

## MISSIONARY RESULTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The first Missionary itinerancy was from Antioch, on a spot lying somewhat in advance of the old Jewish platform, and looking forth on vast regions yet in darkness. Paul and Barnabas went forth to the arduous undertaking like Jonathan and his armour-bearer. Before them lay the stronghold of heathenism. They were only two, but they said, "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." With such holy resolution, armed with the sword of the Spirit, which is the word of God, went forth the two evangelists. They preached Christ, and wherever they went there were some who felt the converting power of that wondrous theme. At Antioch in Pisidia there were "many" whom Paul "persuaded to continue in the grace of God." At Iconium "a great multitude of the Jews, and also of the Greeks, believed." At Lystra and Derbe there were fruits. Paul did not stay with any of these young converts, inexperienced as they were, and surrounded by trials. Like his great Master, he had to preach the Gospel to other cities also. But after a time, he came back to see whether they had stood fast—"they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God;" and then, when he had proved the work, and found it to be a reality, he proceeded to organize the converts, to mould them into a church, and fit them for usefulness—"they ordained them elders in every church." Thus, over the platform of Asia Minor, at the great centres of population, he raised up points of light; and having done so, he went forward to new places, leaving these native congregations behind to prosecute the work, each in the area of which it was the centre—"And when they had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord in whom they believed."

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

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

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

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

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

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

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

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#### MISSIONARY PROCEEDINGS IN CASHMERE.

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

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

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

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

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

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

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

The flat portion of the valley, elevated about 5200 feet above the sea, is about 89 miles long, with an average breadth of  $16\frac{3}{4}$  miles. It is drained by the Jhelum river, formed by the confluence of various tributaries, which have their sources in the mountain ranges around the southern portion of the valley. From Islamabad it flows northwards in snake-like curves along the valley, expanding occasionally into beautiful lakes, the largest of which is the great Wulur lake, about 21 miles north-west of the city of Sirinagar. Eventually its waters find their way out of the valley by the Burrumulla pass, one of the grandest of defiles. "The great chain of the Himalaya is cleft in two by a chasm upwards of 7000 feet in depth; the bottom is very narrow, and is wholly occupied by the river. Near Uri it is but 70 feet across, with almost perpendicular sides. Through this natural sluice passes the whole volume of the Jhelum river with the most astonishing velocity."

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### A FRAGMENT OF MISSIONARY WORK FROM KURRACHEE.

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

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

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

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

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WELCOME COMMUNICATIONS FROM JAMAICA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

23rd May, 1865.

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

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

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

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

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

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

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

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

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

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

*May 23, 1865.*

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

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

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

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

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

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

I am, REV. and DEAR SIR,

Yours faithfully,

(Signed) G. B. BROOKS,

Bishop's Secretary, and Secretary to the Jamaica Church-of-England Home and Foreign Missionary Society.

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

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

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

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

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

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

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

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

(Signed) D. B. PANTON.

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

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

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

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

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

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

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

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

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

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

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

\* Histoire des Missions de Madura.

Attached to the college is the printing-press, well supplied with oriental types. Many works of great typographical beauty have issued from this. But Lyons has taken the lead of Rome in Missionary publications. I visited the Propaganda printing-press at Lyons, and was surprised at the great activity and ability exhibited in the publication of the "Annales de le Propagation de la Foi," which are issued simultaneously every second month, in five or six of the leading languages of Europe. They have a circulation of 220,000 copies, viz. French, 142,000; English, 20,000; German, 20,500; Spanish, 19,500; Flemish, 6,000; Italian, 25,000; Portuguese, 2,500; Dutch, 2,000; Polish, 500. The expense of the "Annals" and other Missionary publications amounts to 217,000 francs annually.\*

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

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

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

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

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

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

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

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

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

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

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

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### HEADMEN IN INDIA AND HEADMEN IN RUSSIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† Ibid., p. 3.

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We have had recently three very important and interesting meetings in these districts. The one at Mengnanapuram, which was held this day fortnight, was attended by 140 headmen of the congregations, besides

native clergy and catechists. I entered at length into the whole question, and the people responded heartily, and several of them spoke with great propriety, for the character of the meeting was that of a Committee, where every member was at liberty to say what he pleased, and not a formal public meeting. When every one who wished to give expression to his opinion had done so, I proposed for their adoption a series of resolutions to the effect, "That it is the duty of Christians to support their own teachers, and to take measures for extending the kingdom of Christ among the heathen; the duty of headmen in particular to exert themselves, not only in giving, but in urging the people under their influence to support liberally the scheme now initiated." It was also agreed that from the 25th of this month fourteen congregations should be supplied with catechists, to be paid out of the Native Church Fund.

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

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

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

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

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

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

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

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

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

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

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

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

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

CHURCH MISSIONARY HOUSE,  
July 10, 1865.

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

## ITINERATING IN AFFGHANISTAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Recent Intelligence.

## PESHAWUR.

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

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

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

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