From Pole to Pole:

A Handbook of Christian Missions.

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From Pole to Pole:

BEING THE

HISTORY OF CHRISTIAN MISSIONS

IN ALL

COUNTRIES OF THE WORLD.

BY

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PREFACE.

SOME years ago, the writer determined to interest the children then under his care, in the subject of Christian Missions, and at once set about collecting the necessary materials for lessons. This, however, proved a difficult task. It soon became evident that, to gain a comprehensive view of the question, a very large number of books would be required, and a considerable expense incurred. This led the Author to resolve, if God should spare his life, to compile a volume, which, while complete enough to supply the necessary details, should yet be sold at a moderate price.

In pursuance of that object, the writer has, for several years, spent most of his leisure time in the compilation of the following pages. Having now completed his work, he commends it to the kind consideration of the Christian Ministers and Teachers of England, trusting that it may prove useful to them in their noble calling, and be the means of promoting the extension of the Redeemer's kingdom.

The aim of the writer has not been to compile a denominational history of missions, but simply to relate how the Gospel at first reached the different countries where it is now established. Hence the work is unsectarian. In some cases the Church of England missions are of necessity the most prominent; in others, the Wesleyan missions claim the

greatest attention; in others, again, the London or Baptist Missionary Societies stand out the most conspicuous. In many instances the Moravian Brethren claim the honour of being the pioneers of the Christian army.

One plan has been pursued throughout, viz., to commence with the people, their customs, and religion; then to show how the Gospel reached them, what difficulties had to be overcome, and what success has been achieved. The facts have been gathered from the most reliable sources, and the statistics taken from the last Annual Reports of the various Missionary Societies.

There are several ways in which the book may be used. First, it may serve as a text-book for reference; the teacher drawing from it matter for lessons, the minister materials for missionary lectures or addresses. Then, again, parts of it might be read to the elder children in a school at special seasons, and, it may be, the general reader find it an interesting "Story of the Cross."

If in any of these ways the book should be found useful, the writer will be well rewarded for his labour, and he will ascribe the praise to that gracious God whose kind providence has enabled him to complete the self-imposed task.

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FROM POLE TO POLE.

CHAPTER I.

THE CHRISTIAN TEACHER'S DUTY IN RESPECT TO MISSIONS.

The Divine command to preach the Gospel to all nations—The present state of the world as regards Christianity—The means at present employed to evangelize the heathen—Reply to objections—The success of Mission operations, both direct and indirect—Present efforts not commensurate with present wants—The great want of the day, a true missionary spirit in the Church—The school the place to arouse that spirit—Benefits which would result from the existence of such a spirit—Plans for infusing and sustaining a missionary spirit—Objections of teachers met—An appeal to all Christian teachers.

"Thou, whose Almighty Word
Chaos and darkness heard,
And took their flight,

"Hear us, we humbly pray;
And, where the Gospel day
Sheds not its glorious ray,
Let there be light."

To dispel the darkness of heathenism, the Lord Jesus commanded His disciples to "go into all the world, and preach the Gospel to every creature." As this command involved much labour, and exposed those who obeyed it to many dangers, the gracious assurance was added, "Lo, I am with you alway, even unto the end of the world."

In the strength of that assurance, the apostles went everywhere, "preaching the Word." The simple story of the Cross was their theme; and, wherever that story was told, multitudes believed, and were "turned from darkness to marvellous light." Were the hearers rude barbarians or refined Greeks, unlettered

rustics or learned scribes, the results were the same; they cast away their idols, forsook their sins, and, in their turn, proclaimed that truth which once they despised. The Gospel, thus set in motion, marched onward, despite the combined efforts of Jew and Gentile to prevent its advance. Deserted temples, complaining priests, and royal edicts, attested its increasing success; while the fortitude of those who were called to suffer for its sake, bore witness to its sustaining power and Divine origin.

Soon the "stone cut out without hands became a mountain, and filled the whole earth;" and at last the Gospel of the despised and crucified Nazarene, became the acknowledged religion of the Roman Empire.

The Gospel being essentially aggressive in its character, wherever it was carried it supplanted other religions; and this of necessity, for it is the "power of God." Hence the impotency of human opposition. It is, moreover, "the power of God unto salvation;" and hence multitudes have rejoiced in its consolation in the midst of trouble; multitudes have clung to its promises in the midst of their distress; and multitudes have realized its hopes in a brighter and better world.

Believing the Gospel to be the only remedy for the malady of sin, the only system capable of elevating the human race, and the only thing that can satisfy the cravings of the soul, we must lament that so few, comparatively, have been brought under its influence. Surely a solemn responsibility rests upon every Christian to aid in its promulgation! Well may it be asked,

> "Shall we, whose souls are lighted
> With wisdom from on high,
> Shall we to men benighted
> The lamp of light deny?"

No, we ought not, we dare not, if we would render a faithful account of our stewardship. Fidelity to our Master, gratitude for the gift, and compassion for the heathen, demand that we do what we can to "send forth the joyful sound."

Of the millions who form the human family, the number of Christians is yet but small. This is no random assertion, as the following statistics will prove.

