every Sunday to the Pope.

India there, who, in common with the pupils of the English, Irish, Scotch, and German Colleges, attend the lectures on theology and science of the Jesuit fathers. At the Collegio Romano I heard some of these lectures, and it was a striking sight to observe more than 400 youths in their picturesque gowns, blue, red, white, according to their respective nationalities, taking notes of the lectures. The professor delivers all his lectures in Latin, which is the *lingua franca* of the Roman colleges. There is special instruction delivered in the learned languages of the East. I was acquainted with one professor in the Collegio Romano who was sent to Syria to complete his studies in Arabic: he is now adding Sanskrit to his acquisitions.

The policy of Rome is "unity amid diversity." During the Epiphany week, which may be called the Missionary week in Rome, a Missionary sermon is preached every day—on one day in English, another in French, another in German, another in Italian. I heard two delivered in English—one by the President of the English College in Rome, the other by a Capuchin friar; in both, the audience, as is so often the case in Rome, was composed chiefly of English travellers, who, however, did not seem to contribute a large sum; but Rome's chief reliance is in the untiring zeal of her collectors, who are fully organized.

In rituals, Rome shows her malleability. While in England a parish is often thrown into endless confusion by a young clergyman's slavery to the letter of every rubric, Rome allows a wide range: though in Europe she insists on the Latin ritual, she permits Eastern churches to celebrate the offices in the Oriental languages. I attended one of the services in the Propaganda chapel during Epiphany week, in which service was performed at five different altars in Syriac, Chaldee, Greek, Slavonic, and Armenian. The priests, dressed in the oriental ecclesiastical dress and with the flowing beard, presented a very venerable and dignified appearance. The Abbé Bertrand gives full information on this subject of the use of oriental liturgies.*

The library of the Propaganda contains 30,000 volumes, chiefly on theology and canon law, very few are on Missions. There are, however, some valuable manuscripts on Indian languages, and one contains a report of the Synod of Diamper, which decreed the burning of the manuscript documents of the Syrian churches, and whose proceedings are worth being known.

* Histoire des Missions de Madura.

Attached to the college is the printing-press well supplied with oriental types. Many works of great typographical beauty have issued from this. But Lyons has taken the lead of Rome in Missionary publications. I visited the Propaganda printing-press at Lyons, and was surprised at the great activity and ability exhibited in the publication of the "Annales de la Propagation de la Foi," which are issued simultaneously every second month, in five or six of the leading languages of Europe. They have a circulation of 220,000 copies, viz. French, 142,000; English, 20,000; German, 20,500; Spanish, 1950; Flemish, 6000; Italian, 25,000; Portuguese, 2500; Dutch, 2000; Polish, 500. The expense of the "Annals" and other Missionary publications amounts to 217,000 francs annually.*

I was present in the chapel of the Propaganda at the annual festival of languages in the Epiphany week. It lasts two days, amid a crowded assemblage of cardinals, monsignors, and visitors from all nations, admitted by ticket—when the pupils recite speeches and poetry in their respective languages, relating to the work of Missions as the result of Christ's manifestation to the Gentiles. The visitor is supplied with an Italian translation of what is recited. The performance is varied by some choice music. The day I was present thirty-two different languages were spoken: among these was the Hindustani. This, and other scenes in Rome, showed the wonderful power the Papacy has of attracting within the sphere of her influence all nationalities, and giving scope to every kind of talent.

It is a curious fact, that while at Rome the old trunk of the papacy is rotten at the core, yet it is sending out vigorous branches and offshoots abroad: the Papacy has more moral vigour in Paris than she has at Rome;† while

* The modern efforts in connexion with the Propaganda began in 1816, in the labours of two females to collect subscriptions among the workmen of Lyons for Missions in America, and weekly sou subscriptions were received. The first four years 4000 francs annually were collected, but the next year it rose to 105,000 francs, and now it has reached 4,000,000 francs: in 1822 it was fully organized at the Propaganda, with Lyons, its cradle, as its centre.

† The "Annales de la Propagation de la Foi" give many details of the zeal exhibited in collecting for Missions—by knife-grinders in the Alps, girls of the working-class at Leghorn, poor villagers in Ireland, the operatives of Amiens, poor soldiers, the inmates even of hospitals, and the fishermen of New Caledonia;—while more than 500 Romish females have, within the last twenty years, gone out from Europe to engage in

in Italy her numbers are rapidly lessening, in England they are increasing, and in India there are twelve Italian Bishops, and a host of Italian Missionaries. Out of 2000 Jesuit Missionaries now in the field, 490 are from Italy. The Pope's Chamberlain told me they were strengthening their forces at Calcutta and Bombay. The dissolution of the monasteries in Italy will supply many candidates for foreign work.*

But Rome is being counterchecked in a quarter where she least expected it—in the movement now increasing rapidly among Italian priests and laymen in favour of a reform in the Italian church, similar to that of the English

female education in India and China, where they labour with great zeal and self-denial for life. Two sisters from Trent, in Italy, have lately gone to the Kishnagurh Romish Mission in North India.

* In 1863, France contributed to the Romish Mission 3,307,000 francs; Italy only 420,000 francs, or one-seventh. France has 90,000 females in orders as *Sœurs de Charité*, &c.; Rome has very few belonging to the active class, but plenty of the so-called contemplative. In France, much of the money is raised by subscriptions of one sou weekly: there is a collector to each ten persons, and another head collector to each of these ten collectors, or 100 subscribers: there is a chief collector for 100 collectors, who transmits the amount to the Councils, one of which is at Lyons, the other at Paris, composed of ecclesiastics and laymen, who distribute the amount among the different Missions: they render their services gratuitously. Each collector circulates a copy of the "Annals" among his ten subscribers. After being read, it remains with him: 180,000 copies are circulated every two months among subscribers.

church, in favour of Catholicity in opposition to the *modern* claims of the Papacy, and though the movement *at present* aims only at *disciplinary* reform, yet the following points, warmly advocated, must lead *further*, and involve doctrinal changes, viz. the abolition of celibacy, the free circulation of the Bible, the liturgy in the vernacular, and the restoration of their rights in the election of bishops to the clergy and people. I met at Naples the leader in this movement, which comprises more than 800 priests, and has the cordial support of the leading journals in Italy.

I visited at Naples a Missionary college, founded a century ago by the celebrated Jesuit Missionary to China, Father Ripa, for the training of Chinese youths for the Mission work in Europe. It contains now twelve pupils. The numbers formerly were greater, but experience has taught Rome, that while it is expedient to have a few natives trained in Europe, yet the danger of denationalizing them counteracts in various respects the benefits they would derive from a residence in Europe.

At Paris there is a flourishing Romish Missionary College in the Rue de Bec, which has sent out a great number of labourers into the field, and who, in the spirit of self-sacrifice and identification with native society, set a noble example, worthy of a purer creed. Some of the Missionaries and Bishops have won the crown of martyrdom in China and Cochin China within the last ten years. A room in this College, called *La Salle de Martyrs*, is set apart for exhibiting some of their relics and the instruments of torture by which they met their death.

HEADMEN IN INDIA AND HEADMEN IN RUSSIA.

It is the growing conviction, both of Missionaries of all Societies in India and of Mission Societies in England, that the time is come when it is "expedient that native converts should be trained, at as early a stage as possible, upon a system of *self-government*, and of contributing to the support of their own native teachers." The usage that has prevailed hitherto was one in which the Missionary was the pastor of the natives, and, practically, dictator in every thing: he did almost every thing *for* them and little *by* them; but experience has taught Missionaries the evils of this in the following particulars—

In respect of the Missionary: his hands soon become so full that his time and energy are wholly occupied by the converts, and he extends his personal labours to the heathen in a continually decreasing ratio. His work also involves more or less of secularity and account-keeping. The character of a simple

Missionary is complicated with that of the director and paymaster of the Mission.

In respect of the converts: they naturally imbibe the notion that all is to be done *for* them—they are *dependents* upon a foreign Mission, rather than *members* of a native church. There may be the individual spiri-

tual life, but there is no *corporate* life: though the converts may amount to thousands in number they are *powerless as a body*. The principles of self-support, self-government, and self-extension are wanting, on which depend the breath of life in a native church.

In respect of the Missionary Society: the system entails a vast and increasing expense in its oldest Missions; so that instead

of advancing to "the regions beyond," it is detained upon old ground: it is involved in disputes about native salaries, pensions, repairs of buildings, &c.: and as the generation baptized in infancy rise up under this system, the Society has found itself in the false position of ministering to a population of nominal Christians, who, in many instances, give no assistance to the progress of the Gospel.*

The following admirable recommendations are given for working out this principle—

That the converts should be encouraged to form themselves, for mutual support and encouragement, into "*Christian Companies*." (Acts iv. 23.) In Africa the term "company" has already been adopted for their native Associations. The members of such companies should not be too numerous, or too scattered, to prevent their meeting together in familiar religious conference.

One of each company should be selected, or approved of, by the Missionary, as an elder or "*Christian headman*," to call together and preside over the companies, and to report to the Missionary upon the moral and religious condition of his company, and upon the efforts made by the members for extending the knowledge of Christ's truth. Each Christian company should be encouraged to hold *weekly meetings* under its headman, with the occasional presence of the Missionary, for united counsel and action, for reading the Scriptures and prayer, and for making contributions to the Church Fund, if it only be a handful of rice, or more, as God shall prosper them.

Monthly Meetings of the Christian headmen should be held under the Missionary, or some one whom he may appoint, at which meetings the headmen should report upon their respective companies, hand over the contributions, receive from the Missionary spiritual counsel and encouragement, and commend their common work, in united prayer, to the great Shepherd and Bishop of souls.

The **FIRST STEP** in the organization of the native church will be taken when any company, or one or more neighbouring companies unitedly, shall be formed into a *congregation*, having a schoolmaster or native teacher located amongst them, whose salary is paid out of the Native Church Fund.

A **SECOND STEP** in the organization of the native church will be taken when one or more congregations are formed into a *native pastorate*, under an ordained native, paid by the Native Church Fund.

The Christian headmen of the companies comprised within a native pastorate should cease to attend the monthly meetings of headmen under the Missionary, and should meet under their native pastor.

As long as the Native Church Fund is under the management of the Missionary Society, the native pastors, paid out of that fund, must remain under the general superintendence of some Missionary of the Society, who shall be at liberty to minister occasionally in their churches, and to preside jointly with the native pastors at the meetings of headmen and other congregational meetings; the relation between the native pastor and the Missionary being somewhat analogous to that of curates with a non-resident incumbent.

A **THIRD STEP** in the organization of the native church will be taken when a sufficient number of native pastorates having been formed, a *District Conference* shall be established, consisting of pastors and lay delegates from each of their congregations, and the European Missionaries of such district. District Conferences should meet periodically for consulting upon the native-church affairs, as distinguished from the action of the Society.

When any considerable district has been thus provided for by an organized native church, foreign agency will have no further place in the work, and that district will have been fully prepared for a *native episcopate*.†

But events are marching on rapidly: "the large number of native Christians in South India, the maturity of many of them in Christian attainments, and the liberal contributions which they make for religious and benevolent objects, suggest the inquiry whether they should not only be placed in an independent position, but have their organization completed by a native bishop being placed at their head, to have exclusive authority

* "Minute on the Organization of Native Churches," 1861, p. 1.

† Ibid., p. 3.

over all the native agents who might be transferred to him, supported by the native church, the European agents remaining under the authority of the English bishop, who would have the native one as his suffragan." One of the most experienced Indian Missionaries in South India suggests on this subject—

While the native bishop would be entirely independent of the European clergy, they would be able to assist him, and strengthen his hands in a variety of ways, until the time arrived to withdraw altogether. The native church would by this means be materially strengthened, and experience would be gained by the bishop, native clergy, and catechists, in self-government and management of their own affairs. A great increase would, I am persuaded, soon appear in the number of ordained agents; not men who aspire to European views and habits, but men who would be *veritable native pastors*, in charge of one or

two congregations, with moderate salaries, not necessarily very much above what the catechists receive now, but enough to keep them respectably in a relative position to their flocks.

One very great advantage of trying this plan while the Missionaries are still carrying on their operations in the same field, would be, that we should avoid the sudden transition of the church into native hands, and the possible breaking down of the bishop and his clergy if left to themselves without any previous preparation and aid.

At a native meeting held lately in the Tinnevely district, attended by 140 headmen of congregations, besides native clergy and catechists, the people responded heartily to this proposal.

This plan of a coadjutor native bishop for native churches has met with the cordial concurrence of the Bishop of Calcutta and of the Church Missionary Committee, and will, we hope, ere long, be a reality.

While the Indian Government has long been working out the plan of training natives for self-government politically—while Hindus are now members of all the legislative councils of India, and sit as judges in the highest courts of judicature—it is of vital importance that the Christian church should not lag behind in this great object of preparing for an independent position; and that, as we have native judges and native members of council, so we should have native bishops. Surely when Africa has a negro bishop, the Aryan race of India is entitled to a native one.

This proposal of village Christian headmen is quite in accordance with the old village institutions of the Hindus, which have maintained their ground in India from the day when the Brahmins entered the valley of the Ganges; each village had a portion of ground attached to it, committed to the management of the inhabitants. Colonel Sykes, in his admirable treatise on the "Landed tenures of the Dekhan," and Briggs on the "Land Tax of India," show that, before the period of the Moslem invasion, the villages had a constitution for their internal government, each village having a *Patel*, or chief, assisted by a village accountant; he was held in great esteem, even under the Mohamadan Government: the office was an object of ambition to chiefs: it was hereditary; free lands and other emoluments were attached to it; the hereditary lands of extinct families became their property, or that of the village community.* The Patel was responsible to Government for the village revenues, which formed a definite sum fixed by the Government, but the details were settled by the Patel, who, for his trouble, had a right to a portion of grain from each cultivator. Cases have occurred in which women held the office of Patel. The Patel superintended the police of the village, regulated its internal economy, and presided in all the village councils: he had the power to fine, imprison, and seize all offenders. A number of villages constituted a circle, with an officer over them: eighty-six villages formed themselves into a district, at the head of

* Many of the headmen could not write, and the signature of an agriculturist was the figure of a plough, of a tradesman a pair of scales, of a silversmith a hammer, of a policeman a sword, of the village astrologer an almanac, of a washerman the mallet.

which was a *desmukh*, who was responsible for the revenue, on the collection of which he had a per-centage : he superintended the cultivation and police of the district, and carried into effect the orders of Government, serving as a link between the village headmen and the Government. Unfortunately the English Government has, in too many cases, allowed these men to be superseded by a bureaucracy, and by ill-paid, venal employés, whose only aim was to fleece the peasants.

The Hindus have had this training for self-government, not only by village councils, but also by various *Sabhas*, or assemblies, of which there were fifteen different kinds, composed of all classes, from the village merchant to the village barber. Their *Panchayat*, or jury composed of five, has existed in India from time immemorial, and has been recognised by the English Government as one of great importance. In 1811 they granted the jury system, in an improved form, to Ceylon, and in 1827 to Madras, now it is extended to all India.†

Nor has this beautiful and successful system of self-government been confined to India. Baillie, in his "Land Tax of India," writes, "In Persia, and the country about the Oxus, the cultivators are represented as being pretty much in the same way as they are still found in India: they are congregated in mouzas or villages, to which the lands that they cultivate are in some manner attached, and which, in some instances, appear to have peculiar customs of their own, so that the system of village communities, which is usually considered an institution peculiarly Hindu, was a phase of society common to India, with the countries bordering it on the north-west."

Each village in Russia forms a commune, *mir*, or little world, a republic in miniature, which elects its own chief (*starosta*, i.e. elder) by universal suffrage, for three years or annually; but if the commune is dissatisfied with him, it can remove him. He has to submit an annual account of the expenditure to the commune, which elects the receivers of taxes, votes the communal budget, divides the land, apportions the taxes, and selects the persons to be recruits in the army: family disputes or litigation about property are decided by its arbitration. All its decisions are made publicly and verbally, as few of the peasants can read. In some localities where the majority of the men are absent engaged in distant labour, the women constitute the communal assemblies, decide on the division of the land, the taxes, and recruiting, and discharge all the duties except those of the village chiefs. A number of these headmen reunite in a district (*volosta*) to vote on the election of a district chief, the district budget, and to decide on disputes between the different communities forming a kind of federal administration.

The bureaucratic despotism of Russia interfered in practice with the working of this in various cases; still it has effected an immense amount of good in preserving among the peasantry the elements of self-government; and this year has witnessed, in Russia, peasants, elected to the local parliaments, discharging satisfactorily and calmly, in unison with the nobles, the duties devolving on them, and forming a broad basis for constitutional government in Russia, the advent of which is near at hand. The new institutions of Russia, as well as her noble work of self-emancipation, rest on this principle of village headmen elected by the community, which has for ages preserved the seeds of national life in Russia amid the distractions arising from Polish or Tartar invasion, and it is destined to achieve greater things yet. The most eminent statesmen of India have equally regarded the village commune as of vital importance for training the Hindus for self-government, and saving the European from that system of "meddling and muddling" which has been so mischievous in India both in Government and Missions.

† See Ram Raz on "Trial by Jury," Journal of the Asiatic Society, Vol. iii. pp. 244—257.

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

THE large number of native Christians in South India, the maturity of many of them in Christian attainments, and the liberal contributions which they make for religious and benevolent objects, suggest the inquiry, whether the time is not come when the older congregations should be placed upon a self-supporting system, and become independent of the Society. The more intelligent native Christians, also, feel that they ought to relieve the Society from the support of native pastors, and take the charge upon themselves; whilst many of the most experienced Missionaries think that such a change of system would probably cherish the more rapid growth of the native church, and set them at liberty to devote themselves to the evangelization of the heathen. The subject has, during the last year, been brought under the special consideration of the Committee by the Senior Missionary in Tinnevely, the Rev. J. Thomas, who has laboured for thirty years in that province, and gathered large numbers from amongst the heathen. He has been latterly in charge of congregations numbering 12,000 converts, and has had the superintendence of several native ministers. The following are extracts of his letter upon the subject—

Extracts of letter from Rev. J. Thomas, to Rev. H. Venn, dated Mengnanapuram, June 21, 1864.

Ever since I left England, the question, "What can be done for the best interests of the native church in Tinnevely?" has occupied my thoughts continually. Perhaps you will feel disposed to say, "Do precisely as we have suggested in our printed minute on the subject." Admirable as these suggestions are, they cannot be acted upon without some modification, especially in the older Missions of the Society; at the same time, to carry out their spirit, and adopt them literally, as far as possibly may be, is my earnest desire.

My thoughts have been much directed to the kind of superintendence which should be exercised over those agents who are paid by a native church fund. It appeared to me that, so long as the European Missionary of the district superintended and paid both kinds of agents, it would be difficult to convey to the minds of our people generally a correct idea of the distinction between a native church fund and a Missionary fund. And, supposing that all the congregations supported by native contributions were transferred to one European Missionary to superintend, in the character of rural dean, archdeacon, or commissary of the Bishop of Madras, in all probability many objections would be raised against such a measure, and it would only be preparing the way for the appointment of an European bishop; a measure which, I think, would not be the most favourable for the development of the native church.

The next question which presented itself was, "Is the time arrived for the appointment of a native bishop, who should have authority

alike over Edeiyenkudy in the south, and Panneivellei in the north of Tinnevely?" This assumes that European clergymen, as well as natives, would be placed under his authority and superintendence, a measure which has universally been considered as a very formidable objection, if not an insuperable one, to such a scheme.

It then occurred to me that it might be possible to have a native bishop in Tinnevely at once, who should have exclusive authority over all the native agents who might be transferred to him, supported by the native church, while the European agents of foreign Societies, in the character of Missionaries, and as ministers of the English church, might still continue, as long as they are required in the province, under the authority and superintendence of the Bishop of Madras.

I do not think it wise to anticipate or suggest objections to this scheme; all I would ask in mooted the question, is a candid consideration of such objections before the scheme is discarded *in limine* as anomalous and impracticable.

My proposal is this, that a native bishop should be appointed at once, to whom should be transferred the self-supporting congregations and spiritual agents. I should be prepared to hand over to him, at once, fifteen or twenty of my best congregations, and make the utmost endeavour every year to increase the number as contributions increased. Other districts might be willing and able to double this number, and there would be at once, not a mere nucleus of a native church, but a goodly number of congregations to be superintended, which would form by no means an insignificant episcopate.

As far as I have mentioned the subject to our own Missionaries, and I did so at our Conference in April last, and to some of the Society for the Propagation of the Gospel brethren also, no hostile opinion has been expressed by any one, but all seemed prepared to look upon it as likely to solve the great difficulty connected with this question.

While the native bishop would be entirely independent of the European clergy, they would be able to assist him, and strengthen his hands in a variety of ways, until the time arrived to withdraw altogether. The native church would by this means be materially strengthened, and experience would be gained by the bishop, native clergy, and catechists, in self-government and management of their own affairs. A great increase would, I am persuaded, soon appear in the number of ordained agents; not men who aspire to European views and habits, but men who would be *veritable native pastors*, in charge of one or two congregations, with moderate salaries, not necessarily very much above what the catechists receive now, but enough to keep them respectably in a relative position to their flocks. Our catechists now maintain themselves comfortably on 8 rupees. They are, to all intents and purposes, the native pastors, and mere ordination would not necessarily involve any very heavy additional expense, so that a moderate increase above 8 rupees would be a very suitable provision, *nor would this be hopelessly beyond the resources of the native church*, as is the case with regard to those who have been ordained already.

One very great advantage of trying this plan, while the Missionaries are still carrying on their operations in the same field, would be, that we should avoid the sudden transition of the church into native hands, and the possible breaking down of the bishop and his clergy if left to themselves without any previous preparation and aid.

If this plan in the main should be considered feasible, the subordinate points can be dealt with afterwards.

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 the congregations, besides

native clergy and catechists. I entered at length into the whole question, and the people responded heartily, and several of them spoke with great propriety, for the character of the meeting was that of a Committee, where every member was at liberty to say what he pleased, and not a formal public meeting. When every one who wished to give expression to his opinion had done so, I proposed for their adoption a series of resolutions to the effect, "That it is the duty of Christians to support their own teachers, and to take measures for extending the kingdom of Christ among the heathen; 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.

I told them what my views and wishes were with regard to a native bishop, and the desirableness of having a *distinct native Tamil church*. They received the announcement with joyful approbation; and one of them, the most intelligent and influential, exclaimed that he hoped he might yet be permitted to see that blessed consummation. This meeting was a most important one, and I felt thankful that I had come out from England this third time, if it were only to be present on the occasion. I have now briefly sketched out what I conscientiously believe to be the best method of dealing with the church in Tinnevely, and I am prepared to exercise whatever influence I possess among the people, after nearly twenty-eight years' connexion with them, to promote, foster, and strengthen this measure.

Similar meetings to that held here were held at Saththankullam and Asirvadapuram, which I fully proposed attending; but, in consequence of absolute prostration of strength, I was unable to do so, and my son and the native clergymen attended both places, and he speaks of the result as indeed not quite so enthusiastic as at Mengnanapuram, though I am disposed to think that the people of Asirvadapuram were not a whit behind those of this district.

The two main inquiries which arise out of the proposition of Mr. Thomas are—as to the sufficiency of funds for the support of a native pastorate, and as to the supply of men competent for the pastoral office.

With respect to funds, there is little to fear. The 30,000 native Christians of Tinnevely already raise more than 1600*l.* a year for religious and charitable purposes. There have also been "Native Pastorate" endowments commenced in twenty-one different districts in South India, which amount in the aggregate to 3300*l.* As Christianity

gradually spreads among the wealthier classes of society, the supply of funds will become more abundant ; but even at present more than 100 native pastors might be supported by the contributions of the people.

With respect to the supply of suitable men, the following Minute of a Conference of Missionaries, held in Tinnevely, in January 1865, will show that the statement of Mr. Thomas is confirmed by the judgment of the rest of the Missionary body—

It appeared to the brethren every way desirable that spiritual and devoted men should, as opportunity offers, be ordained as pastors to the congregations in which they are now respectively labouring as catechists ; their pay at the present rate being supplied by the Native Church Self-sustaining Fund, and subsidized by an equal amount on the

part of the Church Missionary Society. Where men of character, piety, maturity of age, and judgment, can be found, we think that their being thus set apart as ordained ministers of the congregations in which they are now acting as catechists would have a wide and beneficial influence for good.

A copy of the letter of Mr. Thomas having been submitted to the Bishop of Calcutta, his lordship made, in reply, the following important remarks and suggestions upon the scheme—

Extract from a letter of the Bishop of Calcutta to the Rev. Henry Venn, dated February 8, 1865.

As it is getting near post time, I am hardly able to enter at length upon Mr. Thomas's important letter. But would not one way of meeting his views, and removing my objections, be to consecrate a native as coadjutor to the Bishop of Madras, with such work as the diocesan bishop assigns to him ? And it might be agreed that he should receive a salary from the Church Missionary Society, or from the Church Missionary Society and the Society for Propagation of the Gospel together, on condition that he ordinarily resides in Tinnevely, and takes the charge of such native congregations as are handed over to him. Then he might also be employed in travelling at intervals about other parts of the diocese, and confirming the Tamil congregations more frequently than can be done now. He should be consecrated by the Metropolitan and two of his suffragans, and not removable without the Metropolitan's consent. In this way the geographical difficulty

would be obviated, my serious objection to separating Europeans and natives into different churches would be removed, the general influence and supervision of the Bishop of Madras would be retained for Tinnevely, and the native bishop's position to the English Missionaries residing near him would be less ambiguous than on any other plan. Doubtless the question of discipline in connexion with such a bishop must be carefully considered, as we learn to our cost from the mass of troublesome technicalities now before the Privy Council, and I have no doubt that an Act of Parliament would be necessary. It seems to me that power might be given to the Metropolitan, on the application of any diocesan bishop, with the sanction of the Crown, to consecrate such a coadjutor to the diocese of the bishop making the application, Government not being charged with his salary. In this way I might myself hope some day to have both a Bengalee and Hindustanee coadjutor. It seems to me that some such plan as this would be at once most ecclesiastically correct and practically useful.

There are two recent precedents of the appointment of coadjutor bishops by the Crown without Acts of Parliament. In 1836 Dr. Mountain was consecrated by the Archbishop of Canterbury, under letters patent, by the title of Bishop of Montreal, to be a coadjutor to the Bishop of Quebec. In 1856 Archdeacon Courtenay was in the same way appointed and consecrated coadjutor to the Bishop of Jamaica. The letters patent thus limit the exercise of the episcopal functions—"Provided nevertheless, and it is our royal will and pleasure, that the said Reginald Courtenay shall not have, use, or exercise any jurisdiction, power, or authority within the said diocese of Jamaica, save and except such jurisdiction, power, and authority as shall be thought requisite, reasonable, and convenient by the said Bishop of Jamaica, and as shall be licensed and limited to him by a commission or commissions, under the hand and seal of the said Bishop of Jamaica."—*See Parl. Paper, "Church Affairs of Jamaica," 20th May, 1856.*

CHURCH MISSIONARY HOUSE,
July 10, 1865.

H. VENN,
R. LONG,
C. C. FENN,
M. DAWES, } *Secretaries.*

ITINERATING IN AFFGHANISTAN.

THE valley of Peshawur, to which the following remarks relate, occupies the north-east corner of Affghanistan. Its extent is about sixty-five miles in length, with a breadth of about fifty, whilst its Affghan population somewhat exceeds 500,000. The soil, for the most part, is very fertile, and produces abundant crops of wheat, rice, maize, and sugar-cane.

It is now ten years since the Missionary first came amongst the people of this valley, and during this period about fifty souls have been gathered out from its heathen and Mohammedan inhabitants, and led to confess the faith of Christ crucified. But it is not only in the number of those who have been already turned from the false religions of their forefathers that we observe an indication of God's signal blessing resting upon this Mission; we see it also in a marked manner in the favourable change that is gradually coming over the public mind. Indeed, when it is remembered that within the last year or two the head British official of the district positively forbade the Missionary to itinerate amongst the Affghans of the Peshawur valley, on account of their religious fanaticism, the following notices of a journey just made through this very district will appear in a more favourable light.

The Missionary party consisted of the Rev. Thomas Wade, three converts, and myself. Of the native Christians who accompanied us, two were Affghans, a brief account of whom may prove interesting, as they are from the neighbourhood in which the itineration took place. Their respective names are Fazl i Haq and Yacub. The former is the son of a learned and wealthy Mussulman, and is a young Affghan of energy and devotion to his Master's cause. In the five years that he has been a Christian he has had much to suffer for his faith, having been cast off by his father, and rejected with scorn by many of his former Mohammedan friends. Yacub, the other Affghan, is a Syud, or, in other words, belongs to the family of Mohammed. He is somewhat past the meridian of life, a great portion of which he has entirely devoted to study. In his character he differs widely from his determined brother Affghan, being of a quieter temperament, but manifesting a steady zeal for the advancement of our Saviour's kingdom.

On the 24th of March 1865, we started from the city of Peshawur. Our baggage, consisting of a tent, a table, and a few other necessities, was placed on camels, which are the usual beasts of burden in this part of Asia. Leaving the city by the Lahore gate, we

passed close by the palm-trees on which it is said that Avitabile used to suspend the heads of offending Affghans, and found ourselves on the famous Trunk Road. This road, after running 1600 miles, terminates at Peshawur, the point of our Indian empire nearest to Central Asia. The valley looked very beautiful, being covered with rich green fields. In the midst of these rose village walls, and here and there a watch-tower, which bespoke the predatory character of the Affghan tribes. The mountains which surround the valley had a most imposing appearance: the Khyber Pass, of historical celebrity, looked dark and threatening, whilst the snowy ridges beyond, some of which rise to 12,000 and 14,000 feet, had a most sublime aspect. As we passed along the road we could not help contrasting the perfect beauty of God's creation, as here exhibited, with the marred and deformed character with which Satan has imbued the inhabitants of these regions. Our little company halted at the village of Pubbi, where we had determined to remain for the night. At the approach of evening the Christians, and as many as liked to come, assembled for divine service. After a portion of Scripture had been read and explained, Mr. Wade led us in prayer as we thanked God for the mercies of the journey, and committed ourselves into his hands for the night.

On the following morning, as a storm was pending, we determined to press on to Nowshera; so, after a short address to a crowd in the village on the salvation which the Gospel offers, we passed on. About noon we arrived at our destination, which is a small Affghan town in which the Mission has lately opened a commodious school. In the course of the afternoon Mr. Wade visited this establishment for conferring a Christian education, free of expense, on those who like to avail themselves of it. He found about thirty boys and young men in attendance. The next day being Sunday, we rested from travelling; and, as opportunity was afforded, we had intercourse with the natives. In two places preaching was successfully attempted. The subject of one of the discourses was the Prodigal Son, and this in particular engaged a number of willing hearers.

Leaving Nowshera, we crossed the Cabul river by the bridge of boats, and came to the low range of brown hills which run along the opposite bank. These formed a pleasing contrast to the valley adjoining the river, which was covered with green corn-fields. The ground over which we were passing was the

scene of Runjeet Singh's victory over the Affghans in 1824. An old Affghan, who was himself engaged in the battle, told us the story of it. It appears to have been a dreadful conflict, as, in the course of the few days that the fighting continued, no less than 50,000 Affghans either fell by the sword, or, in seeking to cross the river close by, found a watery grave. A few hours marching brought us to Hoti Murdan, which is a British outpost where the regiment of Guides is stationed. We had scarcely pitched our tent before several native friends came to visit us, one of whom was Dilawur Khan, the Christian officer. The next morning our hearts were cheered by visits from a great many natives who came from the village and neighbourhood. With them conversation was held, and, on their leaving us, we gave those who were able to read some publication in their native tongue. Towards evening the number of visitors gradually increased, so much so, that, although we were all engaged in speaking, we could no longer attempt to have conversation with each one separately. Preaching, therefore, was resolved on. Mr. Wade, one of the Christians, and I, addressed the assembled crowd, and endeavoured to set before them the way of salvation by Christ. When quite wearied, we gave the people permission to go away, and those, who could read, took with them copies of the Gospels or of some other publication. Indeed, on this day more than a hundred books, of one description or another, must have been disposed of.

During our stay at this encouraging sphere of labour, Mr. Wade and I visited some Buddhist ruins, called Takht i Bhaie. From these remains it is evident that there was at one time a flourishing Buddhist colony here, of which there is now no other trace left than piles of old buildings. From these and other ruins Dr. Bellew and Major Johnstone, who are staying here on duty, have collected many interesting relics. Whilst we were thus examining the Buddhist temples and houses, the day had so far advanced, that we found it necessary to take shelter from the hot rays of the sun in an adjoining Affghan village. On proceeding towards it, some of the principal men met us, and invited us into their "hoojras," or great chambers. These hoojras are to be found in every district. Indeed each headman feels himself bound by every tie of honour to support one. That which we entered was a fair specimen of those we had seen in many other villages. It was about twenty-four yards long, by four in width, and some eight feet in height. The walls and the flat roof were composed of mud, the latter being supported by poles, placed across, over which,

also, was a layer of twigs. The doorway was the only means for the admission of light and for the exit of smoke. The furniture consisted of a number of low bedsteads, on each of which was a rug and a pillow. On these we seated ourselves, and were presently surrounded by the chief men. They then besieged us with offers of hospitality; and we felt ourselves constrained to accept of some milk, eggs, and other food that was brought us. The Affghans, like the Arabs, are very attentive to strangers who place themselves under their protection. And, as a rule, they feel themselves compelled to entertain all travellers who may be passing through their territories. When the heat of the sun had somewhat subsided, we returned to our tent, being thankful for the timely shelter and refreshment afforded. On our arrival, there were again visitors waiting for us. Indeed, so great was the desire of the people to have conversation with us, that we were obliged to make a few days' halt.

