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OF

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A STRONG NATION: I THE LORD WILL HASTEN IT
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Church Missionary Intelligencer.

THE CLAIMS OF MISSIONARY INTELLIGENCE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE TELUGU MISSION.

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

The field of labour.

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

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

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

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

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

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

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

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

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

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

At the end of 1863, there were on the rolls of the school 294 pupils, divided into thirteen classes. It has pleased God to touch the hearts of several young men in the school. As many as twelve have been received into the church of Christ by baptism. Two are preparing for holy orders.

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

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

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

In drawing up a report of the state and progress of this school, there is little that can be said beyond the communication of the statistics annexed in a tabular form. And indeed it would be invidious for those who take an active part in the institution, to say more about its state as a Missionary agency, than that they trust the blessing of God continues to rest upon it, and that He is accomplishing more by its means for his own glory, than is apparent to the eye of sense. Faith can see farther, and were it not for this we should be often cast down and disheartened, if not induced to give up the work. But the thought that it is his, not our work, draws us forward, and gives us nerve to battle on. Besides, it is the faithful praying ones at home, as much, if not more than the feeble agents abroad, who really sustain the work, and are interested in it; and for their sakes,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

present only one monthly subscriber: the rest is made up from the native offertory, and the money is devoted to the relief of poor native Christians. Two old women and one blind man are regularly supported by it. It is also liable for the funeral expenses of the poor and for the sacramental wine. At the close of 1863 the fund contained Rs. 58 . 2 . 9 (5*l.* 16*s.* 4½*d.*), Rs. 8 . 13 . 3 less than at the end of 1862.

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

September 1863, by Mrs. Sharkey's school-girls, was Rs. 61.2.4 (*6l. 2s. 3½d.*). During the same time the Christian young men, who meet weekly at Di Búshanam Garu's house, have contributed about 17 rupees; and the rice, &c., of the poorer Christian families has realized Rs. 13.13.

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

the request that an account might be opened with the Society for the fund. At the close of 1863 the total amount was Rs. 92.9.10 (*9l. 5s. 2¾d.*). But we hope that two natives may be ordained early in the new year, and the whole of the present fund would only meet their salaries, &c., for little more than one month. The need of contributions to it is at once apparent.

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

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

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

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

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

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

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

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

IBRAHIM SAHIB.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

METLAHKATLAH, BRITISH COLUMBIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

preached twice on Friday, and returned to-day.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Sent out by the Church Missionary Society.

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

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

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

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

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

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

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

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

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

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

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

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

“Metlahkahlah.”

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

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* *Vide* “Recent Intelligence,” Church Missionary Intelligencer, July 1864.

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

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

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

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

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

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

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

Recent Intelligence.

BISHOP CROWTHER AT LAGOS, &c.

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

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

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

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

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

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

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

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

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

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

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

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

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

HURRICANES IN INDIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Masulipatam, November 3.

"MY DEAR —,

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

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

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

CHINA.—FUH-CHAU.

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

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

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

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

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

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

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

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

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

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

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

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

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