According to Ravenscroft's Tables, it appears that the estimated population of the world is 1,263,574,860. Of this number Asia has 872,456,200; Africa, 51,875,000; America, 60,556,000; Oceanica, 3,990,000; and Europe, 274,697,660.

Respecting the religious state of this vast multitude, the following analysis will speak for itself:—

ASIA.—Heathens, 788,256,200; Mohammedans, 76,000,000; Jews, 1,500,000; Christians, 6,700,000.

AFRICA.—Heathens, 22,524,000; Mohammedans, 25,000,000; Jews, 1,250,000; Christians, 3,101,000.

AMERICA.—Heathens, 3,000,000; Jews, 30,000; Christians, 57,544,000.

OCEANICA.—Heathens, 2,985,000; Jews, 5,000; Christians, 1,000,000.

EUROPE.—Heathens, 150,000; Mohammedans, 4,688,000; Jews, 3,431,700; Christians, 266,427,960.

Making a summary of these numbers, we have 816,915,200 heathen, 105,688,000 Mohammedans, 6,216,700 Jews, and 334,754,000 Christians. This gives rather more than three-fourths of the entire population of the world at present unaffected by the Gospel. Here, then, is a motive which ought to be powerful, and prompt to extraordinary efforts on the part of the Christian Church, to send to the millions thus in darkness the Gospel light.

As the mind may be often instructed through the eye, the following diagramic illustrations of the religious state of the world are given. The coloured parts represent the entire population of a country. The parts shaded *black* represent the *heathen* portion, those painted *red* the *Mohammedan*, the *yellow* tint indicates the number of *Jews*, and the *light blue* the *Christian*.*

Such, then, is the religious state of the world. Vast indeed is the field yet to be ploughed and sowed before the great harvest of the Lord can be gathered!

Let us now consider the provision which has been made by the Church of Christ to remove this mighty mass of heathenism.

At the close of the year 1863 there were *sixty-two* Protestant Missionary Societies engaged in the great work of evangelizing the world. Of this number, 16 were English, 7 Scotch, 1 Irish, 1 French, 11 German and Swiss, 2 Dutch, 3 Norwegian and Swedish, 1 Danish, 17 American, 2 British North American, and 2 West Indian.

These sixty-two separate agencies occupied *one thousand five hundred* and *sixteen* Mission Stations, and maintained *one*

* See folded sheet at the end of book.

thousand five hundred and *ninety-one* places of worship. The number of missionaries engaged in preaching the Gospel was *seven thousand three hundred* and *seventy-two*, of which number *three thousand eight hundred* and *sixty-eight* were fully ordained ministers, the remainder catechists and other lay-agents. The following tables, compiled from "Statistics of Missions," published in 1863, may be interesting:—

I. THE MISSIONARY SOCIETIES OF GREAT BRITAIN.

When Founded.	SOCIETIES.	FIELDS OF LABOUR.
	ENGLAND.	
1701	Society for the Propagation of the Gospel in Foreign Parts	East and West Indies, South Africa Australia, New Zealand, North America.
1792	The Baptist Missionary Society ...	India, West Indies, West Africa, China.
1795	The London Missionary Society ...	South Seas, West Indies, South Africa, Mauritius, India, China, Madagascar.
1800	The Church [of England] Missionary Society	West Indies, West Africa, Egypt, Abyssinia, Turkey, West Asia, India, China, New Zealand, America, Mauritius, Madagascar.
1816	The General Baptist Missionary Society	India, China.
1817	Wesleyan Missionary Society ...	West Indies, Africa, India, China, Australia, Polynesia.
	The Scriptural Knowledge Institution	Syria, India, Penang, China, British Guiana, British North America.
1840	Welsh Foreign Missionary Society...	Brittany, India.
1843	The Lew-Chew Naval Mission ...	Lew-Chew.
1844	English Presbyterian Foreign Mission	China.
1844	The Patagonian Mission	—
1850	The Chinese Evangelization Society	China.
1850	The Chinese Society for Furthering the Gospel	China.
	Turkish Missions Aid Society ...	European and Asiatic Turkey.
1858	Christian Vernacr. Education Society	—
	Prim. Methodist Missionary Society	—
1860	Free United Methodist Missy. Society	East Africa.
1860	The Moslem Missionary Society ...	—
1860	The Baptist Mission to China ...	China.
	SCOTLAND.	
1824	Church of Scotland's Foreign Mission	India.
1841	The Edinburgh Medical Mission ...	China.
1842	The Reformed Presbyterian Church's Foreign Mission	New Hebrides.
1843	The Free Church of Scotland's Foreign Mission	India, Kaffraria.
1847	The United Presbyterian Church's Foreign Mission	West Indies, West Africa, South Africa, North Africa, Syria, India.
	IRELAND.	
1840	The Irish Presbyterian Church's Foreign Mission	India [Rajkote, Gogo, Surat, Borsad].