Setting out from this interesting field of labour, where a Missionary might, with every prospect of success, be permanently stationed, we came to Hoporegurrie, in Eusufzaie. This village contains about three thousand inhabitants. Here, as in most parts of Affghanistan, the people are followers of two living Mohammedan saints, part adhering to the Mullah of Kotah, and part to the Akoond of Swat. Between these sects there exists great enmity, and, to such an extent is this opposition occasionally carried, that the civil power has to be called in to suppress it. The more influential of the two reputed saints, however, is the Akoond of Swat. It was his influence, it will be remembered, during the Umbeylah war, that enabled the enemy to gain so many advantages over the British troops. He is now about seventy years of age, and, as he advances in years, he becomes more popular. He is supposed to work miracles, and by many is looked upon as almost divine. People from far and near go to obtain his blessing. Indeed, he is said to have more than a thousand visitors continually at the village where he lives. These, according to the popular report, he entertains in a miraculous manner, the notion being that money is found every morning beneath the small carpet on which he prays. But the truth is, that all who visit him take with them a "nazr," or gift, in order to propitiate his favour. And though he refuses to accept these gifts with his own hands, yet those who are his immediate attendants take all the money that is brought, and are thereby enabled to provide for the wants of so numerous a party. It appears that the Akoond has no

pretensions to learning, but that his popularity is rather due to the austerity of his life and his strict attention to the performance of the five daily Mohammedan prayers. Seeing that no single individual in Afghanistan has so much power over the minds of the people, a few points in his history are worth mentioning. He was born in the district of Surkamura, Eusufzaie, and till thirty years of age followed the occupation of herdman. At this period of his life he left the service of his master, and went to the village of Shah Dang. Here, as he was walking past the tomb of a Mohammedan saint, it is said that he paused and began to ponder about the vanity of the world. Before he had left the spot he had made up his mind to renounce the pleasures of the world, and lead a life of self-denial. With these resolutions, he threw down on the grave the few remaining coppers that he possessed and commenced the life of a religious devotee. A few years later we find him living in solitude, on a small island, near Torbela, on the river Indus. His asceticism, in this retired spot, appears to have brought him into note. Indeed, on leaving the island, his fame was evidently established. Since that time his power has gone on increasing. He nominated the King of Swat, and his choice was accepted by the people. And the late Dost Mohammed, and his son, Shere Ali Khan, the present sovereign of Cabul, have not thought him unworthy of sending messengers to crave his blessing, the former when he started for the siege of Herat, and the latter when he ascended his father's throne.

As we passed from village to village, we endeavoured, both by conversation and by distributing books, to spread the message of the Gospel. In one place, where we received visits from several villagers, an intelligent man mentioned a circumstance to us which showed the dread that some of the learned Mohammedans, who obtain their living out of the people, have of the New Testament. This man had a copy given him by a Missionary in Peshawur. He took the book home and showed it to a learned man, who forthwith took possession of the volume, and destroyed it. This conduct may possibly be traced to a report current amongst the Affghans, that every man who reads the New Testament becomes a Christian.

At Nowakilli we did not meet with the usual good treatment that we had met with at other places. This town is just on the border of the British territory, and almost within gunshot of the Umbeylah, the scene of the war that took place little more than twelve months ago. Here the more bigoted Mussulmans refused us permission to draw

water from the wells, saying that those would be polluted which Christians used. This opposition, happily, lasted only for a time, for one or two leading men used their influence, and obtained for us what we required. Notwithstanding every precaution that was taken, an expert young Affghan robber succeeded in loosing a pony from the stand, close to the tent, and, mounting the same, made off with it at full speed. As Nowakilli had been visited in the September of 1864, and a few books left, inquiry was made if they had been read; and it was encouraging to find that at least in one case, the only one we had the opportunity of investigating, the Mizan-ul-Haqq had been perused.

Maneyra was our next halting-place. Here we met with a native village magistrate, whose acquaintance had been made on a previous visit. He gave us a hearty welcome, but was somewhat alarmed at our travelling without the guard of soldiers, which it is customary for Europeans to take when travelling amongst the Affghan tribe. This native gentleman had occasionally looked into the New Testament that had been given him, but without, it is to be feared, the degree of interest with which such a work should be set about. During our stay here it was gratifying to find that one book given, on the Mohammedan controversy, was taken to the house of a learned man, where its perusal was commenced.

The last place we visited before passing out of Affghan territory was Hoond. At this large village we were entertained by the Khan of the district, who had pressed us to be his guests. The news of our visit to Hoti Murdan, and the demand for religious books at that place, had preceded us to these distant villagers, who also begged us to leave some with them, a request with which we were too happy to comply.

And now, in reviewing this itineration amongst the Affghans, we cannot but lift up our hearts to God in thankfulness for the many mercies which He vouchsafed to us, in preserving us from the hand of violence, and in giving us, generally, a favourable reception among the fanatical tribes of this region. One illustration will suffice to indicate the change that is coming over the Affghans, and that God is now owning the labours of those Missionaries who have gone before, some of whom have entered into their rest. When first the Mission was established, a native agent spent six weeks in the adjoining district of Huzara, in endeavouring to sell Christian books amongst the Affghans. On his return, it was found that the sales altogether amounted only to a few pence, and these had been received, not from an Affghan, but from a Hindu.

Recent Intelligence.

PESHAWUR.

THIS important Mission has been greatly tried by the sickness and death of valuable European Missionaries, and thus it has for some time been insufficiently occupied. Yet a spot more rich in opportunities for important and extensive work cannot be found, for here the Afghans are to be met with, several of whom have already become converts to Christianity, and who, when they become such, openly avow it, and fearlessly advocate it. We ask for a reinforcement for Peshawur. The officials of the Government do not shrink from Peshawur, when assigned to it as their post. Are the motives which prompt to spiritual service unequal to the same self-sacrifice? It seems to us, however, that Cashmere should now be inseparably linked with the Peshawur Mission, and that it should be used as a sanatorium where the Peshawur Missionary may go and work during the summer months, and recover health for the resumption of his Peshawur duties.

Meanwhile God is blessing his own word, and souls are being won to Christ. The following is a letter from the Rev. J. Stevenson—

We are blessed with three candidates for baptism, who, we hope, will be admitted into the church shortly; in fact, I think I might say four. One is a poor African boy, who is now in very respectable service. He was stolen away from his parents and his country before he knew any thing of either, and was brought here *via* Arabia. He has manifested much desire to learn the Christian religion, and his faith in Christ seems sincere, and, from close observation on all hands, he seems to be leading a very consistent life. Another case is a young Mohammedan, who was somewhat shaken in his creed by the bandmaster of a Sikh regiment. He also has been for some time under instruction, and has manifested the same consistency of life and the same steady desire and seeming faith. God alone can read the heart. Another is a soldier of a native regiment here. He, the other day, before the whole regiment, avowed himself a Christian, and it is needless to remark he is suffering a most fiery persecution, so much so, that all manner of plots are being laid against him by his unprincipled heathen countrymen, and, indeed, in a place where life is thought so little of as it is in Peshawur, his cannot be considered safe. The last case is a very interesting one, and one full of romance too. A young man, whose name is Amir Baksh, came down from Charikai (the other side of Cabul), being dissatisfied with his own religion, to learn ours. His appearance is any thing but prepossessing: his long matted hair, the large piercing eyes, the thin, somewhat tall and bony figure, stamp him at once as proceeding from the hills. Many of the natives viewed him with great suspicion, thinking he had come down for

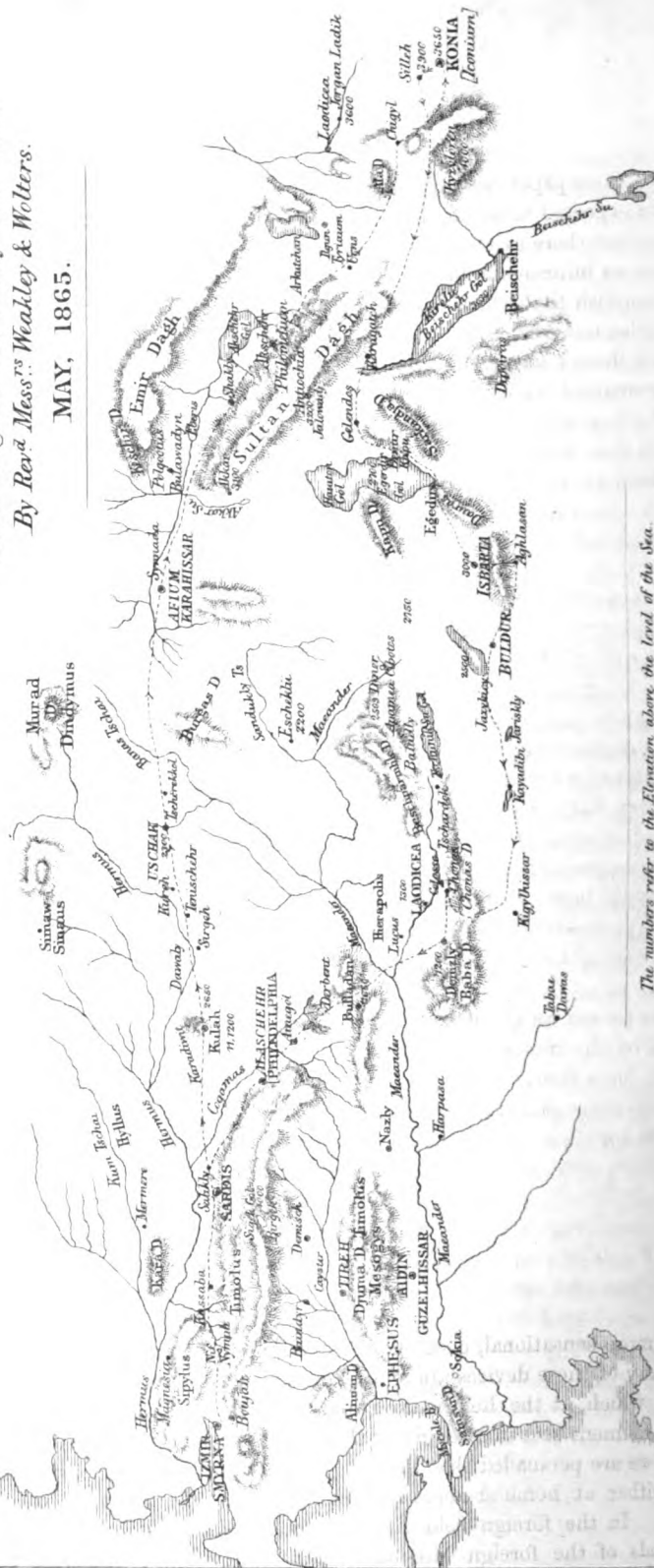
some mischief. However, as he professed a wish to learn, we could not turn him away upon mere suspicion, and therefore took him into the Missionary compound, where he has been learning ever since. He told us he did not want to live at Peshawur, but wished only to learn our religion, and then, if we could give him some books, he would return, and teach his countrymen. He has manifested the greatest purity of life, and either he is a very spiritually-minded man or a great hypocrite. We cannot, however, suppose he is the latter, as he gives every proof of being a true Christian. He says he is new born, and has the light of God in his soul. To a question yesterday, as to whether he prayed regularly, and what he prayed for, he said, "I pray daily. The first thing I do is to confess what a great sinner I am, and then ask God to pardon me for Christ's sake." I was very pleased with the answer. I could have wished he could have remained with us longer, but the climate of Peshawur is killing him: he looks wretched; so he has asked to go back, and will take some books for his own and others' instruction. He says he will come down again, and bring others with him. I am sure we shall follow him with our prayers that he may be successful; that in such a remarkable manner God may open up a country to his Gospel which has hitherto been closed against it, and, I fear, will be for some time to come. He is very intelligent, and in every way fitted, I think, for the arduous task he has designed for himself. May God speed his way, and may our hearts be rejoiced by hearing, by some means or other, that the Gospel is making its way even in Cabul.

OUTLINE MAP of the

CENTRAL PLATEAU OF WESTERN ASIA MINOR.

Illustrating the Missionary Tour made
By Rev^d Mess^{rs} *Weakley & Wolters*.

MAY, 1865.



The numbers refer to the Elevation above the level of the Sea.

MISSIONARY RESULTS.

In a previous paper we explained what the results are which European Missionaries may be expected to accomplish. It has become necessary so to do, not only because on this subject there exists so much misunderstanding, but because such misunderstandings exercise an injurious influence on the cause of Missions. If the European be expected to accomplish that which lies entirely beyond his province, then, when such results are not forthcoming, friends are discouraged. Then enemies exult, and say, "Do you not see how these boasted Missions of your's are confessedly a failure? Much time has been consumed, valuable means have been expended, and yet, after all, what has been done? You expected large results, the ingathering of a glorious harvest, and, lo! instead of this, there is produced something so small, that it is absolutely contemptible. Why then persist?"

Such disparagements produce their effect, and that, too, even on some who have hitherto aided the Missionary enterprise. It does not go so far as to touch the great duty, and lead to its abandonment, so that there shall be no more Missionary work. That it must be done because the Lord has commanded it, is a conviction too firmly established in the conscience to be so easily surrendered. It is not so much as regards the principle that an injurious influence is exercised, but rather as to the mode of operation hitherto pursued, and the way in which the work has been prosecuted. On points such as these misgivings have arisen. Men who, under misconception, have been led to think that the results which Missionary effort has yielded are worthless, because of their small extent, conclude that a better way may be devised for the fulfilment of the great Missionary duty than that which has been hitherto acted upon. Nor is this idea confined to the work of foreign Missions. As regards home work, as well as foreign, there is a conviction widely spread abroad that the evangelical principle is deficient in power; that, having been tried, the effects which it has yielded are unsatisfactory. No one can read the proceedings at the various Church Congresses without perceiving that this is the conclusion to which that wayward thing, the human mind, is hurrying at the present moment. It is not that men are indisposed to work. The leaden sleep of former days has passed away; it is gone like the ice which had placed the ocean in chains, when, invaded by the increasing power of the sun, it relaxes its hold and breaks up. There is, then, for a time, a rough and stormy period, and the fragments, driven to and fro, come into fierce collision with each other, until, under the influence of some powerful currents, they are swept onward in one direction. So the spiritual stagnation has broken up. These new men, whose energies have been recently aroused, look around, and, despising the slow progress which, according to their ideas, has been made, in their inexperience conceive that it is reserved for them to accomplish great things. Hence they are full of new projects. Amidst the noisy excitement which prevails, there is scarcely room for the old evangelical principle to make itself heard. It has had its day; it has been tried, and found wanting; it is not suited to the age; something is needed more sensational, even though it be the monastic vow and the friar's garb. In fact, many of these devices are of a retrograde character, and savour of the old superstitions which, at the Reformation, our forefathers abjured. But the current at the present moment sets in strongly in this direction, and men are borne away by it.

Now we are persuaded that the evangelical principle is very grievously maligned, and that, neither at home or abroad, is justice done to the results of which it has been productive. In the foreign field undoubtedly it has worked well. It has hitherto been in the hands of the foreign Missionary, and is now being transferred to the custody of native churches, as a faithful and valuable deposit, which they are to transact with, in

order to the enlightenment and salvation of their heathen countrymen. Happily it is too late for the new school to arrest the action of the evangelical principle in the field of Missions. The new churches raised up from amongst the heathen have caught—if indeed it is to be so regarded—the infection. In fact they were born with it. It is to this, under God, they owe their existence. By the evangelical principle they were begotten; in this they have been raised; by this they have grown from an helpless and dependent state to one of vigorous and independent action. Let the men of the new school, who despise the evangelical principle, and the mode in which, agreeably to that principle, Missionary operations have been conducted, go and try whether they can, by their novelties, produce like results. They would change every thing. Instead of the Gospel in its integrity, they would send forth the Church in its entirety. They would initiate a system in which there should be more form and less spirituality; more to affect the eye, less to affect the heart. Let them bring down their theories into the arena of practice, and see what they will be worth. If, at home, the popular mind accepts the new nostrums, the nation will deteriorate. If, in the Mission field, the old mode of action is to be supplanted by the new, Missions will deteriorate. If men must needs make the essay, let them do so, but until they have proved, by actual results, the value of their new procedures, let them at least be modest—"Let not him that girdeth on his harness boast himself as he that putteth it off."

As regards the Mission field, there is no excuse for this crusade. All that could be wished for has been accomplished; and this we are prepared to prove. At home, the Evangelical principle has not had the same measure of free action. It has been always opposed by numbers, who discredited it because they had never felt its power. By those who occupy the seats of power and influence it has been rarely encouraged, often rebuked, or, if not rebuked, yet distrusted, and reluctantly tolerated. Yet at home it has done much, far more than men are aware of. What it has done will soon be known, if the men of the new school succeed in banishing it from the pulpits, and substituting in its place an elaborate ceremonialism. But this is not our province. Our duty lies in the Mission field, and if we can show that Evangelical Missions have been unjustly disparaged and unfairly dealt with; that, misapprehensions being rectified, they have done their work; then, so far, this is an argument in favour of the working of the Evangelical principle at home, for it is difficult to conceive that a principle which has worked well in the field of foreign Missions, should be at home so worthless and undeserving of support as some assert it to be.

The objection, most pertinaciously urged against Evangelical Missions at the present moment, is the limited extent of the results. But this is precisely that which a right perception of the subject would lead us to expect, and therefore, so far from shaking our confidence, it confirms us in our conviction of their reality. Results on an extended scale are not to be expected from the foreign Missionary. It never was intended that he should evangelize great masses, or accomplish extraordinary national movements. On the contrary, the effects to be wrought out by him were purposely designed to be apparently feeble, in dimensions small, and little calculated to attract attention.

Are they indeed worthless because thus small? Is not the seed the germ of the forest tree, and yet is it not small? Is not the leaven, when put into the mass, so small that it disappears and is hidden, and yet is there not in it a concentrated energy, so that the little dominates over the much, and, by its superior influence, subdues to itself the mass which had absorbed it? Has the philosophy of the present day accepted this as an axiom, that small beginnings are incapable of expanding into great results? Can any thing be more contrary to fact and the experiences of every-day life? "Behold how great a fire a little fuel kindleth." And if this be a principle which pervades nature, why should the explanatory force which it carries with it be excluded from the philo-

sophy of Missions? There is between nature and grace a wonderful analogy, so much so, that the phenomena of the one are continually made use of in Scripture to illustrate the other. If Evangelical Missions are to be put upon their trial, let them at least have fair dealing. Let not their opponents place themselves in the position of an unjust judge, who, having conceived a strong prejudice against an accused party, resolves beforehand on his condemnation, and refuses to entertain the evidences of his innocence. Let it only be admitted, that principles which are undeniable as having force in the order of natural things, may also have place in the kingdom of grace, and then the objections urged against Missionary efforts, because the results which they have as yet yielded are so small in bulk, fall at once to the ground; for these small beginnings do often marvellously and unexpectedly open out into consequences of astounding magnitude. It is so in nature, and it was foretold it should be so in the workings of grace. That which smote the image of Nebuchadnezzar's dream was but a stone. It lay within a small compass, yet because of that it was the more manageable. While thus small, it did its work. It was not as though the mighty avalanche of some loosened mass fell upon and crushed the image, but the stone, aimed at a particular part, smote the image on the feet, and when it had done its work of destruction, then the stone that smote the image became a great mountain, and filled the whole earth."

The Saviour Himself recognises the same principle—the small beginning, and yet its expansion into great results. He borrows it from natural things, and uses it to illustrate the laws which should govern the development of his kingdom—"Another parable put He forth to them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." "Another parable spake He unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." In both illustrations there is the small beginning, and yet from this originate results which arrest attention by their magnitude.

The foreign Missionary sows the seed; he prepares the leaven, and places it in the lump. His work is small in compass, so small, that it seems lost amidst the dense masses of prevailing heathenism; and men despise it as a thing of nought, and lose sight of it as they do of the buried seed, or the hidden leaven; but that it should be thus humiliated is a part of the singular process through which it has to pass; and, when least expected, it will appear again, like the seed when it springs, or the leaven when it has leavened the mass.

And if we look into the Mission field, we shall find that the position of the European Missionaries is precisely this—they are busily occupied in their own initiative work; they are preparing the leaven in diverse places, in order that it may be introduced into the contiguous mass. In some instances they have done more than this: the leaven, having been prepared, has been introduced into the lump, and already there are evidences to show that it is working.

In Africa a portion was broken off from the great mass of population. In Africa there are diverse nationalities, and the fragment was homogeneous with the parent mass, so that the individuals composing it were of diverse races, and spoke diverse languages.

This was placed in the hands of the European Missionaries, that they might prepare it as leaven. To this task they addressed themselves, and at what cost of health and life need not now be stated. The records are before the church. They were prospered in their work. Sierra Leone is now a land of Christian profession like our own, and, like our congregations at home, the native church there, amidst much that is

evil and fictitious, includes very many real Christians. There is much gold in the quartz.

This is the leaven. It is now being put into the lump. Along the banks of the Niger the process is going on. Amongst the heathen Ibos, at Onitsha, were introduced a few Christian men of the same race, part of the leaven prepared at Sierra Leone. The quantity was small, but in quality it was genuine. It wrought. There is now there a Christian congregation, consisting of 135 converts, with 48 communicants, and the work is spreading. At the Confluence, higher up, there is a confluence of nations, and we have placed there a leaven made up of Christian men of the same races. "Gbebe," observes Bishop Crowther, "being a place forming a nucleus of languages, such as Igbira, Nupe, Hausa, Eki, Yagba, Igara, Kakanda, and Gbari, it requires the knowledge of two or three of those to be most useful here; but Igbira is the native language of the people, which must be learnt by the resident teachers here, the others being introduced by mere sojourners from other places through the unsettled state of their country from war when they came to sojourn here. Onitsha possesses this one great advantage over Gbebe, that the Christian teachers have to deal with a people of one language only, while at Gbebe they have to do with about half-a-dozen."

When introduced into the lump the leaven was left. From various circumstances, communications with Lagos and Sierra Leone being interrupted, the work was isolated for months, nor could any one from without approach to ascertain whether the leaven was doing its work: when, however, the station was revisited, it was found that the leaven had wrought effectually. Men and women had turned from their idols; they had embraced Christianity; they desired baptism. On a recent occasion, at the Confluence, Bishop Crowther administered the Lord's Supper to a company of twenty-five converts, and afterwards baptized ten adults and seven children of converts. A few of the converts were from among the Mohammedans, but the greater part were from the heathen tribes of the Igbiras and Bunnus. Well might the bishop say—"The Gospel is fermenting among the measures of meal in which it has been hid."

The process has been marvellously accelerated by the appointment of the native episcopate. Of European bishops there have been several on the coast, but they have fallen rapidly. The European episcopate can with difficulty retain its hold on the coast; it could never pass up and down the Niger, and carry on, from station to station, the work of superintendence. The leaven, by the appointment of the native bishop, has been set free to work.

Again, India, like Africa, consists of various nationalities, and from these also a leaven has been prepared. The mode of operation has not been the same as in Africa. The representative specimens of races have not been gathered from out of their own localities, brought into one place, and there put into the hands of the European Missionary. This process has not been requisite in India, because, being under British influence, the whole land is accessible to the European Missionary; nor does climate interfere in the same degree that it does in Africa.

The initiative agents, therefore, have gone into the localities of the different races, learned their languages, and on the spot prepared the leaven. Thus, for instance, the Missionaries of the Church Missionary Society have made converts or raised up congregations from amongst Tamils, the Malayaliu speaking people, Telugus, Bengalees, the Urdu-speaking people of the north-west, Punjabis, Affghans, the people of Sindh.

In some cases, as in the case of the Affghans, the leaven prepared is very small in quantity, but especially quick, pungent, and penetrative. In exemplification of this we refer to the narrative of an Affghan Mission to Kafiristan, recently published in the pages of this periodical.

Amongst the Tamils the leaven is comparatively large in quantity, there being no

less than 33,000 Christian Tamils under the charge of the Missionaries of the Church Missionary Society, besides those which connect with the Society for the Propagation of the Gospel. There is among these thousands a genuine element, although mixed with others that are less valuable. The people are well instructed: they have been brought up, not in a formal ritualism, but in the knowledge of the word of God. They have been taught, not through the eye by ceremonies, but, through the understanding, by sound doctrine. They can read—do read—their Tamil Bibles. They can give a reason for the hope that is in them.

The congregations have yielded an efficient native pastorate. The people value their Christian ordinances. Like the Sierra-Leone church, they prove that they do so by contributing liberally to their support. They are anxious for the evangelization of their heathen countrymen, and are putting forth corresponding efforts.

Let the following testimony as to the state of these Tamil Christians be duly weighed. It is that of the Rev. J. Thomas, the senior Missionary, who thus speaks of them on his return from a health-visit to Europe—

The number of Christians under my care is 10,751. They are orderly for the most part, and I think the signs of stability in general are more visible than ever, and the instances of true piety more numerous. I do not for a moment doubt but that this people would retain their religion if the English raj, and, with it, all the Missionaries, were providentially withdrawn from the country. Their stability arises very much, I think, from their knowledge of God's holy word, and the very great extent to which the power of reading that word has been afforded by means of our village vernacular schools. It is not a mere ritual formality that our Christians have been trained in, but in a knowledge of, and supreme regard to, the divine oracles, which they are taught to reverence as God's revelation, containing all that man need know, and more than he could know in any other way. And here it would be unjust not to acknowledge the invaluable aid which we have derived from the Bible Society in supplying the people

liberally with the Scriptures in every form, adapted as well to our schools as to our reading population, and for distribution among the heathen, &c. The people have made that acknowledgment, not in word only, but by a donation this year of fifty rupees to the funds of that noble institution. I may mention, in proof of the stability to which I have referred, the efforts made by almost every congregation some time ago to raise a separate fund in each village for the support of their own teachers, when it was thought possible that the Church Missionary Society would be compelled to withdraw from the Mission some part of its annual aid. Of course the native church is altogether inadequate to pay the present staff of agents: still it was felt, that if the withdrawal of aid were unavoidable, the people, by uniting together in localities where the congregations are contiguous to each other, would be able to maintain a catechist.

Have the European Missionaries done nothing? Have they not prepared a valuable leaven, which is fitted to influence, and that powerfully, the heathen masses? Only let force and concentrativeness be given to the native church in Tinnevely, by the appointment of a native bishop, and, by the blessing of God, we shall see it rising up to a measure of Christian influence and evangelistic labour, which shall put to silence the gainsayers in this land of England.

Again, in Travancore a leaven has been prepared. The population there is strangely composed of various castes and races—Brahmins, Nairs, Soodras, mountain tribes, slaves, besides the Syrian Christians. From amongst these various sections there has been gathered together a body of native Christians, more than 9000 in number. The adaptation of the leaven to the lump is at once evident. If the population to be influenced is mingled, the leaven is of the same character. In this respect it resembles the Christian leaven at Sierra Leone, and stands in the same relation to the population of Travancore, which that prepared at Sierra Leone does to the nations and languages of Africa. There is something admirable and exquisite in the similarity of arrangement

under circumstances so different. There presides undoubtedly over the widely-extended Mission work a divine superintendence. The earthly agent sees little more than the contracted sphere of present and personal duty. He is often under discouragement; and so feeble does his work seem to be, when compared with the urgent necessities of the heathen, that he cannot realize how it can tell with any thing of beneficial influence on the future. Yet these apparently feeble efforts are links in the great chain of events by which God is working out his own great purposes.

One quotation may be introduced, in order to show that the Christian population of Travancore does possess the energy of leaven. It is from the report of the native pastor, the Rev. K. Koshi—

I have much cause for thankfulness that the leading men in this congregation are Christians of approved character, using their united influence for good, and striving, according to their ability and opportunities, to make the truth known amongst their friends and neighbours. In my visiting tours I have sometimes had to pass by a house or shop without giving

the intended call, for fear of disturbing the conversation or reading that I could overhear was going on within, either with Syrians or heathen, or both, as it may be. Is not this a gratifying proof that there is leaven hid in the meal? May it ever go on doing its silent work until the whole lump is leavened!

There are some practical lessons which may be drawn with advantage from this subject, but we reserve them for another Number.

GOD'S HUSBANDRY.—HOW BEST TO SECURE A FULLER HARVEST.

MEN are by nature estranged from God, barren in the production of good, exuberant in the production of evil. It is not God's purpose that they should remain so. If the proprietor of large estates perceives that one outlying portion of his property yields him no return, that the productive powers of which it is possessed are all wasted upon the growth of thorns and briers, he commands that it should be reclaimed, and the work of husbandry commences. So it is as regards God's dealings with men: the divine husbandry is going forward amongst them. His judgments and afflictive dispensations go before to break up the hard earth, and disturb the ease, and self-complacency, and self-righteousness of the human heart, so that, instead of carelessness and indifference, there should be, on man's part, a readiness to attend; and then the sower goes forth to sow the divine seed in the furrows of humanity.

This seed has been most carefully prepared, and at a most costly price. It is necessary, in order to successful cultivation, that the seed should be adapted to the soil into which it is to be cast. The divine seed is the word, and this word is sown by being proclaimed, published, preached. "Preach the word," was Paul's admonition to Timothy. It is said that there is in every seed a heart, and that the seat of vitality is there. This heart is wrapped about with farinaceous lobes, and when the seed strikes, these lobes resolve into a fine dust, which becomes the first material on which the infant germ feeds. In the divine seed there is a heart, and that heart is Christ wrapped up in the lobes of sound doctrine. Paul teaches this in his Epistle to the Romans. He is explaining that Christ is not far off, but near to the sinner, that he may lay hold upon Him in order to justification—"Say not in thine heart who shall ascend into heaven (that is to bring down Christ from above); or who shall descend into the deep (that is to bring up Christ again from the dead). But what saith it? The word is nigh thee,"—and therefore Christ is nigh, for it is in this word, so nigh as to be "in thy mouth and in thy heart," that Christ is presented to the sinner that faith may lay hold on Him. It is this the sinner needs—one to save from urgent, imminent danger; one who can render

present and powerful help ; and Christ is that mighty one on whom our help is laid. His personal acts commend Him to the acceptance of the sinner, for the sinner knows well that for his sin there must be suffering. The displeasure of God against sin has been felt by him in his inmost soul. Of this he is convinced, that between himself and God there must be somewhat interposed which shall avert from him that high displeasure. It is in this respect the atonement of Christ especially commends itself to him, and in this consists the adaptation of the seed to that sinful and ruined humanity in which it is intended to be sown. Christ, apart from his work of substitution and atonement, does not meet the sinner's want. As an example, He is useless except on the foundation of his atonement. It is in the belief of this, that, obtaining full and undelayed remission of all past sins, the man enters into a state of acceptance before God, and therein finds the motives and the strength which enable him to a new life of obedience. He who would be liberated from the power of sin must first be freed from the guilt of sin ; for so long as sin holds the conscience under guilt it will hold the life under its power. The blood of Christ must be put between us and our sins, otherwise our sins will interpose between us and our God, and shut us out from Him. When the Israelites were on the same side of the Red Sea as Pharaoh they were in dismay—"they were sore afraid ; and they said unto Moses, Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" But so soon as the Red Sea was interposed between them and their enemies, they sang the song of praise to Him who had saved them that day out of the hand of the Egyptians. So let the blood of Christ be interposed between us and those past sins, which, pursuing after us, would drag us back into captivity, and we also shall sing a new song, even praise unto our God.

In this, then, consists the special adaptation of the Gospel message to the necessities of the sinner ; and this blessed truth of a way of escape, immediate and effectual, through Him whom God hath set forth to be a propitiation through faith in his blood, is to be made known to men through the medium of sound doctrine. Christ crucified is to be presented, not in pictures to the senses, but through scriptural teaching to the understanding. This was the apostolic mode. It was by "speech and by preaching" that Paul "declared the testimony of God"—"whom we preach," as he reminds the Ephesians, "warning every man, and teaching every man in all wisdom." The idea of elaborating a ritual which shall so picture forth Christ to the senses as to dispense, in a great measure, with the necessity of preaching, is a delusion. Rome has long tried this mode. She left pure teaching, and adopted symbolism in its stead, and the effect has been deadening and destructive. It is through the incorruptible seed of the word that the Spirit regenerates, and if this be slighted and disregarded, there can be no spiritual results : the man may be formalized, but he will not be converted to God. Let, then, the preaching of Christ crucified be esteemed the great business of the minister at home and the Missionary abroad ; and as for the forms in which Christian worship should be clothed, let the principle laid down by the Church of England in that prefatory chapter to her Prayer-book entitled "Of Ceremonies," &c., be adhered to—"Some ceremonies are put away, because the multitude of them hath so increased in these latter days, that the burden of them was intolerable ; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in a worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the ceremonies of late days used among us ; whereunto the multitude used in his time was not to be compared ? Thus our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits to us."

And the old Reformers, who so sedulously laboured to cut away this unscriptural redundancy of form, which, instead of setting forth, overshadowed and concealed the great object of faith, and desired that congregations should content themselves "only with those ceremonies which do serve to a decent order and godly discipline," what would they say now, if only they were to see the crimson-vested thurifers, and the censers, and the incense floating in clouds, while the priests group themselves with artistic effect around what it pleases them to call an altar, during the singing of the Magnificat. Is it indeed true that the simplicity of our Protestant worship is thus painfully invaded? Then is this to "confound and darken, rather than declare and set forth Christ's benefits unto us."

We claim for the Church Missionary Society, that, in the selection of its Missionaries, it has ever had special regard to the sowing of the seed. Its anxiety has ever been that they should be men determined, by the grace of God, to sow none but the pure seed of God's word, as He Himself has provided it.

Well, now, this seed has been sown, not, indeed, universally, but very extensively, over the field of this world. In our own days considerable additions have been made to the old cultivations, and large portions of the heathen desert have been sown with the Gospel seed. Let it be remembered, that wherever this has been done, the results have not been in any case all that could be desired. The growth upon the fields which are under divine husbandry is not such as would content the man who ploughs and sows to gather in a material harvest. The good seed does not fail: it yields its results: but the produce thus yielded does not find itself in exclusive possession of the field. Its claims are disputed, its growth interfered with: "When the blade was sprung up and brought forth fruit, then appeared the tares also." Tares are in appearance like the genuine wheat plant, more especially in the infancy of the crop, when the blade is yet tender; although, however similar in appearance, yet yielding a grain which, if used as food, is deleterious, they are essentially different. It is not merely the parable of the tares and wheat that conveys this lesson of a mingled crop, but many others unite with it in so describing the condition of the professing church during the period which lies between the two advents. And practically we find it so to be: congregations at home and congregations abroad are identical in this respect. Wherever the good seed has been sown, there are some raised up who are Christ's in reality; while others are intermingled with them who have the name of Christian, and nothing more.

Why, then, should that be charged as a fault on the results of Christian Missions which equally prevails at home? There is, it is alleged, so much that is superficial, so many who are content with a name to live whilst they are dead. Undoubtedly it is so. In every group of converts there are those in whom there is indeed nothing of open opposition; so far from it, that they very readily conform to all outward arrangements; but in whom spirituality is wanting, and concerning whom there is reason to fear that they are as yet strangers to the experimental working of Christian truth upon the heart and life. But is it not so at home, and can it be expected that those infant churches, which have so recently emerged from all the darkness and evil of heathenism, should already, at this brief period of their growth, have surpassed in their attainments the old mother church? Nor are we to be surprised if betimes, on the part of such professors, there is open backsliding, and if, when tribulation or persecution ariseth because of the word, they be offended? It has been so in New Zealand. There have been tares among the wheat, and, under adverse circumstances, they have broken out into open opposition. Perhaps if a similar strain were put on congregations at home, and a perseverance in their profession and attendance upon ordinances involved loss of property, liberty, and endangered life, like apostasies might occur.

Let it be observed that this spoiling of the crop is the work of an enemy. His object

is to raise up those who shall in all respects resemble true Christians, except in this, that Christ is not honoured by the surrender of the heart. The more like they are to true Christians in other respects, provided there be this reserve, the better they answer his purpose, for they encourage other men to think that they also may be Christians without being devoted. Moreover, it gratifies his personal enmity to the Lord Jesus, that even amongst those who bear the Saviour's name there should be many who love Him not. He hopes thus to lower the tone and standard of Christianity in the world, and to diminish its usefulness. He has various ways of accomplishing his object. He sows the seed of a deteriorated Christianity. Through his agents he so alters its doctrine as to destroy its efficacy. It is as though a medicine, powerfully counteractive of a prevailing epidemic, be tampered with, until its original virtue is gone, and all that it does, when administered, is to modify the action of the disease, so that it is less alarming in its symptoms, yet equally destructive. Sin is the virulent disease of human nature; the Gospel is the sure specific. Just in proportion as its original simplicity is departed from, does it lose its power, until at length, its efficacy being destroyed, it can no longer regenerate. Under such teaching the sin of our nature remains unsubdued: all that is done is so to modify its action as that it may consist with the name and appearance of religion.

There are many who prefer a diluted Gospel, and thus, by a secret process carried on within their own hearts, assist the enemy in the attainment of his object. The Gospel in its purity is too strong for them. It asks more than they are prepared to grant. They do not mean to be openly irreligious, yet they are fully intent on self-gratification. They would compromise, therefore, after the manner of the Laodiceans. They did not like the extremes of hot or cold; they tempered them together until the admixture became lukewarm. In contributing to the formation of this, each extreme lost something. The hot element lost something of its heat; the cold lost something of its chill. So there are many who blend together religion and the world; so much of religion as consists with the enjoyment of the world; so much of the world as consists with the appearance and profession of religion. In this admixture each of the ingredients loses something. Religion loses its earnestness, and is reduced to a form; the enjoyment of the world must be restrained within the bounds of decency. No open sin on the one hand, no heart surrender on the other; and so the temperature is attained which is preferred by many, and that is lukewarmness.

In these various ways the enemy works. Sometimes the doctrine is corrupted; in other places where the truth is preached the natural mind rises up in opposition to it, and, by a secret process within, neutralizes its virtue. But thus it is that the crop is of a mingled nature, and tares and wheat must grow together to the harvest.

Now let us suppose the case of a husbandman who has many fields under cultivation. He adopts the most approved of process; he selects the best seed; he spares no cost. And yet he finds that, with all his diligence, his crops fall short of the desired standard, and that his fields yield him far less than he is justified in expecting. He goes from one field to another, yet he finds in every case that it is invariably the same. What is to be done under such circumstances? It is indispensable to him that he should have larger results, and yet his fields will yield no more. What, then, is to be done? If he has the opportunity, let him extend the boundaries of his farm, and bring more land under cultivation. Suppose his farm lies at the foot of one of our Cumberland mountains, some of whose projecting spurs lie within his boundaries; and as yet he has only cultivated the lowlands; but now he begins to climb the hills, and subdue the neglected slopes to his use. Or suppose that the farm lies on the edge of one of the vast Irish bogs, stretching out as far as eye can see. But there are portions where the slane has been at work, and the peat has been cut away for firing, until the gravel sub-soil has

seen the light ; and these recovered spots he has neglected, but now he proceeds to utilize them, that his year's produce may be increased. Or realize another scene—the back-wood settler in one of our Canadian provinces, and the log-house, the home of the expatriated man, where his wife and children find a shelter, and around which lies the area of cleared ground ; and yet the produce is not enough for the maintenance of those who are so near and dear to him : what then does he do ? He girds himself for fresh labour, and proceeds to deprive the land of more of its forest clothing, that he may dig, and sow, and have more food.

And so with us, the servants of that great Lord, “ who is the Saviour of all men, specially of those that believe.” We desire a richer, fuller harvest, a larger ingathering of souls. We desire it for the Lord's glory, in compassion to the souls of our fellow-men. How then shall we obtain an increase ? Pray for the Spirit ! Undoubtedly that is indispensable, for the power is with Him : “ Except the Lord build the house, they labour in vain that build it ; except the Lord keep the city, the watchman waketh but in vain.” But we are now speaking of the means to be used, not of the power. What means, then, shall be used in order that the harvest of souls may be increased ? “ Stay at home,” some wise man says ; “ cultivate more diligently the fields you already have.” But we shall never obtain otherwise than a mingled crop. Concentrate upon one assigned spot all the available agencies in the world ; abandon your Mission stations and transfer all your Missionaries to the home field ; the tares will yet spring up together with the wheat. The increase of results will not keep pace with the increased expenditure. You will find no compensation at home for the disregard of other fields, and this un pitying neglect of the outlying portions of the world. In no one parish, in no one congregation, will you attain the maximum of universal conversion. Nay, instead of home being benefited by this monopoly of effort, it will suffer injury ; the spiritual results will be less instead of greater ; and you will, too late, discover that there is no surer way of inflicting serious injury on the cause of true religion at home, than by holding back your hands from the great work of foreign Missions.

Such council, therefore, is only worthy of rejection. We must not stop ; we may not stay. From year to year we must enlarge our boundaries. The Church or Society which thus decides—this must be the utmost limit ; we can go further—from that moment will begin to be impoverished and to decline. Proceed to inclose the Mission fields already under cultivation within a ring fence, and say, beyond this we may not pass ; on these chosen spots we shall concentrate our efforts, nor desist from their cultivation until they become as the garden of the Lord ; from that moment will the dew of blessing be diminished, and the trees of righteousness begin to droop. Let this hedge of separation be removed, and the wide wilderness appearing to view be permitted by its desolation to claim some pity at our hands, and then, as we go on to master new languages, and to gladden new nations with the Gospel sound, we shall so enrich home, that it shall yield the full measure of which, under present circumstances, it is capable, while for the tares which shall still mingle with the wheat we shall find compensation in the increase which the new fields shall yield us.

MISSIONARY ACTION OF THE TAMIL CHURCH.

AFTER the article on Missionary Results, which will be found in the present Number, had been sent to the press, some papers arrived from India which very remarkably confirm the views therein expressed, namely, that the native churches and congregations raised up by the European Missionary from amongst the heathen are designed of God to reproduce Christianity amongst their countrymen on a far more extended scale than

we have yet seen ; and that their smallness as to numbers no more incapacitates them from doing so, than the smallness of the leaven unfits it for being influential on the mass. However few in number, if only they be genuine, they possess the necessary qualifications for usefulness, and will be sure to work.

Amongst others of these *primitive* from amongst the heathen, special reference was made to the Tamilian church. That church was spoken of as a Christian reality; not, indeed, as though all its members were spiritual persons, but that there was enough of true spirituality to invest it with reproductive power. The truth of such assertions might perhaps be questioned. It is therefore well that we are enabled to substantiate them, and to prove by facts that the Christian Tamils are already and actually fulfilling the functions of leaven, and that not merely on their native soil of Tinnevely, but in another land. We refer to the Tamil Cooly Mission, the ninth report of which has just reached us.

It may be well to refresh the memory of our readers by a brief *resumé* of its history.

It originated in the visit to that island, in the year 1854 55, of one of the Secretaries of the Parent Society, the Rev. William Knight, now Rector of High Ham, Somerset. He was invited by some of the coffee-planters to visit their large settlements of coolies from South India, and to devise, if possible, some means whereby their moral and religious welfare might be promoted. Mr. Knight had just before been in the midst of the Tamil Mission work in Tinnevely, and he saw at once how effectually the influence of the native Christians in Tinnevely might be brought to bear upon the heathen coolies in Ceylon. They were both Tamils. The one needed Christianity, the other had it to give. An appeal was made to the Tinnevely Christians whether some from amongst them would not offer themselves for Missionary work amongst their heathen countrymen in Ceylon. It was similar to the appeal made to the Christian negroes of Sierra Leone to volunteer for Missionary work along the banks of the Niger, and it was with the same alacrity responded to. A handful of Tamil leaven was put into the heathen mass in Ceylon, and now, at the expiration of nine years, we are enabled to see how it is working.

First, then, as to the number of native agents employed, and their qualifications—

The number of agents employed has continued to be on the average, throughout the year, twelve catechists, one schoolmaster, and one colporteur. To this list may be added a catechist labouring in the Ratnapoora district, in connexion with the Cooly Mission, though not supported by its funds. Besides these agents actively engaged in the Mission field, there are two catechists absent on leave in Tinnevely, and it is expected that they

will re-enter upon their duties in a month from this time. The general conduct of the catechists during the past year has been such as to give much satisfaction. They are generally men who have had the advantage of a careful education, and a long training in the Missionary field of Tinnevely. The superintendent reports that a contented, prayerful, and earnest spirit prevails among them.

These agents, after the example of the mother church in Tinnevely, are divided into stationary and itinerant. In Tinnevely, some of the European Missionaries are stationary and others itinerant, the native agents being assigned, some to one, some to the other department of the Mission. We entertain the hope that the Tinnevely church, and other native churches after its example, will always sustain the itinerant agency, so long at least as there remains a heathen element to be evangelized.

Within the limits of the districts assigned to the stationary catechists are to be found the little groups of converts which constitute the rudiments of future congregations, and some interesting notices of this portion of the work will be found in the following paragraph—

In the last annual report allusion was made to the advisability of increasing the number of the stationary catechists. The full supply of native agents, the large number of professing Christians in certain districts, and the watchful care which would be exercised by warm friends of the Mission, led the Committee to feel that the time had arrived when the plan must be carried out to a certain extent. The apparent results of this movement during the past year have been highly encouraging. For all practical purposes these so-called stationary catechists are itinerants. Every morning sees them carrying the message of the Gospel to a different estate, until the cycle of estates is completed. The valley of Kallibokka may be taken as an example. There are twenty-three estates in the district visited by this catechist. Each estate is visited twice a month. The catechist is allowed, on nearly every estate, to preach to the people for a short time at morning muster. But the Committee attach great importance to the visiting of the lines. There are great opportunities here of teaching the sick, or of holding conversations with those who are not working. The catechist is generally engaged in this work from seven o'clock till ten. In the afternoon another estate is visited, and if it be not convenient for the catechist to preach to the people, his duty is to spend some time in conversing with the people in the lines. In the case of the Kallibokka catechist, the Sunday work is laborious and interesting. From fifty to eighty Christian worshippers meet for divine service, and there are inviting opportunities of preaching to the heathen. Such is a fair description of the work of the stationary catechist, the only difference being, that where the Christians are not numerous, as in the neighbourhood of Matella, Gampola, and Navelapittia, the catechist is employed in preaching in the bazaar. There now six of these catechists at work.

The next paragraph refers to the itineration and its results. One instance given is deeply interesting, as showing the reflex action of Christianity; how, like a sunbeam, emitted from Tinnevely and lighting up Ceylon, it is again thrown back on South India, and brings with it to the country from whence it originated a rich reward.

The six catechists who have been employed in the wider fields of labour have been enabled diligently to make known in every direction the glad tidings of salvation. Their labours, it is humbly believed, have been greatly blessed, not only among the heathen, but also among the professed native Christian coolies scattered in the remote districts.

On one of the distant estates, six men from North Tinnevely heard the catechist preach with a kind of wondering interest. These

The impression thus far perceptible from the labours of these men differs in the different districts. In Kallibokka, Maturatta, and Matelle, there have been many cases in which the awakening and renewing power of God's Spirit has been manifested, and there has been an apparent breaking down of heathenism on several estates. On one estate, where there has been a well-sustained plan of visiting the lines, and of preaching to the people, the manager declares the people have ceased to offer to Muniande, and what is perhaps still more worthy of notice, seven men have come forward for baptism. On another estate in the same neighbourhood, two men sought to be baptized. They learnt with diligence the Creed, the Lord's Prayer, the ten commandments, and the simple doctrines of the Gospel, as is the custom with all candidates. They persevered in the prescribed course of instruction with a steady, earnest determination, and were in due time baptized in the presence of the coolies on the estate. There was a peculiar solemnity about the service, and a considerable effect was produced by the head Cangany rising up after the concluding prayer, and saying to all the people, with much apparent emotion—"There shall be no more offerings to the devil on this estate."

During the past year, fifty-four men and women have come forward as candidates for baptism. Of these, thirty-eight have been received into the visible church of Christ by this ordinance, after careful instruction. Thus it has pleased God to give a considerable increase, and it is interesting to observe that the largest number of inquirers have come forward in those districts where the people, through the stationary catechists, have received line upon line, and precept upon precept. The work of each stationary catechist is brought under the eye of the superintendent every six weeks, by his visiting the district, and by the catechist coming into Kandy.

men had listened to the same message of the Gospel from this very catechist five years before, in their own village. This fact arrested their attention, and drew them favourably towards the teacher. They expressed their surprise that he should have come so far to make known this Vedam. The catechist said that this Vedam was the only true one, that it was necessary to all men, and that the King of the whole earth, and the Creator of all things, had given a command to his ser-

wants to go and preach the glad tidings to all men. They listened with lively interest to the message of the Gospel, and it pleased God to carry home the word with power, for they diligently sought, from that day, to understand the way of salvation, and, after four months careful instruction, five of them were received into the church by baptism.

It would be easy to mention many similar cases in which we may reasonably believe we can see the presence and blessing of God resting upon our work.

The Committee are fully aware of the wisdom of speaking with moderation when looking at apparent results among the Tamil people. We are not in a position to balance apparent failures with apparent successes. We see not the links which connect one event with another. In the report of last year it was mentioned that one of our Tamil Christians, who had been brought under the influence of the Gospel through the instrumentality of the Cooly Mission, had contri-

buted the large sum of 100*l.* for the building of a church in his own village near Trichinopoly. The sequel deserves notice. The Committee of the Society for the Propagation of the Gospel, being made acquainted with this man's donation, sanctioned a grant of 100*l.* towards the same object, and thus a handsome church is being built. But a further result followed. The people in an adjoining village, seeing what had been done by one who, a few years before, was a heathen, resolved to possess a place of worship as permanent and beautiful as their neighbours. They therefore raised among themselves 100*l.*, and having obtained the same help from the Parent Society, they also will rejoice in a suitable and substantial church, in which they can meet to worship the true God. These two churches will be, throughout the district of Trichinopoly, silent witnesses of Ceylon. Men will observe that temporal and spiritual good may be obtained in this island.

It appears that there are now on the coffee estates and in Kandy 1006 professed Christians of whom 609 are baptized and 131 communicants. Like all other Christian congregations, they are a mixed body, consisting of tares and wheat. On this subject the Report speaks very truthfully—

The Cooly Mission Report would be incomplete without one or two remarks upon the professed Christian coolies. St. Paul was obliged to say of some even under his own ministry—"There are some of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." As it was in the favoured church at Philippi, so it is on the estates, in the bazaars, and in the households of Ceylon. It is often thrown in the teeth of the Mission. How unjustly so, we may well ask any candid man to consider. It is true there are many who have the name of Christ, and yet they walk not according to his teaching. There may even be the form of

godliness, but there is none of its power. But among the professed Tamil Christians there are often features which should not be overlooked while we form a judgment of their Christianity. Some have received a Christian education, but misconduct may have obliged them to try their fortunes in Ceylon; some are ignorant, and away from social influences, and they fall into evil habits. Such is the case with some, but they do not form the rule, but the exception. The Gospel possesses a divine power to change the heart when it is truly received, either by the European or the Tamil, and we rejoice to know that there are a large number of Tamil Christians who show, by a good conversation, the reality of their faith in Christ.

Besides the means of communicating a knowledge of Christian truth already referred to, there are three other instrumentalities employed—a Missionary colporteur, the germ of a more extensive system; street preaching; and schools.

The labours of the Mission colporteur have been attended with encouraging success. With the permission of the authorities, a small book-stall was placed in a much frequented part of the bazaar. Here the sale of English, Tamil, and Singhalese Scriptures was well sustained. There has been a great demand for elementary educational books.

It is a proof of the spirit of inquiry and the

thirst for knowledge among the people when so large a sale of copies of the Scriptures and elementary educational books can be effected in Kandy and its neighbourhood. The rate of sale diminished only by the difficulty of obtaining a supply of the books in demand. The work done by the colporteur may be said to be two-fold. He has sold useful books to the value of 38*l.*, and he has had large oppor-

tunities of making known the Gospel to the circle of readers or inquirers who might generally be seen surrounding his box or table of books.

A systematic plan of street-preaching in Kandy has been kept up during the past year. The present year, it is hoped, will see the plan extended to Gampola, Navalapittia, and Matelle. On Sunday, after mid-day service, the word of God is preached in three different places in the bazaar. The object on these occasions is to bring the Gospel before the large number of Tamil coolies who come

into the town on that day. On Thursday evening there is a well-sustained plan of preaching among the Tamil-speaking Moham-medans and Chetties. Controversy is neither sought nor avoided. Among the Moham-medans and Malays there has been often warm opposition, and occasionally threatened violence. The seed thus sown has not been unproductive. God has given testimony to the word of his grace, and several have visited the superintendent and catechists in the manner and spirit of Nicodemus inquiring "How can these things be?"

With the exception of the personal allowance of the superintending Missionary, this Mission is entirely dependent for its maintenance on local funds. That was the original principle on which it was commenced, namely, "that a local fund should be raised and maintained, for the purpose of providing and maintaining catechists, supporting schools, and defraying all other expenses of the Mission." This resolution, we rejoice to say, has been successfully carried out. The planters have liberally contributed, many of them, in letters addressed to the Local Committee, expressing their deep conviction of the good which has been done to the coolies on their estates, and assuring them of their sympathy and hearty co-operation.

But the native Christians, also, are alive to the duty of communicating the Gospel to their countrymen, and, desiring to take part in that Missionary work from which they have themselves derived so much benefit, come forward cheerfully to do what they can. The Report says—

The Christians in Kallibokka contribute a part of the salary of the catechist in that valley. They have contributed 10% for the purchase of a handsome communion service, which is now on its way to Kandy, being sent out by the Rev. S. Hobbs. But perhaps the most encouraging proof of the influence of the Mission among the coolies will be seen by reference to the subjoined list of native contributors to the proposed Tamil church in the Kandy bazaar. More than 113% has been contributed voluntarily by the Canganies and

coolies, and a few other Tamils, during the past year, towards the erection of the proposed new church. In one case a Tamil Christian put 2% into the hands of the superintendent, saying, "I do not give this to please you, but for Christ's sake." In another case a heathen Cangany, after being present at a service during which two men received baptism, gave the catechist a five-rupee note, saying, "Your religion is a good one, and I wish to help it: please take this."

We wish very sincerely that our readers could see the list of native contributors, to which the Report refers, without the necessity of transferring it to our pages. But the fact is, that the names occupy no less than six pages of the Report, at the rate of fifty contributors to a page, and therefore, deeply interesting as they are—and there is not one of these names on which we would not ask a blessing—we have no space which we could appropriate to their use, and we must content ourselves with introducing the final paragraph.

The Committee of the Tamil Cooly Mission desire particularly to draw the attention of their friends to the fact, that no effort has been made during the past year to obtain subscriptions from Europeans for the proposed church. It was thought desirable that the Tamil people should give a substantial proof of their zeal and sincerity by first contributing to the utmost of their power. The above list

of voluntary contributions will show to the satisfaction of every unprejudiced mind that the Tamil people are willing to do all they can. No doubt further subscriptions will be given by them when the building is in progress of construction, but in the mean time the Committee confidently appeal to their friends for assistance.

We may conclude with the following sentence, which presents an admirable summary of the Mission—"The coolies in Ceylon receive the benefit; the native Christians in Tinnevely supply the catechists; the planters in Ceylon liberally provide the salaries; the Church Missionary Society is honoured by the management and superintendence of the whole work."

MISSIONARY PROSPECTS IN TURKEY.

THE distinctiveness of Turkey, as a nation, might have been preserved. True, indeed, its condition had become one of extreme decadence, and the well-known illustration of the sick man accurately described what that condition was. Sick, undoubtedly, it had become, even unto death—sick of Mohammedanism. That false religion has poisoned the blood of the body politic, so that, from the sole of the foot even to the head, there was no soundness. One remedy, however, was available, which might have arrested the progress of the disease, nor, extreme as the case had become, was it too late for its administration. Moreover, an opportunity for doing so appeared to be afforded. The Hatti-Sheriff of 1856 had proclaimed liberty of conscience, and promised to the Turk, as well as to the Ryot, freedom to embrace and, without molestation, profess whatever religion had established itself in his convictions; and if the Turk was free to inquire and profess, it became the bounden duty of the Christian Missionary not to be absent at such a crisis, but to be on the spot, so as to afford to the inquiring Mohammedan the opportunity of obtaining information. The door into Turkey, as a Mission field, had opened, and it was the duty of the Christian Missionary to enter in. It was impossible for him to do otherwise, for wherever a door is opened, God has commanded that the Gospel should be introduced. Christian Missionaries therefore entered in; they did so at the command of Him who is King of kings and Lord of lords, and whose are the kingdoms of the earth, although they do not yet acknowledge Him. They brought with them the divine remedy. They commenced to administer it, at first on a small scale; and some few of the Turkish population, under the awakening influence of Christian truth, had become convinced of the falsehood of Mohammedanism, and had renounced it. But now the Turkish authorities took the alarm. There are, it is true, few events of sufficient force to arouse Turkish officials out of that indolence which fatalism engenders; we doubt almost whether any thing would have sufficed to do so short of the conviction that active aggressive Christianity, something very different from the dead formalism of the Greek church, had entered into the land, and was actually at work. But this did. In the season of national adversity, when the vessel of the state was in danger of being shipwrecked, they were ready to promise any thing, even that they would befriend Christianity. But it was an engagement which they never intended to fulfil; indeed, they never expected to be called upon to fulfil it. It looked well on paper, that Turkey had recognised the principle of religious toleration. It bespoke sympathy; it satisfied the claimants of the day. But they never imagined that genuine Missionary effort would be commenced in Turkey; or, if it did, they never thought that it could convert Turks. But so soon as this unexpected result did take place, the fanatical party at once took the alarm, and bigoted members of the royal family were forthwith enlisted on their side. A powerful pressure was brought to bear upon the ministry and the decision was come to that the Christian movement must be stopped. There was in Constantinople no Lord Stratford de Redcliffe to interfere by firm remonstrance, and save Turkey from the most ruinous course she could adopt.

The language of the Hatti-Sheriff was examined. It was resolved to put the narrowest interpretation possible upon it. A Turk might be a Christian provided he kept

his Christianity to himself ; and a Missionary might reside within the dominions of the Sublime Porte, provided he was careful never to utter any thing which might suggest a doubt as to the truth of Mohammedanism. All religions were to recognise each other as children of the same family, and settle down into a system of mutual forbearance. Protestant Christianity had exceeded these bounds: it must be rebuked and repressed. Resolutions of this kind were not to remain a *brutum fulmen*. They were vigorously acted upon. Turkish fanaticism showed that it was not dead. It broke through all engagements, and acted with unbecoming violence. The details are too recent to be forgotten. It is unnecessary to repeat them.

An opportunity, then, has been afforded. The great panacea was introduced: it wrought efficaciously, and showed, if not interfered with, what it was capable of effecting. It was stupidly rejected, and the process of inquiry was stopped. Since then the Missionaries have done nothing.

Has Turkey prospered in consequence? Have there been no evidences of the divine displeasure? The cholera came and scourged the outlying dependencies. It broke out at Mecca, and decimated the pilgrims. Egypt suffered fearfully. The cloud of pestilence then came and settled upon Constantinople, and the angel of death went forth to smite. The victims fell by tens of thousands. What had the Turkish Government to offer to its suffering people instead of that Christianity which it had forbidden them to approach? The panic-stricken crowds were commanded to take holiday, and to be festive. Bands of music perambulated the streets; fireworks were let off; and so within the homes of the people there was wailing, and, without, din and discord. What a strange sympathy this—what a mockery of the people's sufferings. We regret to find from the following letter, written by one of our Missionaries, that the terrible infliction failed to awaken amongst the population a sense of religious need, and induced no inquiries after Christianity.

I received your letter, dated July 25th, and should have written at once, had it not been that, in this terrible time of pestilence, my own household has not escaped sickness, although, through great mercy, we have been spared the disease in its virulent form. The cholera, too, is generally decreasing, although the mortality is very great, far beyond the published official returns. The scourge has been terrible, and the panic universal. We pray that the people may hear the rod, but, as yet, the only effect it has produced among the natives seems to be a terrible increase of selfishness, and, in very many instances, the most reckless ungodliness. Our own work seems as entirely at a stand still as it was immediately after the persecution of last year. No inquiring Turk has visited our Mission-room, neither do any of the few who used to come to my house in a friendly way ever see me now. Of late we have made some effort to reach those men who were imprisoned last year. Our catechist, Mr. Ghazaros, was directed to seek them out at their homes, to learn their condition, and to endeavour to induce them to attend a service on the Lord's-day, which we were anxious to open for them: the result of this effort was very discouraging. Those whom Mr. Ghazaros saw were still living in

their old residences in one of the Mohammedan quarters of the city, but in such fear, that they only ventured to see one another at long intervals, and, at all other times, scrupulously avoided even a casual meeting in the street.

If the Lord permit, when the epidemic has passed we shall try once more to gather them for instruction and prayer in a little house we have taken in Galata, where they will be less likely to be molested than in the room we have just relinquished in the khan. In the mean time the hostility of Aali Pasha to Protestants, and especially Protestant Missionaries, is more clearly pronounced than ever. We know this from the character of his proceedings with regard to the Protestant (native) community's civil affairs, as well as from the character of his intercourse with the Protestant embassies upon the subject. This, together with his late official declaration to the Ambassador, that he would not allow the publication of any religious books in the Turkish language, goes far to show that, as yet, a Christian Turk is not a recognised individual among the subjects of the Sultan, and that directly aggressive Mission work among the Turks will not be tolerated. There seems but little hope at present of our being able to do

any thing in the capital in the way of civilization. We can only wait until it shall please the Lord, in his good providence, to open the door. It can hardly be, humanly speaking, that the present state of things can last, and any change that may take place cannot well obstruct work still further. Not many days ago the chief of the Protestant community died of cholera, after a few hours' illness. This man has been a chief cause of the weakness of that community. This event will bring about some change which will deeply interest us. As it is, the treasury is nearly always empty; officials and employés, the military and the navy, with some few exceptions, are long in arrears of pay, and the producing population, as we had many opportunities of observing, are taxed beyond their power, and are universally discontented. And should the contemplated conversion of the home debt into foreign stock take place, the dependence of Turkey upon foreign Governments will be materially increased; and as the payments of interest must be punctually performed, the already too heavy taxation of the agriculturist will have to be made heavier still.

With so many elements of probable and possible change about us, our eyes wait upon the Lord our God, until He make our path plain. In regard to the inhabitants of the capital, it may be said that ignorance is the mother of devotion, and that education, so far as it goes, leads only to infidelity. Men of devotional sympathies attach themselves

to one or other of the numerous sects of Der-vishes which abound everywhere, making their choice according to the reputation of the Sheikh for occult spiritual power. Mysticism, and the supposed near contact with the unseen and all-pervading spirit, meet, and temporarily satisfy their cravings after something inexpressible and intangible by carnal sense. On the other hand, the French education of others (and the education of neo-Turks is almost wholly French) leads them to consider their highest good to consist in the gratification of the senses, and the casting aside of all restraints of religion whatever, with a vast affectation of philosophy. Among those who are learned, and have not been touched by European influence, there are many who are thorough infidels. The only Turk who has visited our rooms of late is an Atheist, in long robes and a green turban. "God!" said he the other day to me, "what is God? Is he a worm? (alluding to the doctrine of spontaneous generation). I can neither see Him nor hear Him: the air fans my cheek, but I know nothing of God." Still among the middle and lower classes, and notably in the interior, there is a large residue of those whom we may call sincere and pious Mussulmans. More than once have my dear brother Wolters and myself been led to say, during our late journey, "If the Lord shall bless our labours to these people, what beautiful Christian characters we should find here! What simplicity! what devotion!"

Scarcely had the cholera abated its ravages, than the fire came, and, destroying 5000 houses, left homeless a vast body of the people, thus to the horrors of pestilence adding the sufferings of poverty. The Turkish Government has now its hands full, and it is only to be hoped that it will exhibit the same energy in aiding the people that it did in repressing Christianity. Perhaps, had it acted a more honest part as regards the Hatti-Sheriff of 1856, it might have fared otherwise. But it has sown the wind, and it must reap the whirlwind. There are now in Turkey all the marks of a falling empire, nor, if Turkish officialism continue to interpose between the mercy of God and the need of man, can it be desired that such an obstruction should be perpetuated.

Undoubtedly, as, for the present, the door of Constantinople is closed, it behoves us to look elsewhere for opportunities of usefulness. Our Missionaries cannot wait. "If they persecute you in one city, flee ye to another." Time is short; souls are perishing: they must go where they can teach and preach Jesus Christ. Under such circumstances the following letter, from our experienced Missionary, the Rev. J. T. Wolters, of Smyrna, dated September 7, 1865, is well worthy of perusal—

I take the liberty of addressing you at this time on the present aspect and future prospects of the Asia-Minor Missions, with an especial view to the adoption of such means as may, under the blessing of God, be most efficient in promoting the great object which the Society, and we who are your humble labourers in the Gospel of our Lord Jesus

Christ in the land of darkness, have at heart, namely, the making known of the blessed Gospel to its benighted inhabitants, and especially the Turks, praying daily that it may please the Lord to bless our feeble efforts, to the glory of his name in the salvation of immortal souls.

Allow me, therefore, to solicit the kind

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attention of the Committee to the following statements—

1. With regard to the present aspect of the Mission, I may again say what I have expressed in my letter of July last, although we cannot call it bright, in regard especially to the difficulties we meet with in our endeavours to bring the claims of the Gospel before the Turks, yet, on the whole, we think it is not altogether dark and discouraging. I will now only say, on the present occasion, that after the troubles of last year and the efforts of the enemies of the truth, not only to hinder, but if possible to destroy our work, the Lord has comforted our hearts, and cheered us by the conviction that He has still a work for us to do in this land, and that our recent troubles will be overruled for the furtherance of the Gospel in this great empire.

There can, therefore, be no question as to the continuance of our Mission, not only at Constantinople, but also here at Smyrna. This latter place, it appears to us, as first in rank after the capital, claims our special attention with a view to a Turkish Mission. Its intercourse with, and influence on, the chief places of Asia Minor, chiefly inhabited by Mussulmans, is great. Light springing up here must reflect some rays on the dark interior, which must more or less influence the town of Smyrna. From all the chief places in the interior people come here, on account of business, and return to their respective places with goods bought, and sometimes with a copy or copies of the holy Scriptures, accompanied by words of the Missionaries or their native agents.

But in order to cultivate our intercourse with the interior, itinerancy should be practised as much as possible in the favourable seasons. Places should be visited again and again, and the precious seed of the Gospel sown wherever and whenever it is possible. The journeys of Mr. Weakley and my son have been hitherto more of an exploratory character. They have returned, however, with the conviction deeply impressed on their minds that there is a field to be cultivated in the interior, which ought not to be left as it now is, bearing only the fruits which a false religion and a corrupt Christianity can produce. By frequent intercourse with the people in the interior, friendship will be established, prejudices removed, and opportunities afforded of making known the truth. Some of the people with whom acquaintances have been formed will eventually come to Smyrna and visit us, and bring, perhaps, others of our friends and fellow-travellers, who for the first time will hear a good word from our lips.

The last journey of our Missionaries to

Koniah, in the spring of this year, has been particularly interesting. At some places, especially Kulah, they were very kindly received, and their message was listened to with great attention; and, more than this, they were invited to visit them again, and instruct them in scriptural truth. There seems to be a growing desire among the people in the interior to receive the holy Scriptures as the rule of Christian faith and practice. But the journals of Mr. Weakley and my son will best show this.

But it may be said, the people who received our travellers so readily were Christians, and especially Greeks, while with the Turks they had, as it appears from their journals, comparatively little intercourse; and is not our Mission especially and prominently directed to the Mussulmans? Yes; and we do not wish to lose sight of this point for a moment. But the important question arises, "How shall we bring the Gospel to bear upon the Mussulmans as long as it cannot be preached publicly, in the streets, in the bazaar, and wherever there is a concourse of people who will listen to us?" To attempt such a mode of proceeding would soon prove fatal, and, instead of furthering our work, would perhaps throw it back for years. Under Mohammedan rule, this public method of preaching the Gospel is impracticable. As one of the elder Missionaries in Turkey, and after more than thirty years' experience among Mussulmans and Eastern Christians, I may be allowed to express my decided opinion, that in order to bring the claims of the Gospel before the Mussulmans, we must endeavour to influence the Christians who live amongst them. Every unenlightened, superstitious, and ignorant Christian, who by his life denies the power of godliness which the Gospel affords, is a hindrance and a stumbling-block in the way of the Missionary who desires to make the Gospel known to the Mussulman; while, on the other hand, every truly converted Christian in a Mohammedan country, who makes the word of God the rule of his faith and practice, is a light in the darkness, and a helper to the evangelical Missionary, though he (the native Christian) be not officially so by being employed in the Mission. There is also another consideration bearing on this subject. A European agent can have but a very limited intercourse with the Mussulman, who looks upon him quite as a stranger, while an Eastern Christian finds it easy to talk with a Mohammedan, having intercourse with and access to him continually.

By these remarks I have prepared the way for the introduction of the chief subject of

this letter, namely, to ask the Committee to allow us to respond to the call of the Christians in the interior, especially at Kulah, by exerting ourselves for the purpose of instructing them in scriptural Christianity. Our object is, not to establish a new Mission for Eastern Christians, but simply to cultivate intercourse with them, and to afford them Christian instruction whenever they are ready to receive it, as appears to be the case at Kulah; and all this to be a stepping-stone to approach the Turks more easily. Looking upon the thousands of Mussulmans around, it grieves us deeply that we cannot reach them with the preaching of the Gospel as we most earnestly desire. When, therefore, the Lord seems to show us a way by which we may reach them, *i.e.* by bringing the light of truth to the Christians in the interior, should we not gladly avail ourselves of such a means at once? The success which our American brethren have had among the Armenians is indeed encouraging and cheering. The

efforts hitherto made among the Greeks have, it is true, not met with much success; but it must not be forgotten that the Greeks in the interior, and especially those of Kulah, are a different and more independent set of people than the Greeks at Smyrna and other towns bordering on the sea-shore. They are, generally speaking, more inclined to religious inquiry, reading, and reflection, than here and at Constantinople, where they exhibit a cunning, worldly, and—if I may use the expression—vainly-proud character, boasting of their nationality and orthodox church.

I may remark, also, under this head, that to influence the Greeks in Anatolia, with a view to reach the Turks, requires no separate agency, as it would do at Constantinople, where there is a difference of language. In the interior the Greeks speak the Turkish language, and we may hope, that if meetings for prayer and exposition of the word of God were here and there held, well-inclined Turks may come and hear.

We now give to our readers the Rev. R. Weakley's narrative of the Missionary tour into the interior of Asia Minor, accomplished by him and Mr. Wolters, prefacing it by the following passage from one of his letters, in which he describes the general impression left upon his mind by the reception which he and his brother Missionary met with.

On the 6th of the month I despatched my journal, addressed to yourself, which I trust has arrived safely.

The impression received by my dear brother and myself during the journey was, that in a time of straitness and discouragement, the Lord had providentially opened a field of labour for us in the interior. The greater part of the ground has not been visited by Missionaries of modern days: every town we have visited is in constant communication with Smyrna, which is the emporium of the whole tract of country. The population of the towns is five-sixths Mussulman, and the villages are wholly Turkish. The Christians nearly everywhere received us with much pleasure, and took an interest in our work, while in Kulah and Koniah they most anxiously entreated us to stay and instruct them; and, besides all this, we found an unexpected demand for the word of God. But we have found in this, as in former journeys, that without some intermediary, except under special circumstances, the Turks of the interior were hardly accessible. In the capital the intercourse between all classes of the community, Frank and native, is so general, that direct intercourse between the Missionary and the Mohammedan population is possible, and, under an assurance of liberty and security, easy. In the interior it is far otherwise. The Christians, however, and notably the Greeks, have

constantly business transactions with Mussulmans, and, in very many instances, are on very friendly terms with individual Turks; besides which they are gradually and surely gaining position and influence. When there, we found these people so anxious to possess the word of God, so impatient of the religious darkness in which they had long been sitting, so desirous of our instruction, and so interested in our work, we could not but feel that the Lord had opened a door for us in answer to much prayer, and given us the very means of gaining a footing in the interior, and access to the Turks. We have reason to believe that this interest among the Greeks in scriptural Christianity is sincere, and has proceeded from those who have in times past obtained Scriptures from our Smyrna Mission, and carefully read them. In Kulah, where we were received with much respect and evident pleasure, the wealthy chiefs of the community were the first to welcome us, while those in humbler circumstances were not backward in bidding us stay.

Our standing, as ministers of the Church of England, having episcopal ordination and using a scriptural liturgy, gave us a weight and influence which we should not otherwise have had; for although the minds of our Greek friends are thoroughly disturbed upon such questions as the intercession of saints, the nature and number of the sacraments, the

adoration of the Virgin Mary, &c., their ideas of church order remain the same.

The natural function of our Smyrna station seems to be itinerancy. It is the emporium of all, or nearly all, the vast tract of country that stretches away eastward as far as the Halys or Kizil Ernak. It is, to use the expressive simile of the natives, the pulley of Asia Minor. Thither, about August in each year, all the merchants and traders of the towns resort to sell or barter their various produce, and at other seasons the flux and reflux of travellers never entirely ceases. . . . I really think that this is at present the only active work which can be carried on in Turkey without the interference of the present Government. Though the news of last year's persecution has been widely spread everywhere, it has produced no effects antagonistic to our work; indeed, on several occasions we saw, on the contrary, that the minds of many

had become familiarized by it to the idea of a Mohammedan renouncing his creed for Christianity. The idea also occurred to us more than once, that the poverty and discontent of the people, on account of the oppressive taxation, had, in some degree, softened their behaviour towards Christians, and rendered them more accessible. The friendship and sympathy of the Greeks were, and would be again, a cover and help to the work; and as the sale and circulation of the word of God has the largest guarantee of freedom, there is hardly a point in which the Turkish Government could openly interfere with this Missionary plan. The whole scheme, too, having its centre and rendezvous in Smyrna, would bring a new influence to bear upon what has hitherto been a hard, and apparently sterile field, and might, under the divine blessing, awaken some interest there.

ITINERATION IN ASIA MINOR.

HAVING, through the merciful kindness of our heavenly Father, been brought safely through a severe and dangerous illness, I left Constantinople on the 22nd of March, intending, if it should be his will, to recruit my strength in the milder and less changeable climate of Smyrna for a season, and afterwards to carry out the project of a long journey into the interior which had for some time past been made the subject of much prayer and thought by Mr. Wolters, jun., and myself.

April 21—After making the necessary preparations, and taking with us a heavy box-load of Scriptures—about one-fourth of which were Turkish—together with a few small books and tracts of Christian instruction and devotion, we started about eleven A.M. for Nyf (Nymphæum), intending merely to rest there for the night, and then pass rapidly on, as we hoped to dispose of the whole of our books in places which are more distant and less visited. We arrived about four P.M., and there met M. Renan, who was on his return to Smyrna, after a short tour in the interior. The evening was spent in walking about the place and the ruins of the old castle which overlooks the town: we found, however, no opportunity of having serious conversation with any one. The Turks we saw were mostly day-labourers, very poor and very ignorant: the Greeks, which form the chief part of the population, are better off, and appear to have most of the trade in their hands. Nyf is a small place, in a situation of great natural beauty, and surrounded by a well-watered and richly-fertile country.

Cassaba.

April 22—On the morrow we rode on to Cassaba, stopping only for a few minutes at a way-side coffee-shop, the only inmates of which were two or three very rough Albanians. At midday we arrived at our destination, somewhat fatigued by a wearisome ride through rough and marshy cross-country and the numerous fords of a rapid river. We spent the evening in conversation with our agent, who resides here, on his work and prospects, and learnt much that was encouraging. Notwithstanding the general shyness which has been shown by the Turks since the events of last year, he is frequently visited by Mohammedans from the surrounding villages when they come to the market, which is held twice in the week, and occasionally by the merchants, who are constantly passing through Cassaba on their way to and from Smyrna. Besides this, he has made friends in the place itself, and is generally respected (as we had opportunity of observing) by all sections of the community.

Cassaba, or, more properly, Durghudly, is a flourishing town of about 15,000 inhabitants, chiefly Turkish, and will probably be connected with Smyrna within a year by a railway which is now in progress, and by which its importance will be largely increased.

April 23: First Sunday after Easter—Brother Wolters held divine service in Greek, and afterwards we joined with Montesanto and our servant in the communion of the Lord's Supper. It had been our intention to visit one or two Turks in the afternoon, but our

visit was anticipated by one of them, a wealthy and intelligent man, who, hearing of our arrival, sent his servant to beg that we would call and converse with him. Accordingly we went, and were warmly welcomed. After the usual salutations and the coffee, he began to ask about the Constantinople difficulties, saying that the matter had been much talked of in Cassaba, and that he wished very much to know the truth concerning it. I endeavoured to explain at length the circumstances of the case, and how, according to the opinion of most persons, it was a clear violation of the religious liberty which had been proclaimed by the Government. With reference to the last statement, he said that he certainly understood it so; and, taking a large book (the title of which I did not ask), he read some passages from the imperial edicts, in Turkish, which declare that every subject of the Sultan is at liberty to change his religion, and shall not be molested in the exercise of it, and that no compulsion should be used in any case. "Now," said he, "the terms exclude no class of His Majesty's subjects; and although our Ulema dispute with me, and say that the declaration refers only to the question of Christians embracing Islam, I take my stand upon what is here written, and assert that Mussulmans have an equal right and liberty to adopt the Christian faith if they choose to do so." He then asked a variety of questions, and we got very soon upon the subject of personal religion. He had been giving directions about the sowing of his fields to a man who wished to do the work by contract, when, turning to me, he spoke of the vicissitudes and difficulties of life, and of the weariness which he, in common with so many others, oftentimes felt. Upon which I remarked that bitter was always mingled with the sweet of the world, and that sin, and sin only, was that which had produced the bitter. He agreed, but said that we know not the sweet but by the bitter, and that just as God had created every thing in pairs in the beginning, so also good, and evil its counterfoil, were ever found side by side. This at once led to the discussion of the nature of sin as being rebellion against a just and holy God, who is of purer eyes than to behold iniquity, and can by no means clear the guilty; and as consisting not only in outward acts but in inward thoughts and desires. I supported this explanation with passages of Scripture, and then asked him how he hoped for deliverance. "We can only entreat for mercy," he said, "and the prophets help us." "How so?" "They are the beloved of God, and He hears them." "They were but men," I replied, "and so come under the description

of the holy word, 'There is none that doeth good, and sinneth not;' and, although faultless in what they delivered as God's word, were but sinners, and faulty in their personal behaviour and service. Besides, supposing them to be faultless, their obedience sufficed but for themselves, and could not suffice to make up the deficiencies of others. Supposing you, a rich man, owed me the whole of your property, could you help another man in that respect who was indebted to me to the entire amount of his?" "No, certainly." "Yet we all owe to God obedience and service, in all our time, our property, our relations, our business, our thoughts, or words, and works; and this being so, no man can redeem his brother, or give to God a ransom for him, nor can one become a mediator between God and man." Here he looked surprised and interested, but simply remarked, "I see." "Now," said I, "we come to the great point on which Mussulmans disagree with Christians—Christ, not merely man, for that would not suffice, but having the divine nature; God's Son—a title not to be carnally understood, but to be received as that by which God has been pleased to reveal to us a relation in the divine unity, as when He said, 'This is my beloved Son, hear Him'—Christ is the Mediator and Saviour. And Christ says in the Gospel, 'Come unto me, all ye who labour and are heavy-laden.'" After entering a little fully into the Gospel plan, I said, "What can give one greater happiness and comfort than to be certain of forgiveness and the favour of God?" "Nothing," he replied. "Well, the Gospel offers us this certainty, and although all suffer alike the ills of life, yet a true Christian enjoys an inner happiness which they cannot affect." He then asked some questions, and we took our leave after he had expressed the hope that we should not forget to visit him again. We wished to call upon one or two more, but the sun was setting, so we returned to our lodging, with the resolution that, should the Lord prosper our way, we would remain one or two days in Cassaba on our return. Our servant sold several copies of sacred Scripture here.

April 24—Started for Salykly. The clouds which capped the mountains descended after we had been two or three hours on the road, and deluged the valley with rain, which continued to fall undiminished until we reached the khan. For some distance the water had so covered the road that our only guide was an opening in a mound some distance before us, through which we had to pass. We were recognised, and welcomed in the khan, and the best room was made ready for us, but we saw no one with whom we could converse.

Our indefatigable servant, however, managed to sell four copies of sacred Scripture in the pouring rain.

Kulah.

April 25—The weather having cleared, we started for Kulah. The plain was full of water and mud as far as the Cogamus, and some little distance beyond, where we rested for a few minutes after passing the ford. The rising ground then commenced, a series of low and well-cultivated hills gradually increasing in height until we reached the foot of a long and difficult ravine, which led us up to a small plain high up in the mountain, where we halted for a couple of hours to refresh ourselves and the horses. Thence, still ascending, we pushed on to Kulah, being refreshed and delighted on our way by the vast panorama of mountain scenery to the north and east, which our elevated position enabled us to enjoy. Kulah is situated in a narrow plain of considerable elevation, shut in on the south and open towards the north. The space on the southern side, between the town and the hills, is laid out in enclosures, where the vine and madder are cultivated; but the northern side, which, at some distance from Kulah, opens out into the valley of the Hermus, is entirely filled by that indescribable and terrible chaos of lava and ashes, which Strabo calls the *κατακαυμένη χώρα*, and which extends as far as Adala, eight hours' journey distant. In Kulah we were very kindly received into the house of one of the most wealthy Greek residents, and treated with great respect. As soon as our object became known—which it did the next day—we found very many persons among the Christians who were not only willing but most anxious to converse with us on the subject of religion. In the schools we found enlightened teachers and good attendance. The chief master visited us several times during the two days we stayed, and asked many questions; indeed, our conversations with him and several others, which were wholly on the doctrines of the Gospel, lasted on each occasion till midnight, and were of a deeply-interesting character. Besides this, we were asked several times by different persons to come frequently, and to stay some days at a time, so that they might be at liberty on the Lord's-day to hear the Scriptures expounded, and to join in prayers which they could understand. They would gladly provide a place for us to do so. The thirst for scriptural instruction is general in the community, and appears to have been awakened by the reading of the Græco-Turkish Bible by a few serious men among them. There is also an earnest desire with some to

benefit their Mussulman neighbours, with whom they are generally on friendly terms. "We shall be glad to learn how to speak with them," they said to us.

Our intercourse with the Mussulmans was very limited, but very friendly, and did not go much beyond conversation on matters indifferent. Two or three came to our room in the khan, looked at our books, and talked awhile. The books were good, they said, but they could not be persuaded to buy them. In the bazaar the Turks wished much to see the holy Gospel in their own language. Some sat reading for awhile, and then returned the copy, saying they could not take it then. Others were offended at finding the name "Father" attributed to God, and abruptly closed the conversation. Others, again, freely discussed with our servant; and one frankly told him that he would read the New Testament attentively, and that, if it commended itself to his conscience as better than the Korán, he would adopt the Christian faith.

Nearly eighty copies of sacred Scripture were sold here, a very few of which were taken by the Mussulmans. Books of prayer were very much in demand, also the Book of Common Prayer and Reference Bibles. The two latter have never yet been printed in Græco-Turkish.

We are informed that the Turks know perfectly well what happened in Constantinople last year, but that the most prominent piece of news they received was to the effect that several thousand Turks in the capital were ready to embrace Christianity, and that very many had done so—a rumour which, in various proportions as to extent, was rife in the capital itself at that time. The Mussulmans of Kulah had manifested no signs of displeasure at the news, nor made any disturbance. An expression of surprise, and the remark, "If these things are done where the Sultan sits and reigns, what can we say?" was all. Our friends had read in the native newspapers many things of an exaggerated character, which they asked us about, and which we were very glad to explain. Aali Pasha's letter to the Ottoman Ambassador in London had been printed lately, by command, in most of the native newspapers, in their different languages, and thus the misrepresentations made at the first have been perpetuated. Kulah contains about 2000 houses, of which 400 are Greek, the rest Mussulman, eleven mosques, two or three convents of Dervishes, and two churches. All the Greeks speak Turkish, and but very few know Greek. The inhabitants are chiefly factors and merchants, who travel about in Asia Minor during a great part of the year, buying up produce of various kinds.

which they take down to Smyrna. The place itself has no trade. There is but little land in the neighbourhood capable of cultivation, and the only manufacture carried on is that of a few fine carpets, which are made by the women at home. The ruddy complexion and robust frames of the women and children strike one as quite a remarkable characteristic of the people. When we had left, our servant told us that many more people wished to see us the evening before for religious conversation, but that they felt ashamed to come to the house in which we were staying. This place affords us an opening for usefulness, which it would be for the general interests of our holy work not to neglect. We have felt constrained to promise them another visit in the autumn.

April 28—Rode on from Kulah after a warm farewell from our friends, and a visit from the elder of the two priests. Our road ran through deep ravines, and over rocky steepes, gradually severe, and twice in the course of the day we crossed the Hermus, once by a bridge. Towards evening we passed through a semi-ruined village called Yeni-Shedr, two or three mosque-like minarets indicating what had once been the size of the place. Shortly afterwards we reached the farmstead where we were to pass the night. Here we were guests, and had a good deal of conversation with our hosts, who are natives of Kulah. We were told very much about the oppressive taxation, which has been much increased of late, and from which the Turks seem to be the greatest sufferers.

Ushak.

April 29—After taking a bath in the Hermus, which is here very rapid and full of sand, we rode on to Ushak, on the way passing by another semi-deserted village. At Ushak, after we had taken a room in the khan, and arranged our things, we were received into the house of a Greek merchant, to whom we had a letter of introduction, and a number of persons came to call upon us. It was impossible, however, to induce religious conversation. Money, merchandize, profit, loss—these were the all-absorbing topics, a most marked contrast to what we had met with in Kulah. A Turkish gentleman came in upon some business he had with a person present, who farms some of the taxes in the district, and, during his short stay, called for and drank several glasses of raki. I tried to draw his attention to the evils of intemperance, by telling him of the interest which many good people in England take in the reclamation of drunkards, and how, on this account, a great number of persons had agreed to abstain from strong drink altogether, and to persuade as many as they

could to follow their example. He said it was good not to drink raki, and that such efforts were praiseworthy; he also tried to excuse his drinking so much, but while saying "I beg you will pardon me," did not cease asking our host to order more for him. He was evidently ashamed, but, having begun, seemed to have no control over his appetite, so that when he left, after half an hour's conversation, he appeared quite silly from the effects of what he had drunk. We were told that the habit of raki drinking was very prevalent among the Turks of Ushak. The town, which is almost entirely built of unburnt brick, and has a very dirty and poor appearance, contains between 2000 and 3000 houses, of which 100 are Greek and 50 Armenian. The finest wheat is grown in this neighbourhood, which is a rich plain, and nearly half the women of the town are employed in making carpets. The Turkish women make the thick rich carpets which are so well known in Europe, while the Christians manufacture a durable and handsome carpet, with a smooth surface, much used by the people themselves. We are informed that the earnings of these poor women amount to only one piastre (2½d.) a day. Of late years the people have become much impoverished, and the possibility of having railway communication with Smyrna is looked upon as a ray of hope, and furnishes matter for conversation and speculation to all. Thus, when we alighted a number of Turks flocked immediately around us to learn who we were; and when one or two tried to lift our boxes of books, which were very heavy, they concluded at once that they contained money—which, in the interior, is almost wholly copper—and that we had come to commence railway works forthwith. In a little while this was bruited about in the bazaar, soon, however, to be corrected by the appearance of our man with his bag of books.

April 30: Lord's-day—We succeeded, by candidly stating our views concerning the Lord's-day, in obtaining a little time of retirement for reading the word and praying. Our host had thought to do us honour by taking us to see the town and what antiquities it possessed. Some little time later several persons came in, and one asked for information about the difficulties we met with in Constantinople last year. They had heard many rumours, and seen several notices in the newspapers, but wished to know the truth. We had thus an opportunity of speaking of the progress of the Gospel among the Turks, and of denying the foolish assertions that money was our chief agent in the work, and that we had stirred up the people by publicly preaching against Mohammed. The latter accusation they did not believe, nor does it seem to have gained credit anywhere

except in certain quarters in Constantinople, so utterly improbable, and—in connexion with the safety of the persons so acting—so impossible does it appear to every one. A gentleman who was present said that he was in Constantinople about the time when these things took place, and could say, from his own personal knowledge, that there were many Turks there who were reading the New Testament. He mentioned especially one person, a fellow-townsmen of his (Kutah-yah), an Imam resident in Constantinople, whom he saw while there, who taught a number of persons secretly from the Gospel. He gave me the man's name and address, so that I might find him out on my return. Most of the afternoon we spent with our servant in the khan, with whom we had prayers. Previous to our going down thither, a few hairs of Mohammed's beard were brought into the town on the back of a camel, with great pomp and solemnity. Most of the inhabitants had gone out to meet the relic, which is a present from the Government at Constantinople to the town of Ushak. In the evening we had an opportunity of speaking a few words for our Master to two or three persons. One of them acknowledged sadly his godless state. "We are so swallowed up," said he, "with business, merchandize, and money, that we never go to church, or keep a fast: we find no time either to think or to pray." A visitor told us that the people (Christians) were very much alarmed at our presence: they had rather one of their number should become a Mohammedan than a Protestant.

May 1—Visited the Greek school, and found the master prepared with a perfect storm of opposition to us as Protestants, and our work as Missionaries. He held a long controversy with Mr. Wolters in an acrimonious spirit, but always shrunk from appeals to the word. From thence we went to the room in the khan, where I had the opportunity of conversing with two or three people. Besides these, several Turks came in for a few minutes, but would neither stay nor purchase Scriptures. A Softa, who had bought a New Testament and a copy of Genesis and Psalms, brought them back, saying that he had shown them to his Hoja, who told him that they were not the true books, and that he should return them. After a few words with him, I found he was terribly ignorant. Controversy with such a man would only make disturbance, so the money was restored, and he went off in good humour. The Turks generally seemed very ignorant and very bigoted, and the gift which came yesterday, together with the near approach of the Bairam, has not tended to make them any more disposed to tolerate conversation, or to buy our books.

On our return to the house, we had a visit from the owner of the farm where we lodged on Friday night. He was exceedingly friendly, and offered to introduce us to several Turks in the neighbourhood of his farm when we should next visit him. He wishes our work God speed.

In the evening our host, and a gentleman who was staying there, asked us some questions about our liturgy, and especially about the degrees of relationship which were prohibited in marriage. On being informed, they expressed much surprise at the liberty which the Scriptures and the Church of England allowed, and told us that the restrictions laid upon them by the Greek Church were felt by the people to be a great burden, and particularly in Asia Minor, where the Christian communities are comparatively small. It occurs not unfrequently—as at this moment in Ushak—that a young man is entirely debarred from marrying in his own town, because of some remote relationship which he may have with nearly the whole community.

We gave our kind host a New Testament, which, with one other copy, were the only books we could dispose of in Ushak. But although the people are very ignorant and rough, neither we nor our servant met with any insult.

Route to Kara Hissar.

May 2—Left Ushak for Kara Hissar, two days' journey. Our road lay through beautiful uplands, apparently very fertile, but only half cultivated. Here for the first time we saw women ploughing. The villagers, however, for the first few hours were more numerous than usual. About midday we halted at Islam Keuy—a poor village on the east bank of the Banas, a tributary of the Meander—having the Murad Dag (Dindymus) on our left, and the Ahar Dag on our right hand, both being capped with snow. After resting awhile, we passed on through a pleasant valley, in which is a celebrated warm spring, much frequented by the sick and superstitious, both Christian and Turk, who tie numerous pieces of dirty rag to the bush close by,* as they do, indeed, at the tombs of their saints and every other holy place. At ten hours from Ushak we arrived, in heavy rain, at a farm, where we were most comfortably lodged in the travellers' room, and soon had a large blazing log fire to dry and warm ourselves by. After a plentiful meal, provided by the owner of the farm, that person, known by the title of the Mollah Effendi, came in, and, lighting his narghillé, sat down to converse with us. He asked many questions about England, and the way in which our

* The same superstitious custom prevails in Ireland.

Government was conducted, and thus we sat until ten P.M., conversing about the nature of our institutions, and the liberty and security which was enjoyed in our country; and, above all, we dwelt upon the moral tone which prevailed, and which was the result of the influence, acknowledged or not, of the word of God, that holy book being constantly taught in our schools, read publicly in our churches, and privately by individuals, in a language that all could understand. He seemed very much interested by this statement; and when I told him that we had with us some copies of the New Testament in Turkish, and that, if he would accept and read it, we would give him one, he said he would be delighted to have it. Anticipating the usual surprise which a Mohammedan feels on finding the holy Scriptures to consist in great part of narrative—their idea of revelation being that it is ever in the form of direct utterances from heaven, and so is said to descend, or to be sent down—I explained that he would find in the New Testament a record of the words and acts of Jesus, and the teaching of the Apostles, all being written for our instruction, &c.

May 3—In the morning very early he came in again, and reminded me that I had not given him the book. A copy of the new translation of the Gospels and Acts, lately printed, was in readiness for him, and he received it with evident pleasure. We then had some more conversation. During the night the rain had changed to snow, and the wind was intensely cold. Our kind host invited us to remain another day, but we thought it best to push on to Kara Hissar, since, if the snow should continue to fall, we might have difficulty in finding the road, or even be compelled to remain where we were, in a lone farm, with poor accommodation for the horses; and if, on the other hand, it should clear up, and we waited till it did so, we should not have time to reach our destination, which was a long day's journey distant. So, taking our guide with us to the next village on the main road, we started; but when we got out of the hollow in which the farm lay, we found ourselves exposed to the fury of the mountain blast and blinding snow, which stunned and bewildered both horses and men. The poor beasts dreaded the rude shocks, and turned their tails to receive them, while the intense cold made the hands and feet of their riders unconscious of stirrup and rein. Thus, after about two hours and a half of painful struggling to get on, we were driven to take shelter in a little Turkish village, where a warm room and blazing pine logs, which the people kindled for us, brought life again to our benumbed feet and hands and battered heads. Here a great many

rough Turks, some of whom were of larger stature than is usually met with, came in to bid us welcome, and to drink coffee with us. We had some pleasant conversation with them, but could not introduce our message. When talking with a number of ignorant Turks, one is obliged to wait for something to drop from them which gives an easy opening for speaking upon religious subjects, otherwise our object is likely to be defeated by their suspicious fanaticism, or by all leaving us. The state of the crops, wheat, barley, and opium, and the depredations which the cattle of the Turkomans make in their fields, and their general poverty, form the principal topics of conversation. The compulsory settlement of the Turkomans or Yurouks is a boon much desired by the farmers, especially by those in the highlands (Yailah), which are their summer camping places. These nomads have usually much cattle—sheep, goats, horned cattle, camels, horses, asses and mules—and as these do not all feed together, and are often numerous, they cannot be properly tended. The population of the camp, even if willing to do so, is never sufficient to prepare their produce for sale, weave their carpets, attend the markets, perform their domestic duties, and, at the same time, watch the cattle, which, in consequence, make sad ravages on the crops, for which redress is very rarely given. Indeed, the people generally choose the lesser evil of patiently enduring their losses, rather than run the risk of a quarrel with neighbours who have it in their power to be very troublesome.

Kara Hissar.

May 4—Weather intensely cold, but the snow had ceased. Notwithstanding the request of the Agha, that we should consider the room as our own, and stay till the weather moderated, we thought best to get on as soon as possible to Afium Kara Hissar. We were glad, however, to have a hard gallop occasionally, to warm the horses and quicken our own circulation. At length we reached the beautiful level plain on the edge of which Kara Hissar is situated, and which, from the absence of prominent enclosures and the occasional protrusion of masses of rock from the smooth surface, bears much resemblance to a vast lake, dotted here and there with small rocky islands. The town itself takes its name from a remarkably isolated mass of rock, which rises to a great height, and is nearly perpendicular, being crowned with the ruins of an ancient castle, and having the houses about its base. Kara Hissar signifies the black castle, Afium being prefixed to distinguish it from another Kara Hissar at no great distance off. Opium is the chief article of pro-

duce and commerce, of which large quantities are sent down to Smyrna every year for exportation. An oil is expressed from the seeds of the poppy, which is used universally instead of fat or olive oil in cookery, the smell of which is very disagreeable. The people say that the use of this oil produces the baldness which is so prevalent in Kara Hissar; but while in Koniah we found, on inquiry, that the same defect existed, although the poppy oil is but little, if at all, used there. The town is large and busy, containing between 5000 and 6000 houses, of which 400 are Christian (all Armenian). There are from thirty to forty mosques, one of which is of an ancient date, and very richly endowed, and, as a gentleman remarked to us, not a single school for the Mussulmans; meaning, no doubt, nothing better worthy of the name than those wretched establishments in which children are taught to read, write, and do a little necessary arithmetic, as well as to repeat a few passages from the Korán, the meaning of which is equally unknown to the teacher and the taught. One cannot be surprised at meeting with gross ignorance where the instruction of the young is so neglected. Many Dervishes reside in Kara Hissar, and have several *tékés*, or convents, some of which are largely endowed. A gentleman, to whom we had a letter of introduction, hearing that we were in the khan, came and carried us to his house, where we could appreciate many comforts after our experience of the last two days.

May 5—Went about the town, and passed through the bazaars, which are extensive. The whole place was in a bustle, as the Mussulmans were making preparations for the Corban Bairan, a feast of three days, commencing on the morrow. In this they commemorate the offering of Ishmael (!) by Abraham, and every one who can afford to do so buys a sheep or goat, sacrifices it, and then feasts with his family and friends on its flesh. Sometimes the rich provide a number, the flesh of which is distributed to the needy; and it is not unfrequent that, in fulfilment of a vow made in reference to the success of some enterprise, a recovery from dangerous sickness, or a deliverance from impending danger, a sheep or sheep are sacrificed at the tomb of some reputed saint, and either given to the Dervishes or divided among a number of beggars. We then called to pay our respects to the Caimakam (deputy governor), who talked with us freely for some time, and told us of the vast improvements he had begun and was about to carry out in his province, &c. &c. We also saw another official of rank, but did not stay with him, as he was very busy. In the evening several persons came to see us, and much

inquiry was made about the Stamboul business of last year. All had heard that there had been a wonderful movement among the Turks in favour of Christianity, and that the Government had interfered to put a stop to it.

May 6—Yesterday all was bustle; to-day every shop and stall is shut up, the feast has commenced, and the Turks are making holiday, while the Christians have left their businesses, partly because there is nothing for them to do, and partly because they fear the Turks, who do not scruple to ill-treat them now and then on such occasions. There was no hope of our doing any thing among the Turks, but we found a number of Armenians, in our room in the khan, buying Scriptures, and conversing earnestly with our servant on religious subjects. In the afternoon we had some conversation with an exiled Pasha, a very intelligent and handsome man. We learnt from other persons that he had been deprived of all his property, and that, since his residence in Kara Hissar, he had been obliged to part with all the valuables he brought with him, and then with every thing he had, until he had nothing left but the clothes he wore, so that he might obtain necessary food for himself and his two motherless children. He had attempted to open a little school where he might teach a few children French and other things, but the authorities promptly put a stop to it. His circumstances are such that he is often without food, and then he finds a welcome and sympathy at the table of Christians. He held a responsible position under Reschid Pasha's government, and still receives occasional help and sympathy in a private way from some of his old associates and friends. We then called at the houses of two or three well-to-do Armenians, and found that we were less disliked on account of our religion than on account of our steadfast refusal to drink raki with them. What a sad life some of these rich people live! money-getting and raki-drinking absorb the chief of their thoughts and the greater part of their time. However, thank God, our presence has awakened inquiry among some of the Armenians, and a good number of sacred Scriptures and selections of prayers in Armeno-Turkish have been sold. A number of persons wished to see us on the morrow, the time and place we left for them to arrange. All speak Turkish, and are ignorant of Armenian.

May 7: Lord's-day—We attended, by invitation, the examination of the Armenian schoolchildren, which took place in the church. We stayed only an hour. There were 300 or 400 people present. One of the boys delivered an oration, which, with the excep-

tion of a sprinkling of Armenian terms for law, Gospel, church, &c. &c., was in very good Turkish, and delivered with a great deal of spirit. Some little time after, we went to the khan, and found five or six Armenians, who asked many questions relative to passages of Scripture, and the doctrines of the Gospel. These people told us that they all, and many more, were very anxious for some one to reside among them and teach them the Gospel. The chief schoolmaster came in, and entered heartily into the conversation: he appeared to have read the sacred Scriptures attentively, and could quote readily and appositely. The conversation was prolonged for some time, and, when all had left, we returned to the house, with our servant, and had prayers in Greek. We learnt from him that he had been kept up till near midnight by Armenians, who came to the khan to converse about religion, and who were all anxious that we should either stay with them for a while, or send some one to remain with them. Long after sunset we were sitting and conversing with our host, when a messenger with a lantern came to invite us to a house where several persons were assembled who wished to converse with us. We went, and found five or six persons waiting for us, one of whom opened the conversation by saying that, some years ago, a few copies of the word of God were brought to Kara Hissar: these books had been read with deep attention by many of their community (Armenian), who found that some of the tenets, which formerly they held in their ignorance, were wrong, and did not scruple to express their convictions. They were then persecuted by the richer and more powerful Armenians on account of their new opinions, and were stigmatized with the epithet of Protestants. The thing then slumbered for a while, in consequence of the opposition met with. Last year, however, hearing of the progress of Christian work in Constantinople, and the rumours of many Turks embracing, and many more being ready to embrace, Christianity, they thought it a favourable time to express their convictions openly, and to petition the Governor to obtain for them the permission to constitute themselves a Protestant community, and the privileges which belong to such a community. Their old enemies then obtained the help of the Turks, who made common cause with them in persecuting the petitioners, and put eight of them in prison for forty-five days for the crime of separating, or wishing to separate themselves from the church.