II. GENERAL SUMMARY OF MISSIONARY OPERATIONS.

PLACES.	Stations.	Ministers and Catechists.	Lay Agents.	Places of Worship.	Hearers.	Members.	Number of Day Schools.	Number of Teachers.	Number of Scholars.	
Turkey and Persia	163	204	74	...	4,100	2,107	160	112	5,535	Some returns not in.
North India	128	379	621	106	6,806	5,561	320	140	26,151	Ditto.
Western India	30	64	123	...	No return.	1,031	57	10	3,907	Statistics defective.
Southern India	143	753	1,650	47	16,420	19,568	924	265	40,394	
Ceylon, Thibet	62	177	32	...	17,457	3,382	345	215	13,828	
Indian Archipelago	35	41	1	...	46,190	1,774	Not given.	3	6,436	Returns very defective.
British Burmah, Siam	24	503	5	...	59,556	18,569	287	4	6,396	
China	43	145	65	16	Not given.	7,378	25	33	817	3,000 native converts.
Egypt, Abyssinia	6	6	21	No return.	No return.	No return.	No return.	No return.	350	
Eastern Africa and Islands	8	22	6	3	8,080	1,170	7	...	478	
Western Africa	110	240	270	108	35,355	19,639	236	195	13,983	
South Africa	224	323	35	133	46,964	20,207	144	148	14,442	
West Indies	289	328	347	462	244,380	105,797	429	400	32,471	
N. and S. America, India	146	212	153	10	13,464	17,319	115	67	3,911	
Polynesia	55	407	1,199	636	28,000	35,483	1,275	1,522	62,371	
New Zealand	41	64	882	70	11,300	9,360	22	22	683	
	1,516	3,868	5,504	1,591	541,072	468,345	4,846	3,136	232,353	

Such, then, are the means at present employed by the Protestant Churches to evangelize the world. And with what success? With none, declares the Roman Catholic historian, T. W. M. Marshall, in his work, entitled "Christian Missions: their Agents, and their Results." None, say some members of the Anthropological Society. But little, says the Bishop of Natal. According to these individuals, the whole has been a great mistake. The missionaries were the wrong men; the means were such as rendered success doubtful, if not impossible; and the people have not only *not been converted*, but have been made more degraded by being brought in contact with the missionaries.

Bold assertions these! But this is not all. Mr. Marshall strives to prove that all Missions but those of the Church of Rome must necessarily fail. The Bishop of Natal endeavours to show that there is no hope of converting the heathen until the missionaries cease to believe that the *whole Bible* is the inspired Word of God. The members of the Anthropological Society go a step further, and assert that Christianity is not adapted to meet the wants of the savage, and suggest that Islamism should be tried.

We are free to confess that mistakes may have been made, both in the agents sent out, and in some of the means used. We are ready to admit that some of the professed converts may have acted in a manner at once unchristian and disgraceful. We are ready to concede that, in some cases, the actual number of conversions does not appear to be at all commensurate with the agencies employed. But, notwithstanding all this, we fearlessly assert, that, taken as a whole, Protestant Missions have been eminently successful. To prove the assertion, we point to Tinnevelly and Sierra Leone, with their native, self-supporting Churches; we point to some of the South Sea Islands, and we ask the opponent to compare their present state with their state forty years ago, and, having done so, to give an unprejudiced verdict; and this verdict will, we are sure, be in favour of Protestant Missions. We go a step further, and say that there has been a work accomplished which cannot be stated by figures, nor estimated by mere summaries—such a work as is now being carried on in India—a leavening of the mass with Christian principles, and a gradual loosening of the foundations of ancient superstitions.

We would also remind some of these opponents, that they are

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measuring our success by a standard which, probably, they would not like to have applied to their own. For instance :—Would Mr. Marshall consent to have the efforts of his Church to evangelize the Irish and the Italians in London, judged by the lives of individual members of that community? Are there not to be found, among the lower orders of the Irish and Italians, those who, though they attend Mass on the Sabbath morning, spend the rest of the day in drinking and swearing? Yes, many such! Any one can see them, if he only looks for them. Should Mr. Marshall doubt this, we invite him to visit the Irish quarters of London, of Liverpool, or of Glasgow, and see and judge for himself. Now, according to Mr. Marshall's standard, we have a right to conclude that the Church of Rome has made a great mistake, both in the agents she has commissioned, and in the means she has devised; and we would most respectfully suggest, that, as the rites and ceremonies of Rome have failed to convert these individuals, it would be well to try Protestantism.

If not to truly convert every individual member of a community is to prove the failure of a Church's efforts to evangelize a people, and the impotency of the Gospel, then England herself stands before the world as a striking example of the failure of Christianity. But who is bold enough to assert that England would have been greater, more moral, more Godlike, had she received the Koran instead of the Bible? "We speak as unto wise men; judge ye what we say."

Looking at the results which have been achieved, some persons may consider the work of evangelizing the world an hopeless task; others may say that we are not to expect such a consummation until after the return of the Lord Jesus to His Church. Without entering into the question of whether the blessed time predicted, when "the earth shall be filled with the knowledge of the Lord," is to be pre or post Millennial, let us look more fully at the success which has already attended the missionary efforts of the Protestant Churches. Speaking generally, we think we may safely say, that God has given success proportionate to the efforts put forth. In proof of this, we may point to India. Taking India, Ceylon, and Burmah together, there has been, during the last ten years, an increase of nine Societies labouring there: seventy-three additional principal stations have been occupied; six foreign

and one hundred and thirty-five native missionaries, and one thousand and seventy-eight native catechists, have been added to those already at work. During the same period, the increase in the number of adults and children receiving Christian instruction was *one hundred and eighteen thousand five hundred and seven.* The steady progress which the Gospel has made in India, during the period mentioned above, will be clearly seen when we compare the proportion of the population who were receiving Christian instruction in the year 1862 with that in the year 1852. In the latter year the proportion was one in every 1,567 of the entire population; while, in the former, it was reduced to one in every 666: the total number of adults and children receiving instruction being, in 1852, 191,269; and, in 1862, 307,756.

With such results as these, it surely is not too much to expect that if the Christian Church increased its efforts an hundredfold, God would vouchsafe His blessing in the same proportion; and then we might hope to see India, China, Africa—yea, the whole world—completely evangelized.

Why should not this be realized? Seventy years have only just passed away since the foundation of Missions, and in that period the standard of the Cross has been erected, and Churches founded, in almost every country in the world; the Bible has been translated into the languages of nearly all people; multitudes have been induced to cast away their idols, and worship the living God; and all this has been accomplished in what may be regarded as only a sowing-time—a seed-time, moreover, which was preceded by a long winter of ploughing—countries invaded, savages tamed, languages learned and reduced to order, and the Bible translated. The plough having done its work, the seed having been scattered, it only remains that the labourers enter into the fields which are even now ripening for the harvest.

True, in some cases, the ground has but just been turned by the plough; while, in others, even this has not been accomplished. There remains, therefore, a great work to be done; and let the Christian remember, that, however degraded may be the state of a people, or however dark may be their mythology, the Gospel is able to raise the one and dispel the other. "It *has* enlightened the ignorant South Sea Islanders, and demolished their unorganized religions. It *has*

converted a cannibal race into a God-fearing, man-loving people. It has combated and overcome the powerful and subtle system of Hindooism and Buddhism. It has been more than equal to the ingenuity, the subtlety, and the fanaticism of an inveterate priesthood, and the veneration and shrewdness of a thinking people; and it has won from its opponents a commendation more complete and valuable than the praise of its friends."

Speaking of the Bible, a Bengalee native and heathen newspaper thus expresses itself:—"It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane, from the foot to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language, with a view to gain wisdom, there is not another book more worthy of being read than the Bible."

Another journal, edited by a Brahmin, speaking of the missionaries, says:—"It is evident to all that missionaries are doing a vast amount of work. These missionaries are the inhabitants of a far-off land. There, like our spiritual teachers, they generally abandon worldly avocations, and devote themselves to the things of religion. For the dissemination of their own religion, they suffer much, go to distant lands, learn the languages of the people, mix freely with them, and, by the manifestation of meekness and other virtues, easily accomplish their object. We must say, that by missionaries principally, English civilization, the English language, and English wisdom are diffused."

A third journal, when speaking of the mind of the people, says:—"With our converted countrymen, we are anxiously expecting God's day, when the hearts of many millions amongst us will be stirred, we may not say by the spirit of Christian, but by a strong religious agitation. Anything is preferable to this senseless sticking to old ways."

Surely, these sentiments indicate a shaking of the dry bones, and suggest the double duty of increasing the missionary staff among them, and earnest prayer that the Spirit may breathe upon them, so that they may stand up "an exceeding great army," to the praise of the living God.

The future prospects of India are most encouraging to the missionary as well as the statesman. Already the intercommunication of that vast country is rendered safe and easy. On her magnificent rivers the steamboat plies; through her extensive plains and over her stupendous heights the railroad has been carried; the oceans have been spanned by the electric telegraph; and thus the Empire is brought within a few days of home. The awful mutiny of the native army has been overruled by God for good;—for the good of the natives themselves, inasmuch as it has drawn the faithful Prince nearer to the British Government; and the "Star of India," that glitters upon his breast, proclaims to all the honour conferred upon the loyal. An improved system of government and the development of the natural resources of the country have placed within the grasp of the poor the means of labour and the hope of gain. Education, with its attendant privileges, has been placed in the way of all; and now, woman—noble woman, whose tenderness, fortitude, endurance, and quick presentment make her, when enlightened by Christian education, both a help-meet for man, and the moulder of a future generation—is about to be raised to her proper sphere of influence and honour.

Not only has the good of man resulted from that tremendous evil, but the glory of God Himself has been promoted, inasmuch as the consolidation of power and the unity of Government have tended to the safety of the missionaries, and enlarged the spheres of their labours; so that now, throughout the entire Empire, the Gospel may be proclaimed without let or hindrance. In every town and city Christian instructors may sow the Gospel seed, which, according to the Divine promise, shall not be sown in vain. True, it may be our lot to send forth the sower only; but the time shall come when the reapers shall go and gather in an abundant harvest of ripened souls for glory. Even now, the lamentation of the Brahmin is heard, as he mourns over the decline of the ancient superstition. In answer to that lamentation, let the voice of the Christian Church be heard, uttering one loud, potent cry—

> "Arm of the Lord, awake, awake!
> Put on Thy strength; the nation shake;
> And let the world adoring see
> Triumphs of mercy wrought by Thee."