In consequence of this treatment, and seeing the power of the local government and that of the chief men of the Armenian community arrayed against them, all had remained quiet, not knowing what to do. Nearly 200 heads

of houses would have separated from the Armenian church at that time, but of these by far the greater number, alarmed and depressed, had given way to despair, while the rest still held to the hope of seeing a teacher of their own to minister the word of life to them. He said, in conclusion, "Your coming among us has rekindled the hope we have long cherished. Can you not help us? Can you not give us a teacher? Tell us what we must do that we may become a recognised community, and so enjoy protection in the avowal and exercise of our conscientious convictions." We told them that we sympathized with them very heartily in the troubles they suffered on account of their wishing to follow the Gospel of our Lord Jesus Christ; but for the present there did not seem to be any other alternative but patience; for, in the first place, they had no teacher and no assembly for worship, and were thus without any visible claim to be recognised as a separate community; and that, secondly, if it were not absolutely necessary for them to have some slight evidence of unity and the beginning of organization, the present was not a fit time to make an application for enrolment in the Protestant community, since the affairs of its Chancery was in a very unsettled state; indeed, we could not, in regard to their own welfare, advise them to separate formally from the Armenian church until they could be assured of protection elsewhere. Besides all this, we thought that it would be well for them to habituate themselves to the expectation of a persecution which they would certainly, in one shape or another, have to suffer for the name of Christ, if they boldly professed to be his, and strove to follow his example. Our advice was, then, that they should patiently wait until the Lord opened a door for them; that during this time of waiting they should meet often to read the word of God, and pray together for guidance, strength, and perseverance, to endure all hardness for the sake of Him who loved them and gave Himself for them; that they should not allow themselves to doubt that those who sincerely sought the Lord would ever be forsaken by Him. They had already seen something of persecution; they had also been allowed to feel their own weakness; they must, therefore, not forget the lesson they had learnt, and be ready always to make more account of the Lord's help and presence than of the disposition of those with whom they had to do. They must *know* Him in whom they had believed. We would, however, consult about their case on our return to Smyrna; and as some of them would be coming there, in the way of business, in the autumn, we should be glad to see them there. Thus we conversed with them for

some time, and, after praying together, we bade them farewell, and left, among many tokens of respect. This was the end of our stay in Kara Hissar. We heard much of the sadly impoverished state of the farmers, which goes on continually from bad to worse. The Turkish merchants and the Christians, who are most engaged in trade, do not suffer so much. We learnt also, that, not long ago, an order came from Constantinople commanding a'l Mussulmans to observe the stated prayers five times a-day, &c.

Route to Ak Shehr.

May 8 — Parted with our kind friends, leaving with them a New Testament and a note for the exiled Pasha, whose case had awakened our sympathy, and led us to pray and hope that, by reading the words of Jesus, he might be led in his sorrow to Him, and there find rest for his soul. We have not compassed much more than a third of our projected journey, and two-thirds of our books have been sold. The journey of this day was over level plain, a great deal of which is uncultivated, and in some parts covered with standing water. We had ridden some hours, and were skirting the mountains on the western side, when a violent thunderstorm broke suddenly upon us. Our macintoshes had been sent on with the books earlier, as it was very fine when we started. Our horses were thoroughly frightened by the crash upon crash, and we were temporarily blinded by the beating of the rain and the fierce glare of the lightning. Thus we sped at full gallop till we arrived at the village of Chai, where we found a miserable windowless lodging, the best place that could be found. However, by nailing up coverings over the four large apertures, and getting a good fire of well-burnt charcoal, we managed to dry ourselves, and pass a comfortable night. Here a Turk purchased a New Testament. We could converse with no one.

May 9 — The rain continued incessantly, but we thought it better to face it than to stay in our wretched lodging. The weather was, however, more violent than we anticipated, and so, at the end of four hours' buffeting, we were obliged to relinquish our intention of reaching Ak Shehr, and to seek shelter in the village of Ishakli. Our men, not being so well protected from the rain as ourselves, were wetted to the skin, so they lit a large fire in the stable, and hung up their dripping clothes to dry, while they crept close to the flame to get warm. Our lodging was a little dirty coffee-shop, there being neither guest-room nor khan in the place: still we were in shelter, a sufficient cause for thankfulness. About a dozen Turks were sitting

smoking in the place. Our books were shown to them, but the greater number could not read, and those who could had no desire to read religious books or have religious conversation. One respectable Turk, who, like ourselves, had been driven to shelter, was very friendly. He said he was going to Koniah, and would be glad to renew our acquaintance there. Very shortly after, the rain held up a little, and he proceeded on his way. We could not go on because of the pitiable plight of our men, so we walked about the place, which is prettily situated between the Sultan Dagh on the west and the Lake of Ak Shehr on the east. This is probably the Thymbrium mentioned by Xenophon in the Anabasis. We saw, however, no ruins of earlier date than that of the lower empire, and these were merely fragments of sculpture set up in the cemetery as tombstones. A massive caravan-serai, with a little mosque in the courtyard, according to the inscription over the entrance, the work of Sultan Alaeddin of Koniah, is an object of curiosity to the present inhabitants, some of whom went with us to ask what it might be. In the walls of the mosque, which is dilapidated and filthy, we observed tombstones of the period of the empire, built in with the other masonry. The country around was covered with clusters of fruit-trees, chiefly apricots, and in every respect is fertile and beautiful.

Ak Shehr.

May 10 — Started very early for Ak Shehr, which we reached about half-past ten A.M. This is a town of about 2500 houses, a small proportion of which are Christian, chiefly Armenian. It is situated at the foot of the pass, and runs up into the ravine, through which passes the road to the site of the Pisidian Antioch, now Yaloratch, six hours' distant. Many Christians came to see us in the khan, and two or three Turks. Several books were sold. The people wonderfully misunderstood the name Protestant, and were very suspicious of our motives. We stated very frankly who we were, what Protestant signified, and what our object was in thus travelling the country; but they could hardly be persuaded that we had not some ulterior object. As in other places, so here, Græco-Turkish Scriptures were in demand, but our stock of them had been exhausted some days. Mr. Wolters had a long conversation with an intelligent young Greek who came in again in the evening, and was present at our prayers. We noticed, and were informed, that there is more friendliness between the Christians and the Turks here than in most other places, but did not find the latter disposed to have intercourse with us.

In the middle of the Turkish cemetery is a noted place of pilgrimage, the tomb of Haja Nasr Ed'din Effendi, whose sayings and doings are household words among the Turks, but have nothing either of piety or morality in them. One is led to think that he was considered a saint on account of his not being quite sane. The ludicrous is perpetuated even on his tomb, which is covered with an immense green cloth cap and turban, and surrounded with earthen water-pipes, set upright, for candlesticks. At the bottom of the tomb is a small hole, whence the pilgrims carry away handfuls of earth, as having a healing virtue. Here, as at other holy places, were dirty rags in abundance, left by the sick pilgrims, who, whether Christian or Turk, will go anywhere rather than to the Good Physician. We were more than once surprised and grieved to find potsherds at the tombs of Mussulman saints, containing fragments of burnt charcoal, upon which Christians had sprinkled incense; nor is it unknown that Turks in their need have visited Christian sanctuaries. We were informed that at Ladik, a place two days' journey distant (the ancient Laodicea Combusta), the inhabitants were all formerly Christians, and that, until within the memory of some now living, they recognised relationship with some of the Christians of Ak Shehr, and even now were exceedingly friendly with Christians. By that route it would take three days to reach Koniah, whereas by the direct road it was only two long days' journey. On this occasion we thought it best to take the shorter route, and to make more inquiries about Ladik at Koniah, trusting, if the Lord will, to pass that way another time.

May 11—Left Ak Shehr for Koniah. After crossing a somewhat undulating and partially cultivated country, we halted at midday in a little village, wholly Mussulman, as is the case in the villages, with very few exceptions. As usual, the people came in to see us and bid us welcome, and to ask who we were. They inquired what books we had, and when told that we had the New Testament, which we should be pleased to show them, they coldly refused. During the course of conversation, one of them said, in reference to their condition, with great bitterness, "We sleep three hours, work all the rest, eat a piece of bread, and thank God?" The Imam and one or two others then asked if there was war in Constantinople. I replied, "No." "Had the title Ghazi (conqueror) been yet added to the titles of the Sultan?" "Not that I was aware of; but why?" "That they might read it in the Khotbé in the mosque on Fridays. I remarked, that Sultan Aziz had subdued the Montenegrins: had they not added it on that account?" "No; it must be a war with other

Governments; indeed, the Jihad;" (a holy war against infidels, not his subjects.) I said that in that case I did not think it likely the Sultan would ever bear the title. All said at once, "Please God it shall be so." I explained that the Government had no longer the power to enter into conflict with Christian Governments, at which they were offended, and would talk no more. After leaving this place we soon entered the pine forest, the cool shade and sweet perfume of which were doubly grateful after our long ride in the burning sun, without a tree for shelter. At the village where we stopped for the night, the guest-room was crowded with Turks, who seemed to be a far more frank and simple people than those whom we saw at midday. They were on very friendly terms with some Greeks, who, like ourselves, were guests. The principal topic of conversation was here, as everywhere else, the ever-increasing burden of taxation, which, as the chief man said, did not leave them enough for their ordinary necessities. Indeed the depression of the people was marked on their countenances.

Koniah.

May 12—Rose very early, and proceeded on our way through a series of valleys, some of which were very beautiful, and arrived at Koniah in the gloaming, having been nearly fourteen hours on the road. The best room we could get in the khan was worse than many stables we had seen, with two small open apertures for windows. However, it was dry and private, and wonderfully exempt from unpleasant inhabitants, a comfort which we could thoroughly appreciate.

May 13—We had a succession of visitors to talk with most of the day. The conversation was throughout such as we always desire. First came in two Armenians, one of whom, a native of Cyprus, had evidently read the Scriptures carefully, for there were few things we said that he could not support with a fluently quoted passage. His companion shook his head when pressed to receive and follow the Gospel of Christ. "How can I?" said he; but his careless laugh showed that his heart and mind were pre-occupied. A younger man, also an Armenian, who came in before the others left, showed by his words and behaviour that he was no stranger to the power of the word. He is the servant of the Governor's physician, and told us afterwards that he was a native of Kharpoot, and a Protestant, his name being Bedras. He felt sadly alone, and met with much annoyance from the Armenians on account of his not going to mass, and because of his quiet observance of the Lord's day. His master, who is a European, places much confidence in him, and has

lately given him more liberty to follow out his convictions concerning the sanctity of Sunday. We then went out for a short time about midday, and called on a respectable merchant, to whom we had a letter of introduction. From thence we walked about the bazaar, where the Turk whom we saw at Ishakli called to me from his shop, and, after the usual salutations, said he intended to call upon us. After leaving him we passed through the yards of two mosques, which seemed to be the principal ones in Koniah. In one of these is the tomb of the Pir, or founder of the great sect of Meolevis. I had some talk with one of these Dervishes, who was sauntering in the cemetery beyond. He was exceedingly friendly, and spoke about a conviction which he entertained that all men would soon be of one faith. When we had got to this point he uttered two or three mysterious and, to me, unintelligible sentences, and, wishing us good-bye, went off. On our return to the khan we found Greeks looking at our books, and one or two young Armenians. We had some conversation with them, after which one of the Greek schoolmasters, an intelligent young man, came in, and talked for a while in Greek with brother Wolters. One of the Greek priests also visited us, and invited us to call upon him. We had constantly applications for Græco-Turkish Scriptures, and the disappointment which our visitors showed when told we had no more was evidently real. In the evening we were invited to visit an Italian physician, who had married in the

Armenian community, and settled in Koniah. He offered us his house during our stay, and said that he was but expressing the wishes of others, as well as his own, when he asked us to stay some time in the town, and ultimately provide them with a Protestant minister. He would gladly give a room in his house to such a person, and no expense for living should be incurred by him. We understood, from what he said, that there was a great deal of discord in the Armenian community, and the wish for a Protestant teacher seems to have emanated from one party in the dispute. In reply, we said that we were unable either to stay a long time or to provide an instructor, and that we feared there was little hope at present of others supplying what they wished for; besides which, it was no part of the plan of Christian Missions to profit by the disputes which may arise in a nominal Christian community. Our object in relation to such was to urge on them the means of securing their spiritual and eternal well-being. We exhorted men to be diligent in the reading of God's holy word, and in prayer for the light and guidance of the Holy Spirit. We had no design of making a new community attached to ourselves. So we urged him to set the example in this respect, and to induce others to do the same, waiting patiently for such guidance as God, who heareth prayer, would be pleased to vouchsafe. We did not accept the proffered hospitality, as we deemed that to remain in the khan would be more convenient for our work.

We regret that the length of this document compels us to break off here, and reserve the remainder for our next Number.

Recent Intelligence.

YORUBA MISSION.

THE political complications which have so long distracted this country, and so very seriously interfered with the progress of Missionary work, are, we rejoice to say, in some measure modified. Peace between the Ibadans and the people of Abbeokuta is restored. Ibadans come to Abbeokuta almost daily, by thousands, peacefully, for the purpose of trading, and the Abbeokutans are going to Ibadan in like manner. Moreover, the Ijebus, both Iremmos and Ode, are free to come to Abbeokuta unmolested.

The Ibadans have expressed their goodwill by returning many captives, and, among them, the wife of the Bashorun, and the wives of the chief Ogudpe. They were sent back without any price being paid for them, and were loaded with presents.

Thus, from Abbeokuta as a centre, the roads are open in any direction through the Yoruba country, that to Lagos excepted. This remains closed, the Governor of Lagos maintaining the blockade. We trust that it will soon be removed, and the chiefs and people of Abbeokuta on fair and reasonable terms be restored to the position which they once enjoyed, that of being recognised as the friends and allies of Great Britain, and of being admitted to free and open communication with the British settlement at Lagos.

We feel persuaded that there is every readiness on their part to accede to every fair and reasonable requirement, if, indeed, they be only informed in a straightforward manner what it is that is expected of them. Restoration of a friendly understanding between Lagos and Abbeokuta is all that is now wanting to the establishment of a universal peace throughout Yoruba.

THE NIGER MISSION.

On the 29th July Bishop Crowther sailed from Lagos for the Niger, having with him two ordained native Missionaries, with their wives; one catechist and schoolmaster, with their wives; two unmarried schoolmasters, and two colporteurs, all natives, and all for the Niger Mission. Our Missionary at Lagos, Mr. Nicholson, says—"I could not help thinking, as they sailed away, that they presented a complete answer to the Anthropological Society. All who sailed, from the bishop downward, were the fruit of European Missionary work, and now these men have become Missionaries to their countrymen."

SOUTH INDIA.—TELUGU MISSION.

OUR readers will remember the interesting facts respecting Venkia, the headman of the Mala caste in the neighbourhood of Ellore, how he was led to feel the worthlessness of idols, and to seek a better faith. The last intelligence we received of him was, that, converted himself to the faith of Christ, he had become the teacher of his tribe.

The following brief extract from a letter received from our Missionary at Ellore, the Rev. N. Alexander, dated June 25, 1865, will be gladly welcomed, assuring us, as it does, that this promising movement is healthfully going forward—

I am sure you will be glad to hear that the movement amongst the Malas in the district still continues. Very lately several persons, in two separate villages, came forward and asked for religious books for themselves, and schools for their children. I have established a school in one of the villages, and a second will be commenced as soon as I can get a teacher. There are not many children in them, but they are invaluable as giving us a foothold in the village, and supplying spiritual instruction to the elders, as well as letters to the children.

I consider that most of these Malas have come over to us chiefly from a feeling that, under our protection, they will be freed from the grinding tyranny of the higher castes, and from a rising conviction that heathenism fails to satisfy the cravings and necessities of man's heart. Most of the elders are dull, very dull, very ignorant, and depraved; but in the whole lot many bright pearls will, I hope, be found to adorn the diadem of our heavenly King.

CEYLON MISSION.—JAFFNA DISTRICT.

THIS Mission was visited in August last by the Bishop of Colombo. On this occasion three native candidates, Messrs. Hoole, Handy, and Champion, were admitted to deacons' orders, and the native deacon, the Rev. J. Hensman, to priests' orders. They were examined in "Pearson on the Creed," and the "Evidences of Christianity," the Prayer Book, the Thirty-nine Articles, and Scripture.

Our Missionary, the Rev. C. McArthur, thus describes the ordination—

Sunday, August 13, was a most eventful day in the history of the Jaffna Church Mission; I trust a day long to be remembered.

It was my happy privilege on that day to present to the bishop three native catechists for ordination as deacons, and one native

deacon to be ordained as priest. The ordination was held in the Nellore church, it being more central and more roomy than any of our other churches. Both the church and the verandahs were filled with natives, Chris-

tians and heathen. Several of the Europeans from the town were also present. After the ordination 230 native communicants remained to commemorate the dying love of the Lord Jesus.

Various confirmations were also held, of an interesting character, during the time of the bishop's visit.

It is evident, then, that there has been gathered in the Jaffna district a considerable body of native Christians, from the midst of which a native pastorate is being led forth. They are in a position to commence and vigorously sustain the great work of reproducing Christianity among their countrymen. We pray God that so deep a sense of their responsibility in this respect may take possession of this Christian body, that by their zeal and diligence they may prove themselves to be indeed of the salt of the earth.

THE CALCUTTA BRAHMO SAMAJ.

We print the following brief but interesting notice from the pages of the "Calcutta Christian Intelligencer"—

"A native Correspondent has lately favoured us with an account of a recent schism in the Calcutta Brahmo Samaj, the facts of which may be interesting to our readers. A reform movement seems to have caused the split, and our Correspondent writes—

"It was all along believed by every one, except those who were in the secret, that the Calcutta Brahmo Samaj advocated enlightened principles of reform, and that any movement that might be calculated to break caste, and its concomitant evils, would be encouraged by the Samaj. But it appears that such movements have brought about the recent schism. There were in fact two parties in the Samaj. The one was for compromise, and conducting business in a manner that might not shock the prejudices of the Hindu community at large. The other, which might be called the ultra-radical party, was for reform, not caring for any consequences that might ensue, nor for any prejudices that might be shocked. These parties were both secretly developing their principles, till some bold steps taken by the radical party made the other give vent to its opinions and feelings. An 'intermarriage,' i.e. a marriage between Hindus of different classes, taking place a few months ago, under the auspices of the reformed party, first touched the conservative party. Subsequently, two other bold steps, successively taken by the younger members, proved more than the older ones could bear. An article, advocating reform and radical changes in the Samaj, written by Baboo Keshub Chunder in the "Indian Mirror" newspaper, which was thought to be the recognised organ of the Brahmo Samaj, was one of these.

The other was the proposal made by the reformed party to allow no one who recognised caste to take a leading part in the divine services of the Samaj. Such proceedings could hardly be tolerated by the conservative members. They also had power on their side, for amongst them were the Trustees of the Samaj, who, exercising the legal authority with which they were invested by the late Rajah Ram Mohun Roy, the founder of the institution, cleared the Samaj of the ultra-radicals.'

"Such is the account which our correspondent gives of the schism in the Samaj, and from some personal intercourse which we have had with the writer, we believe his statements to be trustworthy. But the Brahmo Samaj is itself a reforming Society. Why, then, does it cling to caste, and dread more reform? The fact seems to be that the practice of its older members does not tally with their theories. In theory they renounce idolatry and caste, but in practice they are afraid to separate themselves from their Hindu relatives in customs which in heart they despise. The reforming party, however, acting in accordance with their theory and their conscience, show an honesty of purpose and a fearlessness which cannot but give hope to the Missionary, and commend them to us all in a Christian point of view. How many an 'almost Christian' among the natives would be altogether one but for the want of the moral courage which these reforming Brahmos have begun to show! May the next step lead them to inquire boldly into the truths of Christianity, and, if they are persuaded, to profess it also boldly, without fear of man!

OUR POSITION AND ITS DUTIES.

FROM the moment when the Lord Jesus, having completed the great work of reconciliation, sent forth the Gospel message on its mission of love throughout the world, it has met with increasing opposition. Nor can we be surprised at this. Satan is the god of this world, and holds the nations of the earth in miserable degradation. Yet he knows that his dominion is only for a time ; that it shall be wrested from him, and the kingdoms of this world become the kingdoms of the Lord and his Christ. He is well aware, also, that the preaching of the Gospel is the appointed instrumentality by which his rule shall be overthrown. Men despise it as the foolishness of preaching ; so did the men of Jericho regard with profound contempt the solemn procession of the Hebrews, as, day by day, they marched around the walls of the doomed city. Not so the enemy. He knows that the energy of God works through the utterances of the Gospel, and therefore he has never ceased in his efforts to impede its action. His favourite plan has been to corrupt its doctrines, and thus destroy its efficacy, so that, changed into another gospel, it should work for him, instead of against him. But when this device is unsuccessful, and faithful men, contending earnestly for the faith once delivered to the saints, continue to teach and preach Jesus Christ, then he stirs up hindrances of various kinds, and, if it be possible, persecution. Willing agents to co-operate with him in such an enterprise have never yet been found wanting. The natural mind distastes the Gospel because it interferes with its pride, self-complacency, and self-indulgence ; and, influenced by feelings such as these, men first dislike the truth, and then, as they can, seek to hinder it. Its progress, therefore, has hitherto been in the midst of difficulty. The Gospel cause has been as a ship beating up against wind and tide. Its course has been like that of the Indus river. That river has its source in the south-western slopes of the Gangri or Kailás mountain, at an estimated height of 17,000 feet. For a brief space, about 260 miles, it is a broad stream, rolling its waters through open, grassy plains. But soon its character changes. It enters a mighty gorge in the mountains, which, for sublimity, is perhaps unequalled, and, amidst much disquietude, the river has to force its way through this gloomy chasm, and so prepare itself for new and protracted conflicts. The whole length of the mountain course is upwards of 1000 miles, and the whole fall is 16,000 feet. Christianity, like the Indus, has its source on high, and its earlier history is like the mountain course of that mighty river. Nor has it yet emerged from these obstructions, so as to expand into the broad rivers and streams which shall so fertilize this barren earth, that "the wilderness and solitary place shall be glad, and the desert rejoice and blossom as the rose."

And as the opposition has thus been unceasing, so there are times and seasons when that opposition becomes more violent. A ship, from the moment when it left harbour, has had to contend with unfavourable winds ; but as it approaches its destination, the weather becomes more rough, until it blows a hurricane. And so along the course of its history there have been times when the Gospel cause has appeared to be in more especial peril—when the usual opposition has wrought itself up to a more determined effort.

The present appears to be just such a moment. Satan has come down, having great wrath, and that because he has met with great discomfitures. Stroke upon stroke, wound upon wound, have been inflicted upon him. Some of his choicest strongholds have been broken down ; portions of his territory, where his iron rule had been so long perpetuated, that it appeared to be invincible, have been wrested from him. Especially on the Mission field has he met with reverses. Heathen lands had been long under his yoke, and he had strongly fortified them. Subtle systems of idolatry had been devised, marvellously adapted to the evil restlessness of the human mind, which, left to itself,

now yields itself to the seductions of sin, now collapses into remorse and dread. The false religions which Satan has elaborated so blunt the conscience and deaden its action, that the man sins without fear. Like the fabled upas tree, which was supposed to exhale a poison so deadly, that throughout a distance of from fifteen to eighteen miles around no life could exist, these systems are surrounded by regions of spiritual death. Under their blighting influence the knowledge of the one true God becomes entirely obliterated, and personifications of evil are worshipped in his stead.

So firmly established did Satan's sway over heathen lands appear to be, that the first evangelists were classified as insane persons, so hopeless did the undertaking seem. Abroad, idolatrous priests despised them as Goliath did David: at home, nominal Christians—who, having never felt, did not believe in the power of the Gospel—mocked them. Few as they were, there appeared to be no footing for them on the dreary shores of heathenism. The heathen did not want them: they would have discouraged them by indifference; and, when this failed, they persecuted them. But, through evil report and good report, they held on. They grappled with and overcame the difficulties of barbarous languages, and in these the Gospel found new utterances. As it spoke, and the people began to understand, it was as of old, when God said, "Let there be light, and there was light." Prejudice gave way; hard hearts were softened; consciences were quickened out of their benumbed state; and men began to ask, "What shall I do to be saved?" For fifty years the conflict has been going forward: it has been long and arduous, but the results are manifest. In various directions commanding points have been won, and Christianity, having entrenched itself there, is making preparation for an onward movement and for more extended victories. The enemy has become alarmed; the necessity of some counter-stroke is incontestable. Not only has he decided upon this, but has already evolved his new policy, and that so far with marvellous success. England is one of the grand centres from whence those aggressive efforts on his heathen principalities have emanated. A large portion of the operations which so disquiet him have their basis in this country. Here are the grand associated organizations which send forth the soldiers of the cross, and provide the means by which the conflict may be sustained. What, then, if, while the cause of Christianity is pressing onward in the van, it could be assaulted in the rear? What if the central citadel could be surprised and carried? What if the home basis on which the grand forward movements in the Mission field have rested could be wrenched away from them? What if England could be recovered? What if she could be induced to repudiate the distinctiveness of Protestantism, and yield herself once more to the seductions of a corrupt Christianity?

England!—to recover this would be to secure the victory. The Protestantism of England,—this is now the object of assault, and there is no device which can be conceived which is not being brought into requisition for its overthrow. This is the citadel that is to be carried *per fas et nefas*.

When, at the Reformation, England cast off with loathing that corrupt Christianity under whose demoralizing influences she had so grievously suffered, and embraced that scriptural truth which, dearer to them than life, her martyrs had professed and vindicated amidst the fires of Smithfield, a commanding position was lost to the enemy. That the Christianity of the Bible should not only be free to circulate throughout the range of British rule, but that it should be lifted up on high in a national church establishment, and thus be acknowledged and honoured before the nations of the earth, has always been a vexation to the enemy; and as, under the ameliorating influence of true religion, England rose to an extended dominion and high pre-eminence, what truth had gained and evil had lost became more and more apparent.

We are reminded of Gibraltar, when it was conquered from those who were at the time the enemies of England. To them its loss was a perpetual humiliation and dis-

quietude, and as its fortifications were improved until the rock was rendered impregnable, and the importance of its position as commanding the entrance into the Mediterranean became more and more apparent, these painful sensations grew more intense, until at last it was resolved that Gibraltar should be recovered. Hence the memorable siege, when two powerful nations put forth their utmost strength to wrest it from England, and were ignominiously defeated. England is the Gibraltar which, at the time of the Reformation, was won over to the cause of scriptural Christianity. It is this the enemy desires to recover. Romanism and infidelity are in combination for this purpose. They are making their approaches from different directions; but the influence which moves them to action, and the object which they have in view, are identical. They are antagonistic to each other; but in one feature they are alike—hatred to God's truth; and they are satisfied to merge their differences and unite until the common foe be overthrown, and English Protestantism be displaced from its high position. Until this be done they are as restless in spirit as Haman the son of Hammedatha the Agagite, when he said, "All this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."

Now, if the enemy was without the walls, and all was loyalty within, the danger, although rendering precaution necessary, could cause no apprehension. But the solemn fact, that the assailants have within the citadel numerous sympathizers, renders the crisis perilous in the extreme.

Yet just at such a crisis some of our best men, in whom we had confidence, have been removed by death. Henry Venn Elliott, able, discriminating, consistent, whose lengthened ministry at Brighton had given him such influence—John Scott, of Hull, the attached friend of the Society; both of these earnest Secretaries of important local Associations—Stowell, whose noble bearing and eloquent words of holy truth cheered and encouraged to new efforts the Lord's servants; whom God had graced with such a holy consistency during the many years in which he stood forward as a standard-bearer in the Gospel cause,—these, at their Master's summons, have entered into rest. "Merciful men are taken away, none considering that the righteous is taken away from the evil to come." Hambleton, too, wise and holy, who had gathered about him the rich experiences of a lengthened and faithful ministry,—he is no longer amongst us. Younger men, also, who were winning to themselves increasing confidences—Oakley, gifted and attractive, and rising with each year into influence; Kite, holy, devoted;—these also have put off their armour.

What are we to learn from this? There is a lesson designed to be conveyed: what is it? "Put not your trust in princes, nor in the son of man, in whom is no help. His breath goeth forth, he returneth to his earth; on that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." The Lord would concentrate on Himself the reliance of his people. Help is needed, for the battle of the reformation must be fought over again in England; but it is from God Himself the help must come. He alone can gird us with strength proportionate to the crisis, so that we shall be faithful and enduring.

And if special help be needed it is precisely the moment in which, in answer to earnest prayer, we may expect that help will be vouchsafed. The enemy is coming in like a flood. Collecting his resources for one decisive effort, he threatens to bear down all before him. But if the moment be critical, there is a promise suited to the emergency—"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

Often on a battle-field a critical moment supervenes. The enemy, having received unexpected reinforcements, prepares himself for a final effort. Massing his troops together, he bears down on the point where the line of defence seems weakest. For an

instant, on the defensive side, there is a misgiving, a consciousness of reduced numbers, a sense of inability to resist. It lasts but for a moment. The very danger seems to call forth new efforts. Men, previously unknown, press forward into the front, lifting on high the standard which had fallen from the hand of some honoured leader. The well-known signal rallies many. Men are ashamed to desert the ensign under which they had so often fought and conquered. They think no more of giving way. Shoulder to shoulder, heart to heart, they stand fast. They meet and endure the shock of the enemy as the rocks which guard the shore meet the swollen tide of the storm-agitated ocean, and, like those rocks, remain steadfast and unmovable, while the enemy is broken and recoils.

Undoubtedly the enemy is coming in like a flood; then is it the time for us to expect the fulfilment of the promise. The brunt of the battle has come: there must be no compromise, no surrender. Let the Church of England cease to be evangelical, and then her usefulness, at home and abroad, is at an end. She has lost her fitness for service, her qualification for the Lord's work.

May the Spirit of the Lord uphold England's endangered Protestantism, and, by whatever hands, cause the standard of the Gospel to be lifted up more boldly, more distinctly, more extensively than at any previous period. May the importance of the crisis constrain many a man who has been hitherto timid and irresolute to decide for the Bible and its truth against the devices of the enemy! may infidelity, in its arrogance, be rebuked, and Rome, by its insidious endeavours to recover her lost supremacy over England, call forth the latent Protestantism of the country, in a protest so strong, that she may abandon the enterprise, and retire in despair.

It will be, moreover, for our encouragement to remember, that, in the present movements of the enemy, there is nothing new. In this attempt of Romanism on the citadel of English Protestantism we are reminded of the action to which she had recourse at the era of the Reformation. When defeated and humiliated in Europe, and deprived of a large portion of those territories over which she had been wont to reign, she determined on finding compensation for her losses in heathen lands, and sent forth her Jesuit Missionaries to execute her scheme. And now that, on the Mission-field, she has been humiliated; when the results which she had acquired from amongst the heathen, bulky and imposing as they appeared to be, have proved to be fictitious and destitute of permanency, and her conquests in Japan, Congo, Paraguay, have all disappeared, resembling in this respect the temporary island of Sabrina, which, in 1811, rose from the deep off the coast of St. Michael, one of the Azores, increasing until it had attained the height of about 300 feet, with the circumference of a mile, and then, after an existence of eight months, beginning gradually to disappear, so that, when a twelve-month had expired, not a trace of it was visible; while those obtained by evangelical Missionaries, in their permanency and enduring character, remind us of the coral islands, which are lasting structures, because resting on huge masses of solid rock, formed by the persevering efforts of those industrious sea-workers, which toil and spin in the midst of the waves;—when thus put to shame upon the Mission field, she turns back again to Europe, and, taking advantage of a perilous time of great prosperity, in which wealth affords to many the opportunity of being luxurious and self-indulgent, boldly attempts the reconquest of England as that which would amply compensate for all the reverses she ever has experienced.

We cannot doubt the issue of the conflict. How is it possible we could do so, if only we call to remembrance the words which Bishop Latimer addressed to his fellow-sufferer when the fire which was to consume them was on the point of being applied—"Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England, as I trust will never be put out."

DEATHS IN THE MISSION FIELD.

OUR anxieties at the present moment are for home; our encouragements are from abroad. Blessed be God for the great revival of thirty years back, and for the comparatively tranquil period which has been since enjoyed, during which evangelical Christianity has been permitted to go forth and do a great work in the distant Mission fields. At home the enemy is the assailant, and approaches in full confidence of victory; but in the Mission field scriptural Christianity is the assailant, and, having rescued many from the degrading yoke of heathenism, has reinforced herself with these, and is using them as her willing agents in reproducing Christianity among their countrymen. The native churches, alive to their responsibilities, are prepared to communicate to their countrymen the light they have received, and to occupy themselves in the illumination of the dark districts in the centres of which they have been providentially raised up. The European Missionaries, relieved to a great extent from the pastoral care of the native Christians, find themselves free to resume their proper work of evangelists, and are preparing to enter the "regions beyond." It is a moment of intense interest when the standard of the Gospel is about to move forward, and new positions are about to be taken up as a prelude to more extended conquests. If, at home, every good soldier is needed at his post, that the endangered citadel of Protestant truth may be successfully defended, equally so in the Mission field the presence of every Missionary that can be mustered is imperatively required; for, compared with the magnitude of the undertaking, they are but few in number. So far as our own Society is concerned, they were, at the time of the last Annual Meeting, one more than 200.