Both the direct and indirect success of the Gospel, in all

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parts of the world, should encourage the Christian Church to put forth increased exertions, and provide for the fuller development of that heavenly scheme. Although much has been accomplished, much yet remains to be done; and, in order that fresh triumphs may be won, the *existing* agencies must be fully sustained, and *fresh* ones organized. To do this, two things are required—namely, an *increased revenue*, and a *larger supply of men.*

How insignificant is the sum of money raised by the Protestant Christians of Europe and America for Mission purposes, when compared with the wealth of the nations and the wants of the world! The entire income of the various Missionary Societies is probably not more than *a million sterling;* of which sum, about *seven hundred thousand pounds* are contributed by the British Churches. In 1859, the entire income was eight hundred and ninety-one thousand five hundred and sixty pounds; of which sum, six hundred and eighteen thousand eight hundred and thirty-three pounds was raised in the United Kingdom, fifty-seven thousand five hundred and forty-four pounds on the continent of Europe, and two hundred and fifteen thousand two hundred and eighty-three pounds in America. Well may we say, "What is this among so many?"

Admitting that a very large sum, in addition to the one mentioned, is raised for religious and charitable purposes connected with our home population, it may be safely asserted, that, considering the wealth of the British nation, a great augmentation might be made to the revenue of the Missionary Societies, without in any way interfering with the flow of charity in those channels which are already occupied.

A people who accumulate over sixty millions sterling, and spend nearly forty more on beer,* could easily raise three or four times the amount at present subscribed for the propagation of the Gospel in foreign lands. If only two and a-half per cent. of the yearly accumulation was devoted to the Mission cause, *one million and a-half sterling* would be obtained. If to this could be added four per cent. of the money spent on beer, over another million and a-half would be obtained, giving us a total of *three millions sterling.* It is not easy to calculate the amount of good which could be accomplished with such increased means—a good which cannot be estimated by mere figures, or statistical

* See Mr. Gladstone's speech on the Budget, 1865.

summaries. Why is it, then, that, as a nation, we do so little for the cause of Missions? Doubtless, because there is not an intelligent, missionary spirit among our people; and this, resulting from the fact that the Christian Church has not been educated in the subject.

In many cases, all that is done by the minister of a church, is to get up an occasional meeting, or lecture, at which a number of speeches are made, and some anecdotes told. But nothing is attempted in the way of a systematic study of the subject. Sometimes even this is not done, and the congregation is left in total ignorance of the successes of those Missions which have been founded, or of the necessity of establishing new ones.

Such a state of things ought not to be—must not be—if the multitudes who are now sitting in darkness are ever to have the Lamp of life.

Much might be done to infuse a missionary spirit into the British Church, if the Christian teachers of our land were to take the matter into their hands, and give it a place in the general routine of the school, and sustain a missionary spirit in the children committed to their care. At present, comparatively little is done by the teacher in this respect. As a proof of this, it may be stated that not one-fourth of our Sunday-schools, and not one-twelfth of our day-schools, do anything for the cause of Missions. It is evident, therefore, that in the majority of schools, Missions to the heathen form no part of the scheme of instruction. Does not this indicate a want on the part of the teacher himself? Can it be possible that a soul enlightened by the Gospel, and cheered by the immutable promises of God, should not be constrained to influence those placed under his care? Children above all are susceptible to sympathy, and are easily impressed, while the early impressions are not soon effaced, and of them it may be truly said, they are "wax to receive and marble to retain." Every Christian teacher should, therefore, seek to impress his scholars with the sense of the duty and the privilege of aiding the cause of Missions. If this be done, then, when the child becomes a youth, he may burn with the desire to aid the noble work; and, when he reaches manhood, may prove to be an Elliott, a Martyn, or a Swartz.

It is to be feared that in those schools where the subject of Missions is recognised, the utmost that is done is to collect money for some particular Society, and to distribute periodically

a few tracts, which, it may be, are valued more for the pictures than for the information they contain; and this, perhaps, of necessity, since they treat of subjects in which children have not been instructed. Few, very few, of our juvenile contributors are able to point out the locality of the principal missionary stations, and still fewer know anything of their history. So, then, even in those schools in which the subject of Missions commands some attention, it is to be feared that nothing like a true missionary spirit is called forth. Nor is this surprising, since little is done to give the children an intelligent view of the subject. Money is asked for and obtained; papers are distributed and lost; occasional lectures are given and forgotten; or, if they leave an impression, it is only in proportion as the pictures are striking or the anecdotes amusing. But little or nothing is done to make the children acquainted with the locality of Missions, the people among whom they are carried on, their former condition and history, their habits of life, the history of missionary efforts among them, or its present character and success. Let this be done by a teacher, who, feeling the importance of the subject, takes every opportunity to impress his children with the duty of sending the Gospel to all people, then we may expect, by the blessing of God, they will be led to give the cause of Missions a place in their heart, and make it a subject of constant prayer. May that day speedily arrive! At present it is to be feared that the following case is a representative one:—A gentleman visited a large metropolitan school, in connexion with which there is a Juvenile Association. In the course of conversation with an intelligent girl in the first class, he asked some question relative to the Tinnevelly and Yoruba Missions. To his surprise he found that she was totally unacquainted with their history, and almost ignorant of the existence of such places. If the like of this prevails, no wonder that there is but little missionary spirit in our schools, or that so few of the youth of England identify themselves with the cause, or devote themselves to the noble work. The subject appeals to the Christian teachers of England, both the zealous Sabbath-school teacher and the influential and intelligent teachers of our Day-schools.