And yet, since then, at a time when, to human judgment, they could least be spared, we have lost several experienced and faithful men;—Peet, of Travancore; Rogers, of the Bombay Presidency; Bühler, of the Yoruba Mission;—these have died. There have been losses at home, and there have been losses in the Mission field. The lesson is the same: God would remind us of our dependence upon Him. He has gathered in these his servants to Himself. He has had a right to do so, for they were more his than ours. He lent them to us for a time, but now He desired they should be with Him, and He called them in. It is with Him to raise up suitable successors, who shall supply their place, and fill up the gaps which have been made in the Missionary ranks. Our duty is to approach the footstool of divine grace, and humbly supplicate the Lord of the harvest to send forth labourers into his harvest. Does it seem improbable that a supply shall be forthcoming?—and remembering how often we have appealed, and how feeble the response has been, are we under discouragement? Then let us remember the Lord's words to his disciples, "Have faith in God. For verily I say unto you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

To the faithful Missionaries whose names we have mentioned, and who have fallen asleep, we desire to consecrate a portion of this, the concluding Number of the year. It is becoming that we should do so, honourable to the dead, and edifying to the living. We have some brief notices of each, records of their labours, proofs of the help vouchsafed them, when those labours had reached their end. Who can tell but that these memorials of the dead may be the means, in God's hands, of leading forth the successors who shall supply their place? It shall then be as when the dead man was cast into the sepulchre of Elisha, "and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

OBITUARY OF THE REV. EDWARD ROGERS, OF THE WESTERN INDIA MISSION.

ON the 18th of November 1846 the instructions of the Committee were delivered by the Hon. Clerical Secretary to the Rev. Richard Martindell Lamb, M.A. Trinity College, Cambridge, on the occasion of his departure to the Meerut station of the Calcutta and North-India Mission; and to Mr. Edward Rogers, a student from the Society's Institution, on the occasion of his departure to the Bombay and Western-India Mission.

Both these faithful men have now been removed by death from the list of the Society's Missionaries. They have been promoted from the ranks of the church militant to the glory of the church triumphant, but not until they had rendered good service.

Mr. Lamb was the first to go, killed by a fall from his horse at Mussoorie, June 1857.

Missions commenced in Meerut about 1814, "under the patronage of Captain Sherwood and his wife, who opened a chapel and school there: she paid the teacher at the rate of four rupees monthly, and four annas for each scholar, and by her writings showed the interest which she felt in India. She fitted up a room in her garden, in which she employed a native catechist to read the Hindustanee service to a congregation of forty persons. She gave him instruction in geography and history, and attended also to the religious welfare of her heathen servants; but she left Meerut in 1815 for England. Her last act there was to assemble her domestics, with the catechist, and hold a religious service with them. However, the same year she was succeeded in her sphere of usefulness by an individual who may be called the father of the Meerut Mission, the late Rev. H. Fisher.* Though he came out at rather an advanced period in life, he applied himself diligently to the study of the Urdu language, became the instrument of the conversion of many Hindus and Mussulmans, and founded a native church at Meerut, which he superintended until 1832, when he became presidency chaplain in Calcutta. The circumstances which led to his coming to India border almost on the romantic: we shall give them in his own words—

I had just finished my morning Sabbath service at the village of G— O—, and was conversing in the churchyard with the gathering group of parishioners before returning to my home, when I perceived a stranger in the crowd, whose attention to the sermon which I had been preaching had drawn my eyes frequently towards the pew in which he had been seated. The villagers were pressing round with their affectionate inquiries after my health, &c., when the stranger addressed me with a courteous smile, saying, somewhat abruptly, "It is a blessed occupation for a minister of God to preach the *μετάνοια* to a sinful world." (My subject had been from the third chapter of St. John and the fifth verse.) In reply to this address, which somewhat sur-

prised me, I observed, "Very true, and blessed are the people who know the joyful sound." "Will you go to India?" said he. "If opportunity served I should not hesitate: I have often thought of it." "Have you?" said he, "then think of it again; and when you have made up your mind, let me know: I am Dr. Buchanan." We shook hands, and I mounted my horse and rode away. You remember, my dear sisters, what followed. Some little delay arose from various causes before my final decision was made; but difficulties and impediments were overruled, and finally the way was open. I bade farewell to my English home, and relatives, and friends, and set off for London, with my family, to make all the necessary preparations for my departure.

Mr. Fisher died at Mussoorie, March 5, 1845, aged seventy-three years. He was one of that class of chaplains who came under the censure of Sir J. Malcolm, when, in his

* He entered the ministry in 1795, and was led to a knowledge of the truth subsequently, by the spiritual counsel of his excellent sister, Mrs. Stevens, who is well known for her religious writings, and the meetings she conducted for many years in Yorkshire. Mr. Fisher was eminently useful in Yorkshire, in the cottage lectures which he delivered to the poor. He took an active part in the Meerut Mission, and used to give the native catechist texts of Scripture on which to write sermons, that were corrected subsequently by himself.

"Political Sketches of India," he recommended "that chaplains should be prohibited from using their efforts to make converts.

Mr. Richards was appointed to Meerut in 1828, and was ordained in 1837. At his solicitation the same year the Begum Sumru gave 10,000 rupees for the erection of a chapel—St. Paul's—for the native Christians, and also made a grant of fifty rupees monthly towards the expense of the Mission, which was continued as long as she lived. She gave the Bishop of Calcutta 10,000*l.*, to be appropriated to the support of a native ministry, and 5000*l.* for the poor and debtors. In 1832, almshouses for Christians were built.

Mr. Richards continued his labours at Meerut until 1852, when his declining health compelled him to leave, and Meerut was left without a Missionary, the Parent Committee not having it in their power to appoint another. In 1854 the Bishop of Calcutta found nothing but the few faint embers of a fire which, a few years previously, had been burning brightly, "All is sinking into inanition—the chapel closed, the Mission-house uninhabited, the Committee desponding: I could hold no confirmation; I had no audience to address; no subscriptions were collected; no effort made."

The Parent Committee put forth appeals, and they were responded to. Mr. Lamb offered himself for Meerut, and was accepted. There was a peculiar appropriateness in his doing so, for he had been born in the neighbourhood of Meerut, and was baptized by Henry Martyn. He gave up an English incumbency for the Missionary work, for at the time when he offered himself to go forth and labour for the revival of the Meerut Mission he was Perpetual Curate of Over Darwen, Lancashire. The writer of this brief notice found him there when abroad on deputation work for the Church Missionary Society, and had much and interesting conversation with him as to the relative claims of home and foreign work. It was evident that his heart inclined much to the Mission work, and, once convinced that the door was open, and that he was free to offer himself, he did not hesitate to do so. During the ten years and a half of his Missionary life he was privileged to accomplish a great work. The Christian flock, which, at the time of his arrival, had been reduced to less than fifty, increased from year to year, rising to 100, 150, 170, until it became necessary to enlarge the church. He gave himself zealously to the work of itinerancy, and expanded the action of the Mission, establishing out-stations at Bareilly and Landour. Among the earliest of his converts was one mán, who, as the ordained native Tulsí Paul, remains a living memorial of Lamb's work. He had been his munshi, and, first as a catechist,* and now as pastor over a native flock, he shows that the stones which Lamb built into the foundation of the building were genuine.

Scarcely had he been removed by death, when, in the Meerut district, there sprung up a remarkable movement in favour of Christianity. At Mulliana and Khunker-Khera, places in the vicinity, a spirit of inquiry manifested itself; and now the native converts in the city and neighbourhood have risen from less than 300 in 1859 to more than 700 at the present time, with 300 communicants, the central station having in affiliation with it seven out-stations.

But Richard Martindell Lamb must ever be regarded as the man who, in the hands of God, raised up the Mission from its ruined state.

His name is associated with that of Edward Rogers: they received their valediction together, and how, in noticing the one, could we refuse a tribute of respect to the memory of the other? Shall the new grave be garlanded and have flowers planted upon it, while that which is some few years older, not many, is left to neglect and forgetfulness?

* See "Church Missionary Record" 1850, pp. 200, 201.

While Mr. Lamb proceeded to the North-Western Provinces of India, Mr. Rogers reached Bombay. It was a critical moment in the history of that Mission. Two years before, a Missionary, the Rev. J. Dixon, who had rendered most valuable services, especially in the translation of the sacred Scriptures and of the Common-Prayer Book into the Mahratta language, had been removed, after seventeen years of unremitting activity; while, yet more recently, a Missionary of not so many months' labour, but who, during this short period of service, had endeared himself to every one as the exemplar and promoter of love and peace and godly unity—the Rev. A. Dredge—had been called away thus early and unexpectedly.

Reaching Bombay in January 1847, he was admitted to deacons' orders by the bishop of that diocese in the next month, and proceeded then to Nasik, just then left without a Missionary in consequence of the return to Europe of the oldest labourer in the Bombay Mission field, the Rev. C. P. Farrar. Here he had associated with him the Rev. C. C. Mengé from Junir, Mr. Rogers being as yet ignorant of the vernacular, and unable alone to meet the exigencies of the station, although at that time the baptized Christians were only nineteen in number.

But the remarkable decrease of Missionaries in the field of Western India at this time rendered it impossible that two Missionaries should long remain together at a station, and the next year (1848) Mr. Rogers was transferred to Junir, to supply the place of the Rev. J. Mulheisen, who had returned to Europe.

Junir is the capital of a hilly district of the same name in the province of Aurungabad. It occupies a central point between Nasik, Poonah, and Bombay; Nasik being seventy-two miles distant to the north-west, Poonah fifty miles to the south-west, and Bombay sixty or seventy miles to the west by south, while Ahmednuggur lies east by south forty miles distant. The population is about 25,000, of whom 2000 are Brahmins. Besides the care of the infantile results which had been raised up at Junir, Mr. Rogers had to visit two out-stations, Malligaum, a town and strong fortress in the province of Kandeish, lying about seventy miles to the north-east, and Astagaum, a village twelve miles from Ahmednugger, where a few converts had been gathered by the Rev. C. W. Isenberg.

Mr. Rogers had now mastered the vernacular, and commenced forthwith those itinerant labours in which he persevered to the end of his life. In one of his earliest reports from Junir he says—"Accompanied by a native catechist, I made a Missionary tour in Kandeish. In some of the villages through which we passed the Gospel of Christ had been preached by a Missionary about ten or twelve years ago, but many had never heard the glad tidings of redemption before." What painful destitution, and it still prevails! Was ever a more glorious field for Missionary labour presented to a Christian nation than that which India presents to England? a vast field of heathenism over which, without interruption, the sower may go forth and sow. Yet how few the sowers!

Soon again was Mr. Rogers interrupted in the prosecution of his itinerant labours. Another death in the Mission summoned him to Bombay. The Rev. Thomas Jerrom, the Principal of the Money Institution, after three years and a half of Missionary service, had been suddenly called to his rest. With untiring zeal had he given himself to his work, so that, under his superintendence, not only had the number of scholars increased, but the school had been raised to a higher state of efficiency: above all, the communication of scriptural knowledge had occupied his thoughts, and earnestly had he endeavoured that the youths under his care might become wise unto salvation. To fill up for a time, until help could be procured from home, the vacancy thus caused, Mr. Rogers was called away from itinerancy to take part in educational work at Bombay. To these duties, however, his health proved unequal.

The new Mission in Sindh, being at this time without a Missionary, in consequence of the transfer of the Rev. C. C. Schreiber to Nasik, the Rev. A. Matchett and Mr. Rogers proceeded to Kurrachee; but Mr. Rogers' health continuing in an enfeebled state, he returned to England in May 1853. After an absence of two years, his health being restored, Mr. Rogers hastened back to his old sphere of labour at Malligaum. From this as a centre he carried forward his work of itinerancy, travelling from village to village, and preaching Christ amidst the vicissitudes to which that kind of work is specially subjected; now finding the people intently occupied in bowing their necks to the iron yoke of idolatry, and willingly practising the barbarous rites which it required at their hands—"A swinging machine," he observes on one occasion, "is set up within a few yards of my tent; and I should think twenty persons must have been suspended from it during the afternoon, many of whom were women. It is truly a painful sight to witness; painful to see the poor deluded victims in their sufferings; painful to notice the want of humanity manifested by the spectators"—now, when he told them of a Saviour's love, and his readiness and power to save, exposed to mockery; "Preached to a large congregation, but were often interrupted and very much insulted by the Brahmins. When we were leaving, they followed us through the streets, hooting after us, until they were stopped by the Kulkarani, a Brahmin and Government official." Then, again, there were seasons of encouragement, when they met with large and attentive audiences, and were followed to their tents by some whose hearts seemed to be in some measure moved, and who wished to inquire further.

One extract from the proceedings of 1858 we introduce, because it expresses so admirably the feelings of this good man, his compassion for the heathen, and his yearnings after them in the bowels of Jesus Christ.

Dec. 15—Pasta. This morning I walked the whole stage, and reached this place just at sunrise. The morning air was cold and bracing, the starry heavens above me clear and beautiful. In the southern heavens was visible the "Southern cross," and as the bright morning stars arose in the east, the constellation of Orion gradually sank beneath the western horizon. Many pleasing and elevating thoughts had been excited in my mind by the sight of these glorious objects, as I walked alone in the temple of God's creation. Painful indeed was the contrast, when, at the end of my walk, I found myself seated in the midst of a crowd of idolaters, in the temple of a filthy idol, which they call Mahadeva (the great god). Oh how idolatry degrades man! In vain did I point to the heavens above, and to the earth beneath, and try to awaken in the minds of my hearers the same feelings of admiration, reverence, and adoration, that had

filled my own mind while contemplating the glorious works of Him who is indeed "the great God." In vain did I try to make them feel their responsibility to Him, and thus bring home to their hearts the conviction of sin, and their need of a sinless Saviour. There were those who coldly assented to the truths we spoke to them, but there was no deep response of the heart. Their "great god," being a stone, a filthy emblem, all sense of responsibility to a superior being seems well nigh to have perished, and nothing that is great, glorious, and holy, has any attraction for the Hindu mind. After preaching, I had some conversation with an old Brahmin. He believes as firmly in the existence of Mount Meru, and its concentric seas, as if he had seen them. A shopkeeper, more intelligent, said, when leaving, he would be glad to see me again.

These journeyings were alike laborious and extensive. In the early part of 1861, previous to the monsoon, Mr. Rogers and his catechist had preached in seventy-four towns and villages, some of which had been visited before; but in regard to others, the ground broken up was entirely new. Amongst other places reached was Yeolah, now a Church Missionary station, a town with a population three times greater than that of Malligaum. Here they preached in the bazaars to a large number of people, and were engaged in conversation with persons who came to the tent from morning until evening.

The Missionary who thus devotes himself to the great work of itinerant preaching is a sower of the seed, and the sowing-time is one in which faith requires to be strong, for it is all giving forth, while nothing comes back in the way of return to recompense for the outlay. "I am grieved," says Mr. Rogers, writing about four years ago, "that I have so little to say of the triumphs of Christianity over heathenism. The Gospel of Christ has been preached in the streets of Malligaum and in the villages around, and yet we see no results at all answerable to our expectations. It is painful indeed to be obliged to write, year after year, of the small success that has attended our labours, and we can only hope that hereafter the fruit of the preparatory work which we are even now doing may be seen in the conversion of many souls to God."

Mr. Rogers judged rightly of the nature of his work. It was truly preparatory work, and, because preparatory, characterized by an absence of present results, and that is a time when the workman must be content to labour for the future, receiving nothing now. He must be content to sow that, the results of which he shall not himself reap, because, tardy in its growth, its rich harvests shall be reaped by other hands. He must be prepared to find himself toiling strenuously, laboriously, and be conscious at the same time of the gradual wasting of his physical powers, and yet be unable perhaps to communicate to friends at home the glad tidings of even one soul converted to God. He must make up his mind to be regarded as an unsuccessful Missionary, and, when so misapprehended, to say—"My judgment is with the Lord, and my work with my God."

All honour be to the men who, under such disadvantages, go on with unflinching constancy, borne up by the promise, "Cast thy bread upon the waters, for thou shalt find it after certain days." Of their single-mindedness in their work there can be no stronger evidence. At home, when a man is gifted, popular, waited upon by a crowded congregation; or abroad, when he finds himself borne onward by some remarkable movement, while congratulatory letters are heaped upon him from friends in England, it is easy to go on. How shall the vessel do otherwise, when the sails are filled with prosperous gales? but it is not so easy at such times to analyze the motives by which the individual is actuated, and how much of earthly ingredients have mixed themselves with the divine element.

And these pioneers, are they not doing a grand work? How shall the superstructure be erected if the foundations be not laid? And how shall the foundations be laid if there be not labourers of this particular cast of mind, patient, yet persevering; humble, yet undaunted: men who can work without the approbation of their fellow-men, if only they have the sense of the Lord's favour in their hearts? And these little-valued, often sorrowful men, who go forth weeping, bearing precious seed, shall they not yet rejoice over the results of those labours which they carried forward amidst many tears? Yes; for it is promised—"He that goeth forth weeping, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him," and then "both he that soweth and he that reapeth shall rejoice together."

In May 1862, Mr. Rogers lost his wife, the daughter of the late Rev. T. Jerrom, of Bombay. She died of cholera, and in the subsequent December, Mrs. Jerrom died also. Mr. Rogers was with her to the last, and witnessed her peaceful departure as, entrusting herself to her Saviour's care, she said, "He does not change."

Thus the Lord was weaning him from the world, and loosening the earth from about his roots, that he might be the more easily transplanted. Deeply did he feel these bereavements. Of his wife he spoke in terms of touching affection.—"It was said that she was beloved by all who knew her, both old and young. This is true of the European community. It was still more true of the native Christians. She had learnt their language, had faithfully instructed both the aged and the young, and by all was greatly beloved. Her sudden removal distressed them exceedingly, and I shall ever

remember with feelings of great thankfulness their genuine kindness and deep sympathy."

And now this good Christian and faithful Missionary has followed those whom he so loved. His Lord called him, and he has crossed over to the happy shore.

The following letter, dated August 8, 1865, from the Rev. T. K. Weatherhead, Secretary to the Corresponding Committee, closes this Obituary—

The sad intelligence of our brother Rogers' death reached you by last mail. He arrived in Bombay under the kind escort of the Rev. C. Laing, the chaplain of Malligaum, on Tuesday, the 18th of July, and on Saturday, the 22nd, he was called to the home of homes above. We have to mourn *our* loss, not *his*. In him we have lost a faithful and zealous Missionary, one who felt much the needs of our Western-India Mission, and who was raising up a class of native agents likely to be valuable, under God, as Scripture readers and catechists.

As an itinerator, Kandeish will bear a full testimony to our late brother's earnestness and energy. He was seldom to be found in his station when the season permitted him to be abroad in the districts. The large market-towns will well remember him, with his colossal umbrella, going out even when the sun was high—this umbrella, with its stick, resting on the ground, overshadowing him. I have been with him in the districts, and much enjoyed witnessing the character and boldness of his testimony, and at the same time that gentleness and kindness which bore with opposition.

As a watchman and pastor over the few

God had gathered out by him, he acted as a father over his children. His visit to Thanaje, who died of cholera last year, was immediately on hearing of his attack. His tattoo was mounted, and the sick man reached, just in time to have a few parting words. This man's wife and children make up a part of his crown of rejoicing, and they were all baptized by him.

He had had several attacks of fever. Not two years ago I met him at the Nandgaum station. He was then on his way to Malligaum, suffering from fever, leaving his tents behind. His good friend, Mr. Laing, received him on that occasion, and, throughout one night, when exhaustion and weakness threatened dissolution, watched him, and fed him every half-hour, and thus, humanly speaking, preserved him. In this last attack the same exhaustion and weakness followed. At first the change to Bombay appeared to benefit him. We all entertained some hope. Even on the morning of the day he died Major Candy wrote that Mr. Rogers was better; but about midday a change took place, and he sank rapidly.

His work was done; his time come; and his Lord called him home.

OBITUARY OF THE REV. JOSEPH PEET, OF THE TRAVANCORE MISSION.

ON Sunday, December 23, 1832, two students of the Church Missionary College, Islington—Mr. Joseph Peet and Mr. George Pettitt—were admitted, by the Bishop of London to priests' orders; and on the next day they received the instructions of the Committee, delivered to them by the Rev. W. Jowett, having been appointed to labour, the one in the Tinnevely, the other in the Travancore Mission.

Mr. Pettitt, after twenty-two years valuable service in the Mission field, returned to England in 1856, and is now ably filling an important home position, as Incumbent of St. Jude's, Birmingham.

Mr. Peet died in the Mission field, after a lengthened service of no less than thirty-two years. We copy the following notice of his death from the "Cochin Western Star"—

It is our painful duty to record the death of the Rev. Joseph Peet, of Mavelicara, one of the oldest and most devoted Missionaries of the Church Missionary Society in Travancore.

Mr. Peet arrived in Travancore in 1833, and was appointed to Cottayam, where for some time he had the entire charge of the Mission,

and acted as Principal of the old Syrian college; the other Missionaries of the station having been forced to proceed to Europe on account of ill-health. After a few years of incessant labour, he removed to Mavelicara in 1838, on the return of the other Missionaries, to lay the foundation of a new Mission in a wholly untried field. In the face of severe opposition

and constant difficulties and hindrances arising from the prejudices and ignorance of the surrounding Hindu population, he established what has proved, under Providence, one of the most successful and flourishing Missions in North Travancore. The fierce antagonism to his project only called forth the innate force of his character, and, without departing from the benign principles of the faith he toiled to propagate, he lived to see a contented and peaceful colony of Christians, by whom he was beloved and esteemed. With the exception of a short visit to England, the whole of his time, until a recent period, was devoted to the sacred cause for which he laboured. Besides his own immediate station, he had occasionally the charge of other Mission districts, as well as the management of a small estate called Munro Island, granted to the Mission as an endowment for educational purposes by the then Regent, Rancee Parwatee, through the interest of Colonel Munro, the British Resident at the Court of Travancore.

A few significant facts of his unwearied industry may be briefly noticed. According to the registered statistics of the Mavelicara and Tiruwalla districts for 1863, we find that Mr. Peet had under his superintendence twenty places of worship, scattered over thirteen stations, with congregations numbering 3435 members, amongst whom might be found converts from all classes, from the high-caste Brahmin to the lowest Pulaya. Of the nine native clergymen in connexion with Travancore and Cochin, nearly all have, for a greater or less period, been his pupils, and many a

young man, in respectable and useful situations, owes his training to the kind care and attention of the departed Missionary.

We must not omit to mention, as an instance of his persevering industry, the unquestionably great service he has done towards the improvement of the language and literature of this coast by the publication of his Malayalim grammar, the first and only work of the kind extant in that language, and which is generally accepted as the standard authority. He also published various other original and translational works, which are highly appreciated by persons engaged in the work of education.

More than a year ago Mr. Peet was compelled, through failing health, to leave his Mission work for a time, and visit England, but unhappily he derived little benefit from the change. Whilst there, it is related that he called on a lady, who is herself much interested in Indian Missions, and whose late husband had toiled in the same cause on this coast, and, at that interview, expressed his very earnest desire to return immediately, without reference to his health, as his only wish was to live and die amongst his people at Mavelicara. Even so he returned in April last, and joined his flock, who appear to have been the first object of his care. He suffered much from an affection of the brain, attended with occasional fits, and on Friday, August 11th, this earnest and devoted Missionary breathed his last, and ceased from his earthly labours.

To this brief sketch of the long-life labours of our departed Missionary, and of the great results which he was privileged to bring about, we may add a few details.

When Mr. Peet had been in the Mission about six years he was led to break fresh ground, and to take up Mavelicara, as a Mission station, a commanding point in the kingdom of Travancore.

In a letter to the Corresponding Committee he thus describes this place.—

Mavelicara is a large town in the kingdom of Travancore, situated about thirty miles north-east of Quilon, in 8° 36' north lat., and 75° 30' east long.

This town was formerly the seat of Government, and a place of great note: it is, even now, called by the natives the "Eye of Travancore." Of its ancient greatness there are still many vestiges: besides large buildings and tanks, there are the remains of a very extensive fort, in which the arsenal was kept, and the Rajah had his palace; and, what is very uncommon in a country of India with which foreigners, till lately, have had but little internal intercourse, and at a place at which, before the recent Mission establish-

ment, it is probable no European ever resided, there still remain the relics of large, and—considering the nature of the soil—well-constructed roads, leading to the several gates of the fort; on either side of which have been planted, in regular rows, a species of the lofty and majestic pine-tree, which, though fast going to decay, still, by their regularity and beauty, present quite a home-like appearance, and afford a most agreeable shelter from the scorching rays of the sun.

Mavelicara, together with the surrounding country, is very low and flat, and the soil, for the most part, is a fine whitish sand, which renders this place neither so agreeable nor healthy for the residence of Europeans as

many other parts of Travancore, the heat, from its low situation and loose soil, being excessive in the dry season; and these, together with the rising of the rivers and heavy rain, make it damp, and unpleasantly close and sultry, in the monsoon: the range of the thermometer is now, in the midst of the cold weather, from 80 to 88. With these exceptions, Mavelicara is perhaps one of the best places in Travancore for a Mission station, as it is situated within a few miles of twenty-one Syrian churches, most of which are easy of access from it; and, according to a census taken in 1837, there is in Mavelicara and the adjacent districts a population of no less than 267,352 individuals, composed of all the principal classes and castes in the country. In Mavelicara alone the population amounts to 63,652. Among this number are some of the most rich and influential people of the land. Most of the reigning Rajah's family dwell near the Mission premises; and in consequence of this place having been the seat of royalty, a vast number of Brahmins is fed and lodged at the public expense. The Nairs here are also numerous and respectable; and the Syrians, of whom there are about 900 or 1000 families, have a richly-endowed church in that part of the town where their own people re-

side. In addition to these advantages, the main road from the different parts of the country to the capital, and one of the high roads from the old "Pandyan," or Company's territories, pass through Mavelicara, close by the Mission premises: in consequence of which there is almost a continual influx of people; among many of whom I have been enabled, from time to time, to scatter a few seeds of the word of life, in the hope and belief that He, who has declared that his word shall not return void, will make it accomplish the purposes for which it has been sent.

The desirableness of occupying such a place as a Mission station has been seen and felt by the Church Missionary Society for the last twenty years; but want of agents and funds have, up to the last summer, deterred them from doing more than occasionally visiting it, and establishing one or two small schools. It is, however, with heartfelt gratitude and thankfulness to the wise and beneficent Disposer of all good that I am enabled to add, that the Society has at length been so far enabled to fulfil its wishes, as that a dwelling-house for a Missionary, and a temporary place of worship, are now erected, and a Missionary has been appointed to labour in this place, in the midst of its teeming population.

A new church was opened in May 1839.

At the opening of my church, which took place on Wednesday, May 22, the brethren from Cottayam, and two from Allepie, were present. Some of our congregations from Cottayam and Mallapalli came, by previous invitation; and, in the course of the day, between one and two thousand persons of all classes crowded in to see this new thing. A little before eleven, A.M., the bell was rung, in all probability for the first time in the midst of this dense population—this chief seat of darkness and "reign" of spiritual death, to invite the people to the worship of the only living and true God in a manner agreeable to his holy will, and best calculated to advance the growth of piety in the hearts of men. We had a full service, as usually conducted in churches at home; viz. singing, morning prayer, with the litany, commandments, &c., read at the altar by two officiating ministers, sermon, and the eucharist. At the latter service, three respectable Syrians, under previous

instruction, openly expressed their determination to join us, by partaking of the Lord's Supper with about twenty of our old congregation. This is the first-fruit of that great harvest which I do hope the Lord Jesus intends to gather in here.

My church is calculated to hold about 400 persons; and, if the porch were filled, 500 could be comfortably accommodated. With the aid of my dear partner, we have contrived to make it wear quite a respectable appearance. The inside, with the exception of pews, is altogether English. For ceiling we have nice white mats; and the floor is covered with the grass mats of the country, such as find their way into gentlemen's bungalows. The pulpit and desks are stained with a lasting dark colour, and are well varnished. A vestry and bell make our church quite complete, and command the attention and respect of those who come only to sneer and scoff.

Converts began now to be gathered in, as well from among Syrians as heathen, Amongst others, the case of a Nair and his wife, baptized by the name of Cornelius and Mary, is especially interesting; but we can only refer our readers to the "Church Missionary Record" for 1840, pp. 223, 224, where they will find an account of them.

Having planted the standard of the Gospel at the very head-quarters of Travancore

Brahminism, Mr. Peet, like a valiant soldier of the cross, took his stand by it. "I am surrounded," he observes, in a letter written about the year 1843, "by untiring, crafty, potent foes, without a single, powerful friend, in this part of India, to whom I may look for advice and protection. I sometimes think my faith would entirely fail, but for the support of the Gospel, and from the heart-upholding assurance that I share the sympathy, and have an interest in the prayers, of those who love the Lord Jesus Christ in sincerity. We must, if faithful, contend with the powers of darkness, the demon of error, and the blind obduracy of souls most deadly opposed to their own best interests. We have to cast down from its elevated position, and trample under foot with indignation, the blasphemous creed which exalts the creature at the Redeemer's seat: we must, in a word, preach, without compromise, that only panacea for the world's woes, the great and saving doctrine of justification by faith."

Such was Mr. Peet. He had a strong grasp of the doctrines of grace, and his resolve was, with the help of God, to teach them. From this he swerved not. Opposition, instead of intimidating him, called forth his energies, and he wrought the more earnestly. And such he continued to the end, so that even when the body grew enfeebled, the mind retained all its vigour and earnestness of purpose.

The interest and importance of the Mavelicara station increased from year to year. The town lies just on the skirt of the low rice-grounds which stretch westward to the sea. At times, during the monsoon, the country around is completely flooded by swollen mountain streams. Beginning at Mavelicara, eastward the ground rises, and hilly jungles, interspersed with patches of cultivation, overtop each other, till they reach the ghauts. In 1846 there lay amongst these hills five out-stations, while others were in process of formation to the south and north. The Mission, moreover, had begun to yield valuable help towards its own extension, and two ordained natives, the first-fruits and pledges of a native ministry—the Rev. Jacob Chandy and the Rev. George Matthan—were rendering, in this wide and populous district, efficient aid.

Instances occurred from time to time which served to show that the Christianity introduced among the people was of an active energetic kind, and that the character of the Missionary had impressed itself upon the converts. A low-caste heathen, who had tried all the sects of Hinduism, and, besides these, Mohammedanism, Popery, Syrianism, in the hope of finding rest to his soul, obtained, at last, in the belief of the Gospel, that which he had so earnestly sought after. He desired in some way to express the gratitude he felt. He went about amongst his friends and neighbours, telling them what the Lord had done for his soul, and many of them became Christians. He wished that they should have a suitable building where they might meet to worship God. Although only a mere labourer, earning two chuckrums, or about twopence a day, he actually purchased a piece of ground for the site, at a cost of 500 chuckrums, besides paying all legal expenses, and on this a church was erected. A similar case presents itself in a woman, a convert from heathenism, a member of one of the lowest classes, but possessing good natural abilities. At the time of her conversion there was much persecution abroad against the Christians, and not only did she take patiently the spoiling of her goods, but fearlessly exerted herself in confessing Christ, and so succeeded in persuading part of her family to submit to his easy yoke. She then moved these her fellow-Christians to unite in founding a place where they might meet for Christian worship, and a neat temporary building was soon finished, covered with a mat and provided with a pulpit, the whole building, with the ground on which it stood, being the free gift of these poor people to the Gospel cause.

These notices are only fragmentary, yet are they sufficient to explain to our readers the progress of the work, and we shall now close them by a reference to one more document, a letter written by Mr. Peet in 1861, at a time when his health had greatly

declined, and his physical system, worn out by long and arduous labour, seemed as though it must collapse from sheer exhaustion. At such a moment it was just what we might expect from him, that he would take a retrospective view of the work, to which he had given himself heart and soul for so many years, and this he does in the following characteristic letter—

As to the Mission—it has, through many difficulties, gone on steadily, healthily, increasing in numbers. In 1859, the native contributions were, in round numbers, 240 rupees: last year they were 404 rupees. But how collected? All the people in the Mission (that is, church members) hold monthly prayer-meetings: the whole Mission is divided according to neighbourhoods. On each occasion the Scripture is read, or expounded, as the case may be; our Litany and prayers are used; and then a collection is made, each, at the beginning of the year, stating the amount he intends to give regularly, though at times an additional sum is added. The whole amount, then, for the year 1860, collected at these prayer-meetings, exceeds 200 rupees: the rest are fees. Of heathen baptisms, the number of adults was 108; of heathen children, 46; total baptized heathen during the year being 154. Now the baptized congregations consist of 1708 souls; unbaptized, 130; total, 1838. But this by no means shows the real number of inquirers—not here stated, because irregular. The writer has congregations from heathen and some from Syrians; and when he goes especially to some of the latter congregations he usually has a larger number than is ordinarily the case, and often excellent opportunities to communicate useful knowledge, and scatter good principles, especially among the irregular hearers, thus brought, by various motives, within the reach of truth. Of these occasional hearers the writer has had from three to 150, and more; and his usual method, when the people are quite strange, is to go outside about eight in the morning, as strangers always come early, to try and call forth their special attention to some common topic likely to interest; then to ask them to come into the porch, where all sit, and the writer in the midst, when the people, having been told of the especial object of the Sabbath, are invited, in the first place, to ask questions on what they will, by which means errors are corrected and suitable lessons imparted. In this way one most profitable service is concluded before our usual service begins, and often by the first service lasting friendships are formed that give me or my people opportunities to spread the Gospel for miles around. In this way, too, the writer had many opportunities, during the mutiny, to stop the progress of it here; and numbers,

having confidence in his veracity, regularly came or sent to know how matters stood.

In addition to this is to be told, to the glory of our heavenly Father, that after more than twenty years struggling, during which he obtained a tacit admission of some of his people's rights, he has, through the aid of the present Resident, and Madava Row, the Dewan, lately acquired a legal status for his people, similar to that of the Mohammedans in Hindu India, that is, as fellow-subjects they have now the equal public right of walking in the public road, and appearing in a court of justice; they have also obtained deliverance from the infamous system of compulsory labour, and can hold property in their Christian names.

It may be asked, How was all this? What was done, and what is the exact standing of the Mavelicara Mission?

The writer commenced the Mavelicara Mission in 1838, upon principles drawn up for his own guidance from the word of God, and a knowledge of Hindu notions and practices. These principles were—

1st. That he should not undertake any indirect labour that might unfit or prevent him doing the work of an evangelist; and therefore,

2dly. That he could not advocate Mission orphanages and similar establishments, these being the work of a Christian church; whereas his business is to raise that church from, in the first instance, the adult population.

3dly. From historical knowledge, years before he came to India he had learned to know, and, in India, afterwards saw, the practical evil of establishing workshops, &c. By this the first Missionaries in Bengal voluntarily placed their Mission, in Hindu estimation, on a caste level with the despised low classes and outcastes; and, not to speak of the folly of hoping to compete with Indian mechanics, those low castes would necessarily oppose, for trying to deprive them of the profits of labour.

4thly. Another principle has been, never, as a rule, to give temporary support to any adults, under the plea that embracing Christianity deprives them of the means of gaining a livelihood. It is a home-supported mistake, which at least generates a puny, stunted, slavish spirit. It creates a hot-bed race, usually requiring a constant dependence on Mission support, which failing, the people

are scattered to the winds; and at best it produces an unfitness to bear, or to honour, the cross of Christ in the midst of an opposing blaspheming race.

5thly. Above all, or including all, the principle of this Mission has been to repudiate and entirely ignore caste in every form.

Well! and the results? The plan has here succeeded: the number of Christians has been shown, all of whom have rights and a status similar to that of the Mohammedans of Hindu India, though our catechumen and baptized slaves, from present peculiar circumstances, are, neither in number nor standing, included in the above account. But of the others I

may add, that all gain an independent living, there not being a single Mission pauper nor dependant, of course excepting readers and schoolmasters. But all the adults, as seen above, render pecuniary assistance, and one of our churches has just paid 130 rupees and one 60 rupees for bells, and from another I hold 300 rupees for rebuilding or repairing their present church; all these amounts being partly the result of the abovenamed and similar collections.

All this is respectfully submitted to the especial consideration of those purposing to raise new Indian Missions.

OBITUARY OF THE REV. GOTTLÖB FRIEDRICH BÜHLER, OF THE YORUBA MISSION.

THE following paper has been forwarded to us by the widow of our valued Missionary, the late Rev. G. F. Bühler. According to German custom, after the funeral sermon, a biographical sketch of the departed one was given in the church, the particulars having been previously obtained from the near relatives. This Mrs. Bühler has translated, and in other respects adapted for use among friends in England. We give it a place in the pages of this periodical.

Gottlob Friedrich Bühler was born, the youngest of a numerous family, at Adelberg, in Württemberg, on the 3rd of July 1829. Trained by God-fearing parents, he was sent, as soon as he was old enough, to school, and remained there until his confirmation. Soon after, he expressed the wish to devote himself to the work of education, a wish which his parents were agreed to gratify, and sent him to the Preparandi Institution of the Rev. Mr. Voget, at Bonfeld, where, for two years, he prosecuted his studies with good success. In 1845 he was received into the Training College at Nürtingen, where he also remained two years, and, after passing the examinations honourably, was appointed assistant-schoolmaster in the Government school at Dürnwangen. Here he was again stationary for two years, and was then removed to Asperg, near Stuttgart. His wish to be in the more immediate neighbourhood of his relatives was soon after unexpectedly gratified, when he was appointed to Eichstatt, near Welzheim; and although his sojourn there brought him much that he would hardly have desired for himself, it was important in deciding the character of his future life. He became acquainted with an excellent man, who promoted his welfare in many ways, and through whose influence he became tutor in the Royal Educational College at Salon, near Ludwigsburg. During his residence here, a desire, which had doubtless been long growing up within him, came to maturity—the desire to go out and

preach salvation to the heathen. Possibly the example of his eldest brother, who had been sent to India by the Basle Missionary Society some years before, may have contributed to the growth of this desire. In the spring of 1851 our departed friend applied to be admitted into the Missionary College at Basle, and was received there a few months after. Here he studied for three years, and was then dismissed into the service of the Church Missionary Society in London, whither he repaired, after taking leave of his relatives and friends. The next year was spent at the Church Missionary College at Islington. After being ordained deacon in 1855, by the Lord Bishop of London, he was sent out to West Africa, and entered on his work in the Yoruba country with vigour and with enjoyment. Of his Missionary career, that part is best known to us where he was at Abbeokuta, in which town he was stationed for several years, and where, in company with other messengers of the Gospel, he laboured devotedly, preaching amongst the heathen, instructing the young, and visiting his people. His project of forming an Educational Institute, in which some of the more promising African youths might be trained to become schoolmasters and catechists in the Mission, received the sanction of the Society, and he soon had more than twenty pupils, to whom he gave daily instruction in the necessary branches of education. And while he spared no pains, and shunned no sacrifice of time and of strength to bring them through

the requisite course of study, he endeared himself personally to them by his kind and friendly bearing, and by the warm interest he took in all that concerned them, so that they learned to regard him with the love and esteem of children for their father.

In 1859 the Bishop of Sierra Leone (Dr. Bowen) visited the principal Mission stations in the Yoruba country, and, during his stay at Abbeokuta, held an ordination, when our departed brother was admitted to priests' orders. In the same year his failing health obliged him to visit Europe, where, after a time, he recovered strength, and in the next year returned to his work in the Yoruba country. Again he laboured with great energy, especially when, at the beginning of 1862, he was appointed to a fresh station, that of Igbein, in Abbeokuta, which had become vacant through the death of the native Missionary, the Rev. T. King. Here he found full scope for his exertions, and, in addition to his usual occupations, had to superintend the extension of the Mission premises, and the erection of a simple but commodious building for the purposes of the Institution.

In the month of March 1864 Abbeokuta was attacked by the King of Dahomey, whose cruel intentions were, however, put to nought in an almost miraculous manner by Him who is the ruler of princes. The king was obliged to withdraw his forces, and fled before them to his own territory, while many of his warriors, male and female, remained prisoners in the town they had hoped to possess. During the most anxious hours of this time of distress and danger, and while the battle was at the hottest, the Christians continued in prayer to God for deliverance; and He heard the cries of his children, and so plainly revealed his helping arm, that even the heathen were heard to say, "It is the God of the Christians who has saved us: He has heard the white people's prayers."

In the course of the same year it pleased the Lord to call our departed friend from his sphere of active exertion into his special school of discipline—that of sickness and suffering. A cold, caught while returning home during a tornado, was followed by repeated attacks of fever and ague, and, in the month of September, by a severe inflammation, from which it was feared that he could not recover. This was a time of sharp affliction, which was, however, to produce the peaceable fruit of righteousness. His life was spared, and as soon as he had recovered strength sufficiently, he repaired to Lagos, hoping much from a change of air, which was considered necessary by his medical adviser. The sojourn at Lagos did not, however, result in the desired improve-

ment in his health: he still suffered considerably from fever, and at this period he wrote to his relatives in their far-off home—"The last few months have been the most trying ones of my whole life. I have often longed to depart, and to be with Christ." But his earthly journey was not at an end. He returned to Abbeokuta, and, at the beginning of the present year, prepared to come home to Europe, where it was hoped he might regain his health. He left Lagos on the 7th of February, and for a few days appeared to be gaining strength; but fever again came, and for three weeks he was scarcely able to leave his cabin. Arrived in England at the beginning of March, he spent some time with his relatives and friends there, and availed himself of the best medical advice, which was not without effect; so that, in the month of June, he was able to set off on his journey to Würtemberg. On the way he suffered much from pain and weakness, and, on arriving at Stuttgart, was induced to consult a celebrated German physician. As, however, in the course of a few weeks, he began to be convinced that his illness was beyond the power of medicines to cure, he resolved to hasten home to his birthplace, where some of his brothers and sisters, with his aged father, were still living. To break the journey, he was to spend a few days in the town of Schorndorf, where he had some intimate and dear friends. He reached their house on the 27th of July. The next day he was too weak to leave his bed, and from that time it became evident that he could not recover. Not all the affectionate and considerate attentions of his host and hostess, nor the anxious care of his more immediate attendants, could stay the progress of disease. In the midst of pain and suffering, nothing strengthened and refreshed him so much as a few verses from the Bible; and he frequently asked to have one of the last chapters of St. John's Gospel read to him. Sometimes he repeated a verse from some of the beautiful hymns of the Lutheran church, which he had learnt in his childhood. Every expression that fell from his lips testified that he was looking forward with calm and happy confidence to the "city without foundations, whose builder and maker is God." After three weeks of great pain and weakness, borne with submission, and even cheerfulness, the servant was called home by his Master into the heavenly rest, and fell asleep on the evening of the 14th of August, at the age of 36.

Let us praise God for all the mercy and lovingkindness which He showed to our departed friend during these thirty-six years; but especially for having privileged him to join in the great work of extending the king-

dom of Christ among the heathen. May the Divine Comforter be with those who are left behind to mourn one so dear to them, and help them to give him up with resignation, yea, even with thanks and praise to Him who "doeth all things well!" May a blessing rest on all those who knew our brother in life, so that they may not only keep him in friendly and affectionate remembrance, but be en-

couraged by his example to persevere in fighting the good fight, and to labour earnestly, each in his sphere, to promote, whether by action or by suffering, the glory of God. Oh, may we henceforth direct our steps more unswervingly towards the heavenly city, the city of the living God, in which are "many mansions," prepared for those who love Him! Amen.

FEMALE EDUCATION IN INDIA.

A LABOURER in the Mission-field, now at home, has forwarded to us the following communication on this important subject—

The extract from the "Calcutta Christian Intelligencer," in your last Number,* respecting the Brahmo Samaj, is so full of interest, particularly when taken in connexion with the notice in the "Times of India" (August 23rd) of the establishment, in Calcutta, of a female branch of the Samaj, that I venture to draw the attention of your readers to what appears to be another most encouraging indication of the influence of "the heaven."

"The split" in the Samaj has, apparently, originated on the intermarriage question, and has led to the formation of this branch for the women. The "Times of India" says, that on August 15th an address was delivered to the first meeting, in which those present were exhorted "to cultivate their minds and souls under the shadow of the true church, looking for strength to the merciful providence of a holy God." The "Indian Mirror," the organ of the new party in the Samaj, tells us that there were thirteen ladies present, and that the sermon was on the motherhood of God.

This was in Calcutta; but in the "Hindu Patriot" of September 11th we have the notice of the formation of a new Society of men at Dacca, who pledge themselves "to promote the cause of intermarriage, widow-marriage, and female education, by all means in their power." And in the same paper is a notice of a prize of 200 rupees, which has been offered for the best drama, in Bengalee, on the condition and helplessness of Hindu females.

These, Sir, although not the efforts of Christian men, are, I believe, indications of the leaven of Christianity, which is gradually influencing the whole of the upper and educated classes of Hindus in Bengal.

To appreciate it, however, at its full value, it is necessary to remember, that for ages the condition of women generally, in Bengal at least, has been one of ignorance and degradation.

"Is woman to live and die,"* asked the Rev. K. M. Banerjee sixteen years ago, "as an irrational creature, notwithstanding her capacities for improvement? "To suffer an intelligent creature," he continues, "to degenerate to the condition of the beasts of the field is to destroy her intellect by denying its nourishment; and yet such a crime is daily perpetrated before our eyes by the Hindu and Mohammedan population, who consider their females as little better than animals of burden, and, far from providing them with means of education, count them as mere slaves, calculated to render such services as they choose to demand."

"The excellence of woman," say Babu S. C. Dutt,† "unmarried or married, or widow, throughout the country, among great and small, is rated only by the scale of servile fear and capacity of endurance and toil."

Banerjee says again,‡ "The females of Hindustan are living in a state of the utmost degradation." "Half the population of India living within the purdah as victims of ignorance, and almost debarred from the light of the sun and the free air of heaven."

When the woman is a widow, her lot is still worse. "It is not from religious prejudices and early impressions only," wrote Rajah Rammohun Roy, in 1822,§ "that Hindu widows burn themselves on the piles of their deceased husbands, but also from their witnessing the distress in which widows of the same rank in life are involved, and the insults and slights to which they are daily subjected that they become in a great measure regardless of existence after the death of their husbands."

* Sermon on Female Education, 1849, p. 7.

† Miscellaneous Essays, quoted in Dr. Kay's Sermon on Woman, p. 33.

‡ Sermon, p. 12, above quoted.

§ Ancient Rights of Females, p. 8.

* Vide "Church Missionary Intelligencer" for November, p. 352.

Or, more recently,* a native correspondent of the "Calcutta Morning Chronicle" (Nov. 30, 1850), wrote, addressing his countrymen—"My friends, are we so lost to every sense of humanity and justice, and even of common propriety and expediency, as not to reflect for one moment, during the whole round of our feasts and revelries, on the deplorable condition of our daughters and sisters?" . . . "We lounge and roll about on spring couches, whilst our daughter, our child, our own blood, lies down on the bare floor, withering away prematurely in the deepest agony of mind. It is a shame, a blasphemy, a sacrilege, and a murder."

Now and again an educated voice has been raised against this state of things. "The well-being of the millions who inhabit this magnificent country," said the Rev. K. M. Banerjea, in 1859,† "calls for the improvement of their female society. The nation can never prosper so long as ignorant mothers and wives exercise so baneful an influence on the rising and the present generations."

"Female ignorance,"‡ said Babu Nobin Kristo Bose, addressing the members of the Bethune Society, "stands in the way of any bold or enterprising attempt to deviate from the beaten track, and the influence of an affectionate mother, or a beloved wife holds him (the educated man) fast to orthodox practices and modes of life." . . . "Female ignorance, like some great centripetal force, retains even well-educated men within the prescribed sphere of antiquated customs and superstitious rites;" and many an earnest spirit has longed to see that dawn of day for women which we are now privileged to behold. The difficulties to contend against have been greater than most people in England appear to understand: it is therefore necessary to remind such that it is an assumed principle of Hinduism, interwoven with the social and domestic history of the nation, that women should be kept in a state of ignorance and degradation.

"In the representations of female excellence,"§ says Banerjea, "which the Hindu classical writings contain, the images are principally, if not solely, those of beauty and bodily charms. The Hindus appear never to have entertained any notion of the intellectual and moral capabilities of the sex."

It is true some few were learned, and their names stand out prominently;|| "but the other educated females of whom we read in the

Hindu classics did not, many of them, profit much by the study of letters." Their irregular conduct "produced, in process of time, a prejudice against their improvement, the effects of which are sadly visible in the present state of society."

It would appear from many passages that the compilers of books held sacred by the Hindus never contemplated the education of women. Banerjea says, in his lecture on Vedantism,* "The founder of the Vedant has declared that women and Sudras are not entitled to *hear* the holy sentences of the Vedas, and the Vedas themselves take this exclusiveness for granted." Certain it is,† "there stands the opinion and the practice, that it is no part of a girl's duty to study, and no part of a father's to persuade her to do so."

The ignorance and degradation of woman stand out prominently in the Hindu system. Take a text or two from Menu's Code, compiled 2700 years ago, and still the text-book of the old school of Hinduism.

"It is the nature of women in this world (ch. ii. v. 213) to cause the seduction of men, for which reason the wise are never unguarded in the company of females. . . . A female, indeed, is able to draw from the right path in this life, not a fool only, but even a sage, and can lead him in subjection. . . . Let no man, therefore, sit in a sequestered place with his nearest female relations."

Again, ch. ix. v. 15—17 — "Through their passion for men, their mutable tempers, their want of settled affection, and their perverse nature (let them be guarded in this world ever so well) they soon become alienated from their husbands; yet should their husbands be diligently careful in guarding them, though they well know the disposition with which the Lord of the creation formed them.

"Women have no business with the texts of the Vedas: this is the law fully settled: having, therefore, no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself: and this is a fixed rule."

Thus "bereft of the advantages of reading and observation, their thoughts seldom extend beyond the walls of the zenana, or soar above the roof under which they are secured." . . . "Intellectual amusements and recreations are wholly unknown to them: . . . they live in a state of moral insensibility, and do not consider themselves bound, as rational and responsible agents, to perform any thing besides their assigned work in the house."‡

* Quoted in the "Missionary," Jan. 1851, p. 55.

† Sermon, p. 8.

‡ Proceedings of Bethune Society, 1851, p. 42.

§ Prize Essay on Female Education, p. 67.

|| Ibid, p. 21.

* Printed in the "Missionary" for January 1851, p. 51.

† Minutes of Madras Conference, p. 191.

‡ Banerjea, quoted in "Madras Minutes," p. 193.

"Secured," says Banerjee; and, as untrustworthy, they were literally secured, secluded in the inner house, and guarded by bolts and bars, and latticed windows, and able-bodied guards.

Dean Milman, in his exquisite translation of "Nala and Damayanti," has given us a picture of the past, and present too, excepting those houses into which the influence of the Gospel has extended.

He tells us how Nala asks, in wonder—

* Strictly guarded is yon palace—
How may I find entrance there?"

And how Damayanti inquires, when she saw Nala—

"How hast entered in our palace?—
How hast entered all unseen?
Watchful are our chamber wardens—
Stern the mandate of the King."

And then how Nala tells her—

"Know, O loveliest, I am Nala—
Here the messenger of gods;
. Through their power, their power almighty—
I have entered here unseen."

Nor is this merely a poetical description, or an account which refers to one time or person. So closely confined women were and have been, and, I may say, are still, in some places, that they are spoken of as those who have not seen the sun.

In Dr. Muir's Sanskrit texts, Part I, pp. 89—91, there is an account of Harishchandra selling his wife into slavery to enable him to pay the fee to Viswamitra; and the words of his lament are striking, "She, my spouse, whom formerly neither air, nor sun, nor moon, nor stranger had beheld, is now gone into slavery."

In modern times, Babu Brij Kishore Ghose, in his history of the Juggernath Temple at Orissa, says, p. 55, "It is much to be lamented that such voluptuous priests are not only supported by the respectable Hindus, but entrusted with their wives and other female relatives, who have never seen the face of a stranger."

Shama Churn Sirkar, a native pleader in Calcutta, in his Dialogues on the Manners and Customs of Hindus, says, p. 367, "Women in their private apartments wear head wrappers; they do not show their faces to their superiors, nor do they converse with them, or speak in such a way (so loud) that they should hear them." Again, "Our women never touch their superiors, and hardly even any one else; and, so far from eating with men, they do not even eat in the presence of a man."

And again, "A Hindu does not speak to his wife before his superior." (p. 377).

Mr. Murdoch has quoted, in his Indian Year Book, p. 129, a passage from the "Indian Reformer," edited by the Rev. Lal Behari De, to the same effect, viz. "In their estimation (women) a woman who has not seen the face of any other man than her husband, if such a thing be possible, is a prodigy of virtue."

Well might Dr. Kay embody in his sermon the exclamation of the native essayist when urging the re-marriage of widows among Hindus—"Woman! in India thy lot is cast in misery." (p. 24.)

With such a back-ground, exhibiting such domestic associations to contend against, it is easier to understand the difficulties which surrounded the first attempts to improve the condition of women.

Banerjee* recorded his conviction sixteen years ago that "neither the Hindus nor the Mohammedans are likely to adopt vigorous measures for female education without the counsel and help of their Christian neighbours. . . . Having for ages immemorial debarred their females from the advantages of education, there is little probability of their spontaneously returning now to a sense of duty."

And Banerjee was right.

Babu Prosonno Coomar Tagore† was the first Bengalee gentleman who engaged an European governess for his daughter, and for years he was the only one. It was not until 1855, and then through the painstaking and energetic efforts of the Rev. Messrs. Smith and Fordyce, that the first acknowledged Christian teacher,‡ Miss Toogood, was allowed to attend regularly to give instruction in a Hindu family. She was soon joined by the first pupil from the Calcutta Normal School, Miss Marr; and with these two earnest workers commenced the public movement in Bengal in favour of female education among the upper classes.

The movement has been necessarily slow in its progress, but now, stimulated and encouraged by Christian exertion, the Hindus themselves have, as we have seen, taken it up, and are seeking, apart from Christianity, to educate and enlighten their women. The elevation of woman, however, is emphatically a Christian work, and even this effort of the Brahmo Samaj must be Christian in its tendency.

"To the Gospel,"§ says Isaac Taylor, "thus

* Sermon above quoted, p. 9.

† Banerjee's Prize Essay, p. 116.

‡ Minutes of Bengal Conference, 1855, p. 152.

§ Lectures on Spiritual Christianity, p. 117.

working reformation by the noiseless operation of its ethical principles, blessing us often unawares, and even against the bent of our perverse wills—to the Gospel woman owes every thing good, for she derives from it her power to bless indeed those whom she loves, and thus to become herself happy.”

There are, moreover, hundreds of the women of the upper classes in Bengal now under direct Christian instruction. Some have been baptized; others are not far from the kingdom of heaven.

But now that their husbands and brothers have taken up the work of their education, should we not rejoice, that, after so long a night, the day is breaking?

What incalculable blessings—what momentous consequences, humanly speaking, hang upon the emancipation of the women of Bengal from their state of bondage!

Is it not a reason why those who long for the salvation of India should pray more earnestly that the Lord himself may impart the life-giving spirit to the leaders of this great movement, and bring them, and the women they are endeavouring to teach, to the foot of the Cross, that they may find there pardon and peace, and, being cleansed from all their sins, may serve Him with a quiet mind.

It is, also, surely a call to renewed effort, that the Missionaries, both to men and women, throughout Bengal, may be so increased in number, that the good news of the true Teacher, who is the way, the truth, and the life, may be carried to the homes and hearts of all who are willing to hear it.

Apologizing for the length of this letter,

I remain, dear Sir,

X. Y. Z.

ITINERATION IN ASIA MINOR.

VERY reluctantly we were compelled in our last Number to interrupt the narrative of Messrs. Weakley and Wolters' itinerancy on the central plateau of Asia Minor. But the length of the document precluded the possibility of its being published in a single Number.

We left them at Koniah, the ancient Iconium, and the extreme point of their journey. The route which they pursued homeward led them by Colosse, Laodicea, Philadelphia, and Sardis. In the portion, therefore, of the narrative which we now publish, our readers will find much that is interesting.

Koniah.

After leaving the house we went to view the town of Koniah from a mound—the only elevated place in the town—upon which stood the palace, and now stands the tomb of Sultan Alaeddin. At the back of this ruin is the shell of an old Greek church, massively built, with a cupola in the centre. On knocking off some of the plaster and wash which has been roughly laid on inside, we discovered some pictures in good preservation. All the walls seem to have been painted in this manner. The Greeks have endeavoured to get their ancient edifice restored to them, but the Chelebi Effendi, the representative of an elder branch of the reigning family, and the descendant of Jellaled'din Roomi, or Mollah Hunkiar, refuses to give his consent. This person's power in Koniah is more absolute than that of the Sultan. He does what he pleases, and none dare say him nay. From the slight eminence upon which we stood we were able to form some idea of the extent of the town. It contains about 14,000 or 15,000 houses, nearly all built of unburnt brick, and having a poor aspect. The remark of a native gentleman, with

whom we conversed on the subject, aptly describes the place. “Koniah,” said he, “is the greatest of Turkish villages.” Some five mosques, the wooden residences of the Governor and the Chelebi Effendi, and a few other houses, stand out conspicuous from the general wretchedness. Here and there inside the town are large open stagnant pools, the general receptacle of the drainage, and very offensive: a part of the ancient moat serves the same purpose. The old town is simply a desolation. In it the remains of two or three mosques exhibit a massiveness of structure and profuseness of ornament which are not seen in the more modern buildings. The elaborate stone-carving and the very ingenious arrangement of coloured bricks in these old structures are well worthy of remark. Large portions of the wall, and the ruins of a castle which once defended Koniah, are still standing, surrounded by a deep and broad ditch. The wall is massive, being built of rough masonry, faced with cut stone, among which may be seen an abundance of fragments of sculpture, both heathen and Byzantine, the materials of more ancient buildings. Here and there inscriptions may be noticed, while

the symbol of the Christian faith not unselected stands in juxtaposition with the bas-relief of some mythic deity. Among the ruins we constantly stumbled over shot and shell, which were scattered about in great abundance. They are now the playthings of the boys of Koniah. In every available place on the walls, the old mosques, and other ruined buildings, slabs bearing the name and style of Sultan Alaeddunya ved'din, are inserted, but they appear to be of modern workmanship.

May 14: Lord's-day—About twenty Greeks came in to see us. They wanted Græco-Turkish and Reference Bibles. We had none left, but we told them that in any case we should not sell books to-day, as it was the *κυριακή*. So they sat down, and I proposed reading a passage from the New Testament to them. I chose Matt. v. 1—16, and expounded at some length. They paid great attention as I set before them sin as the root of all misery, pride, strife, and alienation from God; and the felt knowledge of sin to bewail it and hate it as the true preparation and qualification for all the blessings of the kingdom of God; that the knowledge of Christ and our debt to Him, was the source of all unselfishness and humility, the very fountain of good works; and that out of Christ each one lived for himself, while in Christ each lived for all, as He died for all; that persecution would certainly come, in one shape or other, on all who would live godly in Christ Jesus, but that such persecution was one token of real discipleship, and of being a co-heir with Christ; and that, finally, the disciples of Christ must be either a light and an influence, or nothing." They asked some serious questions, and, after I had given them a parting exhortation, left, with many expressions of regret that we could not stay a long time to teach them more perfectly the way of life, and that we could not supply them with the holy word. Other people came in until mid-day, one or two of whom had a long conversation with brother Wolters in Greek. About this time a *zabtieh* (*gensd'arme*) came from the Kadi to say that our servant was wanted at the court. The reason of this summons was, that yesterday an Armenian had purchased an Armeno-Turkish Bible, which he afterwards brought back, and asked for the money, which was returned without demur; he then came a second time, and wished for the book, which our servant let him have, on the express understanding, that if he brought it back again it would not be received. The young man wished the second time to return the book, but was not allowed to do so, according to agreement; upon which he made

a complaint to the Kadi, and summoned our man in order to compel him to take back the Bible. Our servant explained to the judge the state of the case, and what the books were, at the same time handing to him a copy of the Turkish New Testament, and informed him by whom he was employed. The judge said that he was perfectly in the right, and demanded the reason why the book was sought to be returned. The Armenian said it was a bad book. The Kadi replied, that of course he must prove that, which the other professed to be able to do. The Kadi then turned to our servant and said, "You are perfectly right, but this man is ignorant: for my sake give him his money, and let the matter end." Our man replied, that he could not do so after what had passed: the Armenian had said in open court that the books which we sought to distribute were bad, and asserted that he could bring proof in support of the charge. If the money was returned there, it would immediately go forth that the books were bad, and that the Kadi Effendi had compelled the return of the money. Let the man bring his proofs on the morrow: it was not a question of money but of defamation. So it was agreed; the Kadi and functionaries round him joining in praise of the English, which, of course, every one present echoed. The Kadi said, among other things, "If it had not been for the English the throne of the Sultan would have been swept away long ago;" a somewhat astonishing confession in such a place and by such a person. In the afternoon several Turks came in, one of whom seemed a superior sort of man, and was treated with respect by the others. We learnt afterwards that he was a *Bektaashi*. This person sat reading the New Testament for some time. He then asked for another copy, upon which one of those with him objected to his buying such books. His reply was curt and decisive—"Yes, I shall buy and read them: there may be wisdom in this book of which we know nothing." We allowed him to take away the books, the price to be called for on the morrow. Some other people came and went away; after which I read the evening service in Turkish with Mr. Wolters, our servant, and the young Protestant, Bedros. We felt much sympathy with this solitary one, and tried to comfort and strengthen him. It was a great source of joy to us to see that he did not hide his light. In the evening we went to the doctor's house and, upon his urgent invitation, slept there. Here we were told that the Armenian priest had preached against us and our books in the church, and had forbidden the people to come near us, or to look at our books. We were

bad, designing men, and our books were false. This will account for the affair before the Kadi.

May 15—Went out with the doctor to call upon some of the chief Turks of Koniah. We first called upon a Sheikh of reputation among the Mevlevi, who is the representative of Shemsed'din Tabrizi, the bosom friend of Mevlana, and a great saint among the Turks. The Sheikh, a very venerable-looking old man, with flowing white beard, received us very kindly, and called us his children. He told us, moreover, that he was the father of all, both Christians and Mussulmans, just as Adam and Eve were the parents of all. We did not stay many minutes with him, but before we left he had the tomb of the saint opened for us to see. On the wall we noticed a representation of Zulfakar, the two-bladed sword of Ali. Going from thence, we visited the Sheikh, who resides in the cloister of the mosque which contains the tomb of the great Jellaled'din Roomi, usually called Mevlana, the founder of the sect of Mevlevis, and the person to whose care young Othmar was committed by his dying father, Ertogrul. The Sheikh, who is known as the Ashji dedeh (chief cook), a title with a mystical signification, expressed himself as very pleased to see us, and talked very freely about our Lord, who, he said, lived four years in a monastery a few miles off, and that on this account Mevlana had spent forty days there. A grave old Turk who sat beside him shook his head at the story, and I told him that it was quite new to us, and not according to the Gospel. We then talked about our having sacred Scriptures, and the Sheikh asked for a copy, which he said he would be glad to read. We promised to send him one, and after a little further conversation he told us that he would be glad to see us again when we came that way, and requested us to give his salutations to the Governor of Sparta, "who," said he, "is one of us." He then sent a dervish to open the sanctuary for us. This is a great place of pilgrimage. The mosque and tomb are more tastefully and beautifully decorated than most other places of the kind. On entering, there is an elevated waxed platform for the dancers, and beyond that a dimly-lighted compartment, in which are numerous tombs, containing the remains of the children and successors of Mevlana. His tomb is distinguishable by its size and the breadth of turban which crowns it. Here we were presented with a metal bowl of water to drink, and invited to be present at their dances on Friday. We next went to the palace of the descendant and successor of Mevlana, the great Chelebi Effendi, but he was absent. The Pasha also,

we learnt, had gone to a distant part of his province (the Chickek Dagh) to settle a dispute with the Kurds; and two other persons whom we called on had not yet risen. Another dervish conversed very freely with us in his house, not the least part of his conversation being taken up with the distressed state of the people from taxation and bad government. In the khan we found more people to talk with, whom, in our own private place, we could address more freely on the great subject of our mission. A well-dressed Bektashi dervish came in, and sat for some time talking. He bade us remember a prophecy, of which the following is the substance—"Among the kings of the earth great commotions will arise, and many will fall; but England will stand. And when the Mehdi comes many Mussulmans will be destroyed, but England will recognise his mission, and be safe." We tried to talk with him about the coming of Christ, and gave him a New Testament, which he put carefully in his girdle. The difficulty—if it deserves the name—of yesterday was happily settled this morning while we were making calls. A Zabtieh came from the Kadi, having several Armeno-Turkish books which had been sold under his arm, and accompanied by two or three Armenians. When they entered the room, several Turks were reading the sacred Scriptures. The demand that the books should be taken back, and the money restored, was again made, and again firmly refused, on the ground put forward yesterday. Our servant then spoke a few words to these men about their behaviour in regard to the holy Scriptures, and asked them who could believe that they were Christians when they publicly stated that the Bible was a bad book, and their priest forbade the purchase and reading of it. If the books we sold were not the true sacred Scriptures, it would be very easy to prove it by a comparison with the Bible which was in their church, but they had not done so, and thus confessed their inability to prove their heavy and unjust charge. The Armenians then became very much ashamed, and excused themselves by saying that they were ignorant, and did not understand the language of the book. "If that is the case, your money shall be returned to you immediately," was the reply; but the others said that they did not wish for the money, but would be thankful if Turkish Scriptures were given them in lieu of those they wished to return. This was done, and, besides the copies thus given in exchange, they purchased several small Turkish tracts. Up to the time of our leaving we had constant applications from the Greeks for Scriptures and Prayer-books. Just as we were

about to start, we saw another Protestant, an elderly man, who had only then heard of our being in Koniah, and came at once to see us. He was living, like young Bedros, in the belief that he was alone in Koniah, and was overjoyed to see us, and to find another brother by our means. The Cypriote whom we conversed with on Saturday we discovered to be a worthless character: he is known to be a drunkard and gambler. We saw him playing at dice yesterday morning, since which time he has shunned us, and we have had no chance of speaking with him.

Sillah.