The benefits of infusing a missionary spirit into the education of our children would be fourfold. *First*, the teacher himself would be benefited. As he traced the triumphs of the Cross, his faith would be strengthened; as he considered the

state of the heathen, his soul would be drawn out in compassion for the millions who are destitute of the blessings he himself enjoys; as he dwelt upon the love of Christ to perishing sinners, his heart would glow with gratitude to the Lord who bought him; as he traced the wonderful effects of the Gospel in civilizing the barbarian, refining and elevating the nations brought under its influence, he would burn with a strong desire to be instrumental in sending the message of mercy to those sunk in ignorance and depravity, and thereby prove the reality of his own love to Jesus. *Secondly*, the scholars would be benefited. As the state of the heathen world was set before them, and strong contrasts drawn between their own condition, physically, intellectually, and spiritually, and that of the country under consideration, their thankfulness would be drawn out; and, when it was explained that the differences so strikingly exhibited were due to the Gospel, their love to God for giving them such unspeakable blessings and privileges would be increased. *Thirdly*, the Church would be benefited. For, as the great and truly heroic deeds of our missionaries were rehearsed, many a breast would swell, and many an eye would brighten; as the thrilling incidents in the life of a Judson, or a Heber, or a Williams were dwelt upon, many a youthful mind would be inspired with an ennobling sentiment; as the missionary hymn was sung, many a soul might be stirred up by the Spirit of God, and many a holy desire would rise to the lips in the words, "Here am I; send me." So would a youthful phalanx be raised up to take the places of those who pass from labour to rest. *Fourthly*, the missionary societies would be benefited, as, with an increase of a missionary spirit, there would be a corresponding increase of funds, and the open hand would accompany the open heart. It is an interesting fact that, in 1859, there were 2,185 schools mentioned in the Reports of the five great English Missionary Societies, as aiding their cause. The sum obtained from these schools was nearly *thirteen* thousand pounds, of which nearly *seven thousand* was subscribed by 394 Juvenile Associations.

Now, it may be fairly assumed that a generally diffused missionary spirit in our schools would lead to the formation of numerous Juvenile Auxiliaries. Suppose 10,000 such were formed, and that each produced 16*l.* per annum, about 160,000*l.* would be obtained,—a sum exceeding the revenue of any one Society now engaged in the work.

With such additional funds, the Missionary Societies would be able to extend the sphere of their operations. Parts of India and China, not yet enlightened by the Gospel, might receive its light. Those isles of the seas where the war-cry is still heard echoing through their beautiful valleys might hear the voice of the Prince of Peace. And thus man would become the honoured instrument of fulfilling the prophetic promise, "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" until, at length, "the knowledge of the Lord should cover the earth as the waters cover the deep."

The question has often been asked, How can a missionary spirit be infused into the education of our children? To this question we may safely reply. Not by leaving the subject to be dealt with in the Sunday-schools exclusively; not by merely asking the children for subscriptions, or distributing missionary periodicals; not by the excitement of an occasional lecture on the subject. All these are good in their way, and may serve to sustain a missionary spirit when it has been excited, but of themselves they will never accomplish the great work of infusing that spirit.

How, then, *is this missionary spirit to be infused* into the education of our children?

We have already seen that the small proportion of Sabbath-schools actively engaged in aiding Missions cannot effect this. What is wanted is, that in our Day-schools, and especially in our Normal schools, the subject of Missions should be fully recognised, and that our teachers, animated by a true missionary spirit, should make it a regular part of their school instruction. Until this is done, very little will be accomplished.* But some teachers may object that with the pressure of Inspectors' examinations, and the instructions of their pupil-teachers, their hands are full enough already. But no *extra* work is required; the ordinary lesson on Scripture or geography would be sufficient, if given from a missionary point of view, and in a missionary spirit. The infusion of the missionary spirit, then,

* This is now done in the College with which we are connected. Monthly lessons are given to all the children in the various schools; to the younger ones on missionary pictures, to the elder ones a systematic course on the spread of the Gospel. Already the happiest effects have resulted; the children are interested, and the teacher's own soul enlarged and impressed with the duty and privilege of aiding the great work of evangelizing the world.

belongs to the Day-school, the *sustaining* of that spirit may be helped forward in our Sunday-schools; not, however, by merely obtaining contributions from the children, or giving away books, but mainly by *continuing* the work begun and carried on in the Day-school.

To the successful accomplishment of this result the first essential is the possession of a missionary spirit by the teacher. Christian teacher! is this yours? Are you bearing your Master's name, and yet doing nothing to extend the triumphs of His Cross, or, having felt what you owe to your Saviour, are you working heartily for Him? Unless the teacher possess this spirit, little if anything can be achieved, but with it much may be done, both by *systematic* and *incidental* teaching.

I. The systematic teaching might include the following:—

1. A simple course of lessons on the religious state of the countries, or parts of countries, where missionary work is being carried on, given in connexion with the lesson on geography. Why should not those children who are well acquainted with the physical and political state of Africa, India, or China, be as fully informed of the religious condition of their inhabitants, and the amount of success which has attended the labours of the missionaries amongst them? Surely the boy or girl who would readily fill up an outline map of Hindostan, and show the courses of the principal rivers, the position of the mountain ranges, and the locality of the chief cities, ought to be able to point out the centres of missionary enterprise, and know something of what God is doing there! The teacher would find it a pleasant task to glean in an evening from missionary periodicals the information required, and, while the child was drawing the map of a country, he might be required to indicate those towns or districts where missionary operations are carried on, and would thus become an intelligent and interested reader of missionary books.

2. A missionary aspect should be given to the daily Scripture lesson, and once a week or a fortnight a lesson might be given on Missions in general, in lieu of the Bible lesson of the day. A few such are here indicated:—

1. The command of Christ, "Go ye into all the world, and preach the Gospel to every creature;" and the gracious promise, "Lo, I am with you alway."

2. The missionary labours of the apostles and their companions.

3. The spread of the Gospel from the apostolic days to the time of Constantine.

4. From the death of Constantine to the close of the fourth century, with its trials under Julian.

5. The first missionary efforts in the British Isles, and the Mission work of the Saxon Church.

6. The rise and progress of modern Missions.

7. The establishment and progress of any of our Missionary Societies.

8. The present state of the heathen world, so as to show the necessity of increased exertions to supply the deficiencies of missionaries and money.

Such subjects, in the hands of earnest, Christian teachers, could not fail to interest their children, and promote their moral and spiritual welfare. Self-denial would be learned in the conduct of the apostles; the sustaining power of faith would be marked in the nobly-borne sufferings of the early martyrs; the folly of opposing God would be seen in the unsuccessful attempts of the Roman emperors to crush the Gospel Church; the Divine power of truth would shine in the consistent lives of Christian converts; gratitude to God for our own great blessings would be excited by the degraded state of those countries without the Gospel, and a desire would be raised to do something to send them the Lamp of Life; while the first impulse to become a missionary might arise while listening to the narrative of the labours of some great missionary pioneer. Christian teacher! what a blessing it would be if *you* became the honoured instrument in God's hand of accomplishing even a part of these results.

II. The incidental teaching might comprehend such points as these:—

1st. The introduction of Missionary Biography into the reading lesson, or at particular times, such as at sewing time in the Girls' Schools, while in the Boys' an occasional half-hour might be devoted to the subject. The following works would supply materials for many readings:—"Heroines of Missionary Enterprise;" "Memoirs of Captain Allen Gardener;" "Life Scenes from Mission Fields;" "Life of Egede Hans, the Moravian;" "Memoir of John Eliot," and "Life of Brainerd."

2d. The life of a Missionary Hero, such as Martyn or

Williams, might be taken up as an occasional lesson, bringing out such prominent points as his youth, the causes leading him to the work, and the most remarkable incidents of his career.

3d. Missionary Poetry would be an effective means of arousing a missionary spirit in children. The singing of a Missionary Hymn at the opening or closing of the schools, or when a party of missionaries were about leaving their native land; and an occasional lesson on such a hymn, as for instance on Bishop Heber's "From Greenland's Icy Mountains," would be found highly interesting.

4th. Mention of missionaries and their work might occasionally be made in the opening and closing prayers of the school.

In the SABBATH-SCHOOL, both systematic and incidental instruction might also be given. The former consisting of courses of lessons given to the entire school, or at least sections of the school. Many of the subjects already suggested could be adapted. Such lessons, if given by the Superintendent at intervals of three or four weeks and properly illustrated, would doubtless be the means of sustaining the missionary spirit of the scholars. The incidental teaching might embrace missionary poetry, the singing of missionary hymns, and the occasional use of missionary prayers.

In addition to this, each teacher could introduce a good deal of incidental teaching at most of the lessons on New Testament subjects on ordinary occasions.

On the Sundays when such lessons were given, the missionary map of the world, published by the Church Missionary Society, should be hung up in the schoolroom, and referred to during the lesson; and by the side of the map might be placed enlarged copies of the diagramic views of the religious state of the world. By these means the children would gain a tolerably correct idea of the extent of territory yet to be occupied, and the number of persons still to be reached. Supposing, therefore, that in the Day and Sunday-schools the subject of Missions to be fully recognised, we might reasonably expect as one of its results an increasing interest in, and desire to aid, the Mission cause. Such being the case, plans should be adopted to keep alive and increase that desire.