In the afternoon we left for Sillah, about an hour and a half N.W., Bedros accompanying us to the wall of the town, and reluctantly bidding us farewell. Sillah lies just off the plain on the two sides of a narrow defile: the houses are built of stone, and, from the steepness of the hill-side, looking as if they stood one upon another. The church is very large, and is said to be the first of a number of churches which the Empress Helena built when on her pilgrimage to the holy sepulchra. We were lodged for the night in the bishop's residence, which was empty, the late bishop's successor being still in Constantinople. There is a very large population of Greeks here, and many came to see us. As everywhere, so here, the demand was for Græco-Turkish Scriptures and Reference Bibles, none of the latter having yet been printed. We were greatly pleased with the frank and manly bearing of these men, and the scriptural knowledge which some of them had. One or two, who understood Greek, readily bought copies of a little Modern-Greek Testament; and, one who understood the ancient language, pleaded so earnestly for brother Wolters' little Pickering Testament, that he felt compelled to give it him. One of the schoolmasters, somewhat of a pedant, came to criticise our Modern-Greek translation, and was most amusingly perplexed when he could not find the points he was in search of. The chief schoolmaster we found to be an old acquaintance of Mr. Wolters, sen. He seemed very glad to see us, is an enlightened man, and his daughters have charge of the girls' school. The people bade us stay with them several days, but we had no books, and the only place where we could rest on the Lord's-day, or do any work, was several days' journey distant; so we said, if it should please God to allow us to visit Sillah again, we would stay longer. They told us that they were the descendants of Lacedæmonian captives brought thither by the Sultans of Koniah, and alleged this as the explanation of the strange dialect of Greek which they

use among themselves, and which is unintelligible to other Greeks. We learnt that the same dialect was spoken by the Greeks of Fertek, several days' journey E.N.E. The preservation of their language, whilst almost everywhere else in the interior both Armenian and Greek have succumbed perforce to the language of the conqueror, speaks much for the independent character of this people, a character which they bear very visibly still. After dark a priest came in, and conversed for a long time in Greek: his soft assent to every thing that was said formed quite a contrast to the open individuality of his flock. A gentleman to whom we had a letter of introduction told us that the road we must pass on the morrow was dangerous, and that a guard was necessary for the journey.

Route to Sparta.

May 16 — Taking our guard, a stalwart Sillahli, well mounted, and armed with a short native rifle, brace of pistols, yataghan, and with a club hanging at the saddle-bow, we pushed on, through the valleys of a somewhat hilly country, to a small village called Kizil Ouren, where we rested for more than an hour, and thence on through a pine forest and partly cultivated plain to Chukur Aghl, which was our halting-place for the night. This is a poor little village, ten hours from Sillah. The women do all the ploughing, sowing, and harvesting, and tend the cattle: of the men but few were in the village, the rest being in Smyrna as hamals (porters), compelled to go out in this way by the pressure of poverty and debt. The people cultivate only barley and wheat, and keep a few goats and sheep. The chief man told us that what they grew was barely sufficient for their own consumption. This is the only place in which we did not get enough to eat.

May 17 — Dismissing our guard, we went on our way towards Sparta, the next place of any size, and in which we may hope to do something. As we drew near to the lake of Beishehr we came down into a beautiful plain, in which were several large villages, and at about the middle of which we halted at mid-day by the side of a copious warm spring, over which a cupola had been built. Inside the building we found a large swimming-bath, which all our party were very thankful to make use of. The water had no peculiar taste or smell, and leaves no deposit. A few yards off is a small spring of cold water. Three or four hours further on we passed near the head of the lake of Beishehr, an extensive and beautiful sheet of water, dotted with small islands and overshadowed on its western side by the lofty snow-clad Dipoiras, or, as the Turks call

it, the Anamass Dagh. Here we saw more villages, and some well-filled orchards and gardens, but we met but few people. Still further on we passed another large basin of clear warm water, and then, after another half hour, a remarkable cold spring, which gushed from an aperture in the rock, four or five feet wide and from two to three in depth, pouring forth in continuous, rapid, silent, copious flow. A little after sunset we reached Kara Agadj, a little Turkish town of 800 or 900 houses, just as heavy rain commenced falling, our horses somewhat lame, and ourselves much fatigued with the very long day's ride. Here, before we laid down for the night, an Armenian Bible was sold to a traveller, and a little Turkish boy bought a Psalter. The latter was sent back with his book shortly after.

May 18—Wishing to reach Sparta before Sunday, we did not stay in Kara Agadj, which is wholly Mussulman, but, next morning, rode on through defiles in the mountain which separates the plain of Kara Agadj from the shores of the lake of Egherdir. While on the mountain we were overtaken by a sudden and violent storm of wind and rain, which compelled us to take refuge for a time in a little coffee-house in the defile. Getting clear of the mountain, we came down a small semi-circular plain, which reaches down to the lake, and afforded us a glimpse of its beauty, if not of its extent. Near the centre of this plain is Gelendos, the village at which we rested for the night. There being no khan, we were guests in the travellers' room, of which a farmer was the owner, who treated us very kindly, and sat down with us at the meal which he provided. My dear brother suffered so much here from pains in the head and limbs that I feared he was about to be laid aside with fever: yesterday he was ill, but not in so much pain. We had medicines with us, however, and, through mercy, on the morrow he was so much better as to be able to proceed with comfort.

Two or three people came in to bid us welcome and to talk. The thing uppermost in their minds was the difficulty they have in getting on with the increased taxation, which, they say, is utterly beyond their power to endure. I was sorry that I could not turn their minds to the theme we so much wished to dwell upon.

May 19—We expect a most delightful day in riding from Gelendos to Egherdir. Shortly after starting we met a large troop of Yuruks on their way to their summer encampment. Their wealth in cattle and fine carpets was astonishing. After we had passed these people at the extremity of the plain, the whole of the journey was on the edge of the lake,

and mostly on a narrow road cut in the precipitous side of the mountain, which goes down suddenly into its waters. The woods, the multitude of wild flowers and flowering shrubs, the general luxuriance of fertility, the winding shores and beautiful expanse of water, the many-tinted intervals between the white-pebbled beach at the foot, and the dazzling mass of snow on the top of the mountain opposite to us, with many other features of fresh beauty, suffered not the day to seem long, nor the eye to grow weary, as now, with hands wreathed in the horse's mane, we scrambled up the narrow ascent, and now, on foot, we carefully descended the road, too steep for man and horse to go down together, or struggled painfully through the loose and roadless shingle at the edge of the water.

Egherdir is a little semi-ruined town, part of which is built on a promontory jutting out into the lake. The place was nearly deserted when we arrived: all had gone to their vineyards and gardens. We walked about the place, but saw no one to speak with, and our man took his bag into the half-closed bazaar with no success. Two or three Greeks asked for Græco-Turkish Scriptures. Later, we found that the keeper of the khan, a grey bearded Turk, was of Greek origin, and that, although he conformed outwardly to Mussulman observances, yet in his own house with his wife he held to Greek faith and practice still. He spoke and read Greek, and was glad to receive some tracts, and a little book of prayers in that language. He told us also of a man of some substance in Sparta who was in the same case as himself: both are Sciotes. There are two islands on the lake, one of which is inhabited, a large proportion of the people being Christians. We were told that there were several ancient MSS. preserved in the island. The people have a tradition that the lake, which is about forty miles long, from three to six broad, and having six fathoms of water in its deepest part, did not always exist, and that the valley which it now fills was called Chukur Ova, i.e. "the plain in the hollow."

Sparta.

May 20—Rode on to Sparta, hoping to get a day or two's rest for ourselves and our jaded horses, and to do something for our Master before we leave. On the road we passed by a deserted village, its mosqueless minaret standing by what seemed to be a shelter for cattle. It is possible that the people have been absorbed by the growth of a large village at no great distance off. Sparta is situated at the foot of a high mountain, and looks over a narrow sandy plain. About the

town are many gardens and orchards, which are well watered, and give the place a beautifully embowered appearance. We alighted at a quiet khan near the entrance to the town, and very soon afterwards our servant found out, and brought with him, the Sciote of whom we had been told at Egberdir. We had some little talk with him, but others coming put a stop to the conversation. However, at this time, and subsequently, we learnt that he was a very ignorant and depressed man; that while he adhered secretly to his ancient faith, the members of his family—who were all strict Mussulmans—would be his greatest enemies if he ventured to act and speak otherwise than as a Mussulman; and that, although he wished very much to have Christian Scriptures and other books, yet he dared not take one home: indeed, he feared that his visiting us would arouse suspicion, and get him into trouble; still he hoped to find an opportunity of taking a Testament before we left.

A Greek gentleman, to whom we had a letter of introduction, took us to his house: we found him to be the chief of the local Greek community, and a wealthy, active man. He treated us with great respect, and showed a great deal of sympathy with us in our work as Missionaries among the Turks, and expressed himself as being very glad indeed that something was being done for them. He told us, moreover, that one or two copies of the *Mizan-ul-Haqq* had been brought to Sparta by Greeks who had read the book, and handed it about among their friends, but not as yet among the Turks, for fear of disturbance. Still they were glad to know something of the controversy, and were much interested in the spread of Christianity among the Turks, to help which good work they would do what they could, and would like us to visit Sparta now and then. During the whole of our stay in this house the conversation was mainly on questions of scriptural doctrine and practice. Our host told us that he had brought Scriptures occasionally from Smyrna, which were sold to the people; and that now, with the exception of certain appointed days on which the lessons were read in Greek, the Scriptures were read in the church in Turkish, so that all might understand. Several persons came to bid us welcome, and it was late ere we laid down for the night.

May 21: Lord's-day—Went down to the khan and had service with our servant: no one else came. After this, our host took us to the Caimacam (deputy governor), to whom I delivered the message from the Sheikh at Mevlana's tomb. He seemed in bad health,

and so weak as hardly to be able to keep up the conversation. In a very short time we took our leave, when he told us that he was much gratified with our visit. We then called upon the Bishop of Pisidia, who seemed very much occupied with secular business. After lunch, the bishop sent a messenger to say he would be very glad if we would go and sit an hour or two with him. We found him seated in the corner of the divan in a large room, at the door of which one or two priests and his archdeacon were standing. He rose as we entered, and bade us sit down beside him. The conversation, which was for the most part in Greek, turned freely upon the Gospel, and our work of trying to win Mussulmans to Christ, the state of the country, &c. When we left, the bishop greeted us very heartily, and told us how happy he had been to see us, and that he hoped to see us often. Whilst sitting with him we had an opportunity of witnessing the homage which the Greek priests pay to their bishop. Four or five of these men came into the room, and crowded up to the corner where the bishop was sitting: the latter then leaned forward and held out his hand, when each in turn crouched forward till his knuckles touched the ground, went forward, still in a bent posture, kissed the extended hand, and then crept away backwards to the door. The whole business seemed painfully servile. The rest of the evening was spent in conversation with various persons, all Greek.

May 22—Went down to the khan and conversed with a few persons, but no Turks. Græco-Turkish Scriptures were in great demand, but, alas! no supply. One or two inquiries were made for the *Mizan-ul-Haqq*. Several Turks in the bazaar asked that the New Testament might be left with them for an hour or two, which time they spent in reading it together: however, they did not buy the book, although they praised it. A New Testament, bought by a Turk, was sent back again: some expression had given offence. Unhappily we cannot go into the bazaar to explain difficulties: controversy would ensue in public, with no other result than disturbance. However, a respectable Greek tradesman, who said he had a great deal of intercourse with Turks, expressed a wish to buy the whole of our remaining stock of Scriptures, as he thinks he can dispose of them all in Sparta. He told us, what we have heard elsewhere, that if there were an established assurance of liberty many Turks would freely inquire, and some would at once renounce Islam.

May 23—The person mentioned yesterday came in the morning and purchased all our

Turkish and Arabic Scriptures, and the few copies of Modern Greek which remained. May the Lord bless this seed! There were left then only a few Hebrew Psalters and Pentateuchs, and an Albanian New Testament: thus the chief means of our intercourse with the people was exhausted, and there remained but little probability of our being able to do any thing until we reached those places which we had visited before, and in which we were known.

Route to Denizlee.

Our object was now to push on as quickly as possible to reach Denizlee, in order to spend the Sunday there. So we started from Sparta about midday for Buldur, *viâ* Aghlasoun, the Caimacam having furnished us with a mounted guard, as the pass over the mountains was a favourite resort of robbers. After riding for some time along the bottom of a deep ravine, often in the waters of the stream which nearly covers it, we suddenly commenced the ascent of the rocky zigzag which took us to the summit of the pass. Here we rested for a few minutes to breathe the horses at a little guard-house, and then began the descent on foot of a declivity, without exception the most difficult and dangerous we had yet seen. But the vast tossing ocean of mountains before us, bounded, far away to the south, by the mighty snow-clad Taurus, reminded us that we were among the mountains of Pisidia, and most probably on the very road by which St. Paul went up to Antioch and down to Attaleia on his first Missionary journey. Doubtless it was among these mountains that he was in perils of robbers, and suffered from weariness and painfulness. In such a place, as Missionaries, how many reflections, comparisons, and hopes filled our minds and hearts, and furnished us with solemn, pleasant themes of conversation. At the foot of the steepest part of the descent we rested at a fountain, beneath a solitary tree, and took our dinner of hard goat's flesh and bread; and then, having sent on the horses to the little village four or five miles distant, where we should sleep, we struck off to the left, to wander awhile among the ruins of Sagalassas, once *ἡ πρῶτη τῆς Πισιδίας*, but now, with the exception of the theatre, and here and there a broken gateway, or a piece of massive wall, level with the ground. It must have been a fine city in the days of its glory, and, from its situation so high up on the side of the mountain, and the whiteness of the marble of which its large edifices were built, must have greeted the eye of the traveller from the south a full day's journey or more ere he reached its gates.

One is led involuntarily, when traversing these and so many other silent and desolate witnesses of the former wealth, power, skill and population of Asia Minor, to reflect with astonishment upon the disappearance of it all. Remove the ruins of buildings and fragments of sculpture with which the whole land is sown, and who would ever dream, as he rode through the towns and villages of Asia Minor, that it had ever been great in art, or wealth, or intelligence. We arrived at the village about sundown, where we were guests, but had none of the usual visitors. This was explained in the morning by the Mudir, who came to see us before we started, and said that he thought we must have been too tired by our excursion to care about seeing any one to keep us from our beds.

May 24—Went on with another horseman, both guard and guide, to Buldur. This is a closely-built town, somewhat larger than Sparta, and near a lake of water, so brackish (we were told) that no fish could live in it. Here, for the first time since leaving Cassaba, we met with two or three Jews: at the latter place there are many. They looked at our two or three Hebrew books, but would not buy any. Without sacred Scriptures, and knowing no one, we could do nothing here during our few hours' stay.

May 25—Having obtained another man from the Caimacam to take us on to Denizlee, we started early, and, skirting the lake, passed through a village called Yasakeuy, thence across a plain but very scantily cultivated, to another lake of fresh water, in the neighbourhood of which we were overtaken by a violent storm, and obliged to ride hard to shelter in a village called Yarisly Keuy. The storm soon passed over, but the road had been so obliterated in some places, and was so sodden in others by the great rush of water, that it was with much discomfort that we managed to reach, by sunset, Kayadibi, a little place of thirty houses, very poor, and all Mussulman, where we rested for the night. From the Agha we learnt that the sandjak (subdivision of province), which is eighteen hours' journey across, contains only 900 houses.

May 26—Rode round part of the pretty lake of Kayadibi, and then through pine forest, down into a narrow and fertile plain; then another hill, and then a plain, and so on, till we reached the foot of the Cadmus, which we ascended at the pass called Kazik Bely. Hitherto each plain seemed slightly lower than the preceding one; but now from the pass we descended to a very considerable depth lower, and began to experience painfully a very different temperature. The pass looks down upon a most lovely valley, formed

by spurs of the mountain, which nearly meet at their further extremities, the higher parts being clothed with dense pine forest, which runs up as far as the bare rock, patched with snow, which forms the summit of the mountain itself, while below in the depth are the walnut and other full-foliaged trees, watered by full and flowing streams. At the very bottom we arrived at Chukur. It began to be dark ere we arrived, and it was some time before the inhospitable people would show us a place where we might rest.

Colosse.

May 27—Giving instructions to our men to go on with the baggage-horse to Denizlee by the direct road down the valley, we started some time before them by a more circuitous route, in order to pass by the ruins of Colossæ. To do this we crossed the spur of the mountain to our right, and in little more than two hours of riding we arrived at Khonas, a prettily situated village on the declivity. Here the Mudir, seeing us pass by, called us to come in and rest a few minutes. He was seated, with two or three of the chief men, on a platform about seven or eight feet high, built in the middle of a yard. We ascended and sat down with him, told him who we were, and that we had come a little out of our way to see a place noted in ancient history, but still more interesting to us on account of its being mentioned in the Gospel as a place where, not many years after the ascension of our Lord, the Gospel was preached, and many turned from idolatry to faith in Christ. The Mudir hardly paid attention, and turned the conversation. He would give us a man to show us where the ruins were, and a few minutes after announced that the man was waiting to take us. So we took the hint and bade him farewell. From the village we went straight down towards the Lycus, and near the middle of the valley, on both sides of the river, we found what is left of Colossæ. A great part of the ruins—which are merely scattered blocks of stone, much worn by the weather—is on the main road which runs up the valley towards Dinair, the ancient Celenæ. The platform-topped mound on the south of the river, on which stood some large buildings, was now covered with barley, which some reapers, mostly women, were cutting. The massive stones which were once piled there now form the fence which protects the fields on each side of the road. The people of Khonas know nothing of Colossæ, and, alas! no more of Paul, Philemon, and Archippus. We noticed a very large gush of water which falls into the Lycus close by, and which, we are told,

comes up out of the plain but a short distance off: it was like a full millrace. Our attention was also attracted by the hollow sound which the tramp of our horses produced, as if we were riding over empty vaults; and by the peculiar water deposits, similar in character, but not in colour, to those at Hierapolis. Little runnels had left their deposits in such abundance, that from a channel in the ground they had grown to a low wall, on the top of which the hollow still remains, though the water has ceased to flow. From thence we went on to Denizlee, a most painful ride to us, as both man and horse were suffering from the sudden change we experienced in our descent from the breezy plateau to the close burning atmosphere of the low valley.

Denizlee.

We arrived at Denizlee in the afternoon, and met with a hearty welcome from one of our Protestant friends, who is now the landlord of the principal khan, and who gave us his own furnished and carpeted room. From him we learnt that the Persian with whom we conversed last year was dead; and that some of the tracts (Sermon on the Mount) we had distributed to the Turks had been torn and burnt, but that there was a growing desire among the Armenians for scriptural knowledge: each one, however, feared the other.

May 28: Lord's-day—Several Greeks came in who, with our friend, his brother, and an Armenian, made a little congregation. By a great oversight we had sold every single copy of Turkish Scriptures, so that we had not one to read. We read, however, the morning and evening services in Turkish, and our servant had a little Testament in Modern Greek, so I read the Litany with them, and brother Wolters read a chapter from the Testament, and addressed them—as nearly all present knew something of the language—in Greek. All showed the deepest attention. After service we had a good deal of religious conversation, and then two respectable Turks came in, one of whom told me that last year he had heard of our being in Denizlee, and wished to see us, but that when he came to the khan we had left. When in Constantinople some time ago he had seen Mr. Williams (Selim Effendi, now deceased), and heard something of Christianity from him. He now wanted a New Testament, and instruction. He said, however, that in about twenty days he would leave for the capital, and that then we might converse at greater length and more fully. He gave me his address in Constantinople, and asked for mine. We then had some conversation on the death of Christ and the integrity of our Scriptures, which he considered as beyond

controversy, in opposition to the doubts of his friend. One of the Greeks present began to make objections to parts of the Old-Testament narrative in such a carping manner, that the elder of the Turks took him to task severely, and gave so true a description of the sensual, worldly, godless life he led, and wished to lead, that he became ashamed and silent. As it happened, we had met with this Greek gentleman before, and knew something of him; but the utterance of so much that was good and true from the lips of a Turk astonished all present. Another Greek, who keeps a khan in Denizlee, was deeply attentive, and asked some interesting questions. In the afternoon we saw more people, with whom we conversed till near evening. At night we had one young man present at our prayers.

May 29—Rode down the plain, and, crossing the Meander, not far from its confluence with the Lycus, proceeded up the beautifully-wooded pass which leads into the northern valley, and rested for the night in a little village called Derbend, situated in a valley between the ascent from the Meander and the opening of the deep rocky ravine which runs down into the valley of the Cogamas, and through which probably the head of that river runs. We saw no one to converse with here.

Philadelphia.

May 30—Passed through the ravine, and, after a mid-day halt at Ainegöl, passed on to Alla Shehr (Philadelphia), which we reached just in time to escape a severe thunderstorm. Our friend, the young Arab doctor whom we saw last year, called upon us, from whom we learnt that he was a Bektashi, that there were several more of his sect in Philadelphia, and that the sect was increasing, but secretly, for fear of the other Turks, who would quietly put them out of the way if they knew what doctrines were held by them. In reply to an inquiry what their doctrines were, he said that there were some mysteries connected with their teaching, but that they held the doctrine of one God: they believed that there was no difference between the prophets and other men, and that man was a cycle, and never really died. On leaving, he invited us to call upon him. A Turk also, whom we saw last year, and who was then a Softa, came in to see us, and told us that he had lately lost his father, and had inherited his farm. With him we had some conversation upon the way of salvation. As soon, however, as brother Wolters began to speak of Christ the way, the truth, and the life, he rose hastily, and bade us good bye.

May 31—A Greek doctor and a very re-

spectable Turk came to see us in the khan. The former conversed in Greek with brother Wolters, while I talked with the latter. He told me he had bought books of us last year at Salykly, and that he had read them; that subsequently, when in Smyrna, he wished to go to a Turkish service, and was taken with one or two friends of his, also Turks, to the American Mission chapel. That he wished to speak with us freely, and would look after us for that purpose in the evening. We then went into the bazaar to see the Arab, and sat conversing with him in his shop between the visits of his patients. He told us that he had read the New Testament, and that the Bektashis were exceedingly near of kin to Protestant Christians, an idea which I sought to disabuse his mind of, and to show him what true Christianity is. He told me also that he was our advocate with the Greeks, many of whom had looked with great suspicion upon us at the time of our last journey, and that now they had satisfied themselves that our Scriptures were genuine and uncorrupted, and had obtained more copies from Smyrna. This latter particular we knew to be the fact. After our mid-day meal we sat in the room for a while, and as no one came in, we went to call upon the Bishop of Philadelphia, who received us very cordially. Then he conversed with us very pleasantly about the work of Christ among the Turks, and several other topics of Christian interest. He did not think there was much hope of their doing any good to the Turks, although he thanked God they were not oppressed as in former days. Just as we were leaving, a messenger came to say that the Turkish gentleman whom we saw in the morning was in the khan waiting for us. When we arrived he was gone, but we found an invitation to his house, whither the messenger would conduct us. A thunderstorm was gathering, but thinking the house to be near, we went on. Our guide, in answer to our frequent interrogations as to the whereabouts of the house, answered, "It is quite near," and posted on, although we left the town, and were threading narrow lanes, where the rain came upon us in torrents, and the lightning was fearful. It was no use to think of returning, as we might be much nearer a shelter in the house than in our khan, so we persevered, until we reached a coffee-shop under some trees. Here we sat in suspense for a while, waiting for the rain to cease, and then another messenger came to conduct us to our friend's house, to reach which we had to go back again into the town. When we arrived, the whole was explained. He had wished to give us an entertainment, and had ordered musicians to go

to the coffee-shop, a favourite rural resort, to await us, but the rain had come on before he could stop our going thither. I need not say we were thankful for the rain in this case. The entertainment would not have been such as we should think proper in itself or suitable to our office and work. He then gave us Turkish robes to replace our sodden coats while they were drying, and ordered two large braziers to be lighted and brought in. When he had made us thus warm and comfortable, he began to tell us his mind. He had been much influenced by reading the *Mizan-ul-Haqq*, which he said had really opened his eyes. Indeed, so much did he value what he had learnt from it, that he had made his eldest son, a youth of sixteen or seventeen, and also his wife read the book. The latter we understood to be as much or more affected by it than himself. He said he did not wish his children to grow up in darkness as he had done, nor be the dupes of Mohammedan teachers, who were (might God give them sorrow) blind leaders of the blind. He therefore wished to hand over to us his younger son, when he was old enough, to be educated, and would gladly go to any expense for that object. We told him that we knew where to place his son, and would be very pleased to look after him; that we wished him to consider that religion was not merely a set of opinions or doctrines, but a new life, and so on. We also gave him the address of the Smyrna Missionaries, that he might call when in town. Shortly afterwards another Turk was announced, when our friend cautioned us not to say any thing about religion before him. This was disappointing but not surprising, as we well knew how the Turks fear one another. The two, however, drank a great deal of raki together; indeed, our friend had been drinking at intervals previously, and became now too excited to talk very sensibly. Seeing we could do no good by staying longer, we rose to depart, as it was after dark; but our host detained us by force, saying that he had already been humbled by the way in which we had got wet on his account, and that we should by no means leave his house till we had eaten. So we sat down until a huge tray was brought in, laden with nearly half a sheep and sundry other viands, around which we sat on the floor. When we had finished he dismissed us, with a servant bearing nearly all the contents of the tray to provide for our wants on the road on the morrow, and, besides this, a present of a large quantity of tobacco, his own growth, which we knew nothing of till we arrived at the khan. This evening's adventure only served to confirm our impression,

which has been again and again made on our minds, that, in Asia Minor, one of our chief foes, as Missionaries, will be the love of raki. Our servant told us that he had been frequently asked during the day for sacred Scriptures, both by Turks and Christians, in the bazaar, a cheering token of the influence of our visit last year.

June 1—Rode on to Salykly. On the road we were overtaken by a Greek gentleman of Smyrna, who wished to go down to Cassaba in our company. Stopping at a farm on the wayside for rest at midday, the proprietor, a Turk, called our servant aside, and talked with him about our work, and made special inquiries whether there were really any Christian Turks. He did not converse with us, nor did we learn this till after we had started. There was quite a crowd of travellers resting there. Our companion made himself exceedingly agreeable on the road, and in the evening seemed glad of the opportunity of joining us in prayer, after which, till we went to rest, he was very thoughtful and silent.

Cassaba.

June 2—On to Cassaba. The view of Sardis, always affecting, seemed still more so as we passed it from the east. From that side we see more of its greatness and more of its ruin. It has not even a name to live now: that which it seemed to have has been taken away. Our friend has been opening his mind to brother Wolters. He seems to be deeply impressed. The Lord bless him, and make him a blessing to his own people! We felt as if our toils were over, and all our dangers past, when we alighted at the house of our agent in Cassaba, who received us with great joy. The evening was spent in hearing what had been done in Cassaba. Montesanto's report was very encouraging, and our visit does not appear to have been without an influence on the people.

June 3—Visited, with Montesanto, the house of our old friend, the Sheikh, who was not at home. Afterwards we went to see a Turkish gentleman, who was formerly Mudir of Cassaba. He was unwell, and we did not stay long with him. In the course of our conversation he remarked upon our visit to Koniah, "You can go there and everywhere: you have an open door before you now: every man, according as he thinks best, may become what he wishes: a Jew may become a Mussulman, a Turk a Christian: there is liberty for all." He himself, however, is a rigid Mohammedan, and stoutly defends his creed; he is also a dervish, as, indeed, many of the better Turks are. In the afternoon we sat for awhile in the bookshop, and then visited Ibrahim

Effendi, who was delighted to see us again. Since we left Cassaba he had obtained a copy of the Mizan, and had been reading it. A Turkish officer, and another person, were sitting by, so we conversed on general topics until they left. He then told me how much he had been interested in the book "which," said he, "has opened my eyes not a little. The author does not speak without proof; but it would make the Softas wild if it were to fall into their hands; and even the gentleman, whom you called upon this morning, would be ready to tear it up." I told him that the design of the work was to lead men to think of the way of salvation, and then to point out the way to them; and that to know ourselves, and what we really needed as sinners, was of the last importance to us. I begged him therefore to be in serious earnest about his inquiries. To all this he paid the greatest attention. He then, in the course of conversation, told us how a new dervish Sheikh had come to the town and commenced holding worship. Several Turks of his acquaintance had joined the man, and he was persuaded to go on one occasion. They sat perfectly silent and still for a very long time, until at last he became uncomfortable and vexed; so he spoke out in the meeting, "We have been sitting here a very long time and not a word has been spoken. I have learnt nothing, and my soul is vexed." They only motioned him to be silent, but he would not. "If you have any good thing, of which I am ignorant, why do you not tell me: of what profit is your silence to me?" He was told at last that if he would be initiated he would then know. I then drew his attention to the restless craving after something better which produced all these strange dervish sects. "Men cannot find what they want with the Softas and Hojas, so they go to the Sheikhs, and from one Sheikh to another, seeking rest and finding none. Each one has a fantastic theory, the fruit of his imagination, and, having no root or foundation, like the trees and houses in that picture," said I, pointing to a painting on the wall, in which were trees, houses, and other things floating about confusedly in vacuo. He laughed, and said it was quite true. I continued, "When God speaks, and we listen and obey, leaning not to our erring understanding or imagina-

tion, but to his infallible wisdom and knowledge, we have rest from doubt and security from fear." I then spoke of the Gospel and the love of God in Christ Jesus. We left soon after this, our friend begging us not to forget him, and to send to him whatever Christian books we might have. He said, when we parted, "Oh that we had a leader to bring us out of our darkness." To which I replied, that he must seek the light for himself, and be a leader to others as far as he could. God would certainly bless him.

June 4: Lord's-day—How glad we were of the day of rest. In the morning brother Wolters held service in Greek with the family. The remainder of the day was spent in conversation with Protestants, whose account of the state and prospects of the Cassaba outstation was very encouraging. The work in this place, like that which we have been endeavouring to commence in other towns of the interior, may, with constant attention, be developed very much, and, when supported by efficient services in Smyrna, whither residents of all parts of the country are constantly going, will form a scheme of Missionary operations which, under the guidance and blessing of the Holy Spirit, will do much to spread abroad in the vast plains and mountains of Asia Minor the light and power of the Gospel of salvation.

June 5—Started early for Boujah, which we reached in about eleven hours, safe and well. Thus, through the protection and blessing of our heavenly Father, have we accomplished a long and fatiguing journey among a people, the greater part of whom have never been visited by any Missionary, and who have the reputation of being among the most bigoted and ignorant in the empire, and through a part of the country but little traversed by Europeans, and often dangerous on account of robbers, without having met with an insult or seen a robber, and without having been retarded a single day by accident or illness. To Him be glory, thanksgiving, and praise!

June 10—Started from Smyrna by the Austrian steamer, "Archduke Maximilian," and joined my dear wife and children safe and well, through mercy, in Scutari on the 12th.

Recent Intelligence.

NORTH INDIA—AGRA.

We have just received the Twenty second Report of the Agra Church Missionary Association, and, as our duty is, we proceed to glean from it a few points which may be interesting to our readers.

There are in the Agra Mission field four congregations of native Christians; one at the city of Agra, consisting of 142 adults, besides 107 children; one at Secundra, consisting of 45 adults, besides 332 children. There is another little flock of 26 at Muttra, with 27 children; and another at Allygurh of 10 members, with four children.

Of schools, there is at Agra, St. John's College, with 270 pupils, of whom 32 are Christians, 70 Mohammedans, and 167 Hindus. At Secundra there are the Orphanage, containing 122 boys and 163 girls: there are, besides, two girls' schools at Agra, and and schools for boys at Muttra, Hatras, &c.; altogether containing a total of 747 children under Christian instruction.

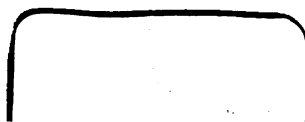
Engaged in this work are four European Missionaries, two European laymen, and one European lady. But besides these are thirteen catechists and readers.

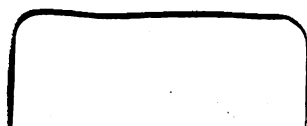
"In the important work of preaching to the heathen," observes Mr. Hœrnle, "I have been ably assisted by my two faithful and zealous catechists, Lowther and Peter Wazir. Four or five times in the week I accompanied them to fixed preaching-places in the city: they, however, used to go out also every morning except Wednesday, when they attended morning prayers in the church. Upon the whole, I can speak favourably of the bazaar preaching this year. We met frequently with large and attentive congregations, and not seldom had interesting conversations and discussions on religious subjects. According to the places we visited, the majority of our hearers were either Mussulmans or Hindus. With the former we could not always avoid controversial subjects. The preaching to the Hindus is generally less interrupted by objections. We have, however, often to refute the errors of Pantheism and the new form of Deism which is spreading in Bengal, and finds adherents also in the North-west Provinces. We have met this year with less violent, sneering opposition than in former years: objections and inquiries were generally made with civility, and attacks with a certain reserve, which, in many cases, seemed a sign of their own weakness.

"In January last I made a Missionary tour to Bhurtpore and Futtehpore Sekri. In the villages near the road we found many opportunities to preach the Gospel. In Bhurtpore, where we spent six days, we met with very much encouragement: the people were eager to hear, and great multitudes listened with attention. Twice, morning and evening, we

went to the bazaar to preach. Wherever, on the first day, we went and stood, the crowd was overwhelming, so that we found it more convenient to take our preaching-place in our book-shop, which had an elevated position. We could thus be seen and heard better by the people, who assembled in great numbers, and we had also more rest, in sitting down when we had done preaching.

"I visited also, in October, the mela in Goberdhan; in November, the fair at Batesur; and in December, the mela at Baldeo. We spent thus nearly five weeks in those places, which were crowded with devout worshippers of idols. In the first place we stayed three days, and had plenty of work, for the mela was attended by an unusually large number of people, and I and my two catechists were the only preachers. In Batesur, where we remained five days, the congregations were very large and very attentive, so that it was quite a delight to preach to multitudes which were anxious to hear, and very gratifying were the expressions of many on the approval of our blessed religion, and the condemnation of idolatry. In Baldeo, which is a very bigoted place, where we had always met with much opposition and great frivolity, especially from the Brahmins connected with the temple, we found this year very favourable opportunities of preaching the Gospel. We had also an evening service in the house of the inspector of police, who is one of our former Secundra Christians. With his numerous family and our native-Christian servants we formed quite a little congregation."





NOTICE.

THE Appeal for Special Contributions in aid of the Mission Sufferers from the late Cyclone having been liberally responded to, and as it appears from the papers received from India that the wants of the Native Sufferers have been fully met, the Special Fund opened at this House in January last is now closed.

April 1, 1865.