Among other things the following are suggested :—

1st. That the Day and Sabbath schools connected with a

church should unite and form a Juvenile Association for Mission purposes. Of such Associations the Master of the Day-school and the Superintendent of the Sabbath-school to be joint Treasurers, and one of the subordinate teachers act as Secretary. The Sunday-school teachers, the pupil-teachers, and certain of the senior scholars should form a Committee.

2d. That there should be regular monthly or quarterly Meetings of the Association. At these Meetings the latest information respecting Missions and missionaries should be given. As a general rule, the subject which is to be considered at the Meeting should be known before the day, in order that any maps, pictures, or other illustrations might be obtained.

3d. That one afternoon and evening in the year should be devoted to a Juvenile Missionary Fête. On such occasions all the members of the Association to take tea together. After tea, addresses to be given by the ministers and teachers, and the accounts of the Society placed before the members, and the particular way in which the money subscribed had been spent made plain to the children. This latter point is of much greater importance than many persons may think. Sometimes children have strange notions respecting this matter. We once heard a class of young children say, in answer to a question put as to what was done with the money which they subscribed, that it was spent in buying clothes for the *teacher* and missionaries.

4th. To give the children a special interest in the appropriation of the funds, the collection of any year might be devoted to some particular object. As for instance, the education of a child in some given school, the support of a missionary in a new sphere of labour, or the printing and publishing of the Bible in heathen lands.

5th. The establishment of missionary sewing classes for the girls, and in rural schools the cultivation of a missionary garden for the boys. Where this latter could be accomplished many an hour now spent in riotous play might be passed in profitable occupation. We once had the happiness of superintending such a garden, and it was very amusing to listen to the boyish speculation respecting the probable value of a pet crop of onions or potatoes; and not a little satisfaction was felt when the liberal payment of the Rector for a choice bunch of carrots was dropped into the missionary-box.

Many other plans may suggest themselves to the mind of a

devoted teacher, but these are given as likely to accomplish the desired object; and we are bold to say that if any teacher will but carry them out with spirit, they will add to his own happiness as well as serve the great purpose for which they are designed.

These are merely suggestions as to how much may be accomplished towards the desired end, but many other ways will present themselves to the mind of every intelligent teacher whose heart is in the work. Many teachers, however, may raise objections on account of the difficulty of obtaining the necessary information for a course of lessons on the subject.

To meet that difficulty and to supply the want, at least in some degree, the author ventures to offer to his fellow-teachers the following pages, in which will be found Sketches of Lessons on Missions in general, a concise narrative of the planting of Christianity in heathen lands, and some hints on the Biography and Poetry of Missions.

To the Christian teachers of England this little volume is offered, with the hope that it may be useful to them in their noble work. Should it fall into the hands of those who have no sympathy with the subject, and who therefore doubt both the utility of such lessons and the power of the Gospel to civilize the barbarian or Christianize the heathen, the writer would fain hope that the consideration of what the Gospel has already done in taming the savage, in freeing the slave, in elevating the degraded, and in giving peace to the troubled soul, may lead such to seek its blessings for themselves and desire to extend it to others.

Why should any one doubt the power of the Gospel? There is no opposition too great for it to overcome; there is no superstition too gross for it to remove; there is no philosophy too subtle for it to meet. Ecclesiastical powers have tried to consume it by fire; the civil authorities to stifle it in the dungeon; the schools of philosophy have hurled against it argument and scorn; but all in vain. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed," and accordingly the persecution waxed hotter, the number of victims increased, the teachers were silenced, and the books were consumed. The enemies of the cross were jubilant, and proposed to erect a tablet to commemorate the triumph of heathenism, when "He that sitteth in heaven" did "laugh." "The Lord" did "have them in

derision." Yes, at that very time God was preparing better things for His afflicted Church. Constantine ascended the Imperial throne. Slowly, yet surely, the good work progressed. The Gospel assumed the aggressive, and at last became dominant.

But some may say this was not the end of the contest. True. Julian then ascended the throne, than whom a greater zealot for paganism could not be found. To the determination of his predecessors in persecution he added wit and prudence. He laid his plans wisely and deeply, and much apparent success attended his efforts. With his successes rose the hopes of his party. All prepared to celebrate a great and final triumph of heathenism; but God "bringeth the counsel of heathenism to nought." Julian was called out to oppose the Persians, and in the conflict received his mortal wound. See him as he is carried bleeding to his tent, and hear the song of the suffering Church at Antioch, "Confounded be all they who worship carved images." See and hear all this and believe. Remember that in a few hundred years the Gospel spread far and wide over the world. The refined Greek, the warlike Roman, the sun-burnt sons of the desert, the impetuous Celt, and the romantic Norman, alike owned its power and adorned its doctrines. Remember, also, that by the ordinary operation of His Spirit, God made His servants patient enough to bear the severest trials; bold enough to face the most determined foes, and wise enough to meet the most subtle arguments. Call to mind the fact that ages before this the inspired Psalmist had tuned his harp to the strains of prophetic song, and in view of the opposition which should be offered to the Lord's anointed, sung,

> "Yet have I set my King upon my holy hill of Zion."

He also had proclaimed the glorious fact that the heathen was to be given for an inheritance to the Lord; and, as standing in the place of the Church, had cried,

> "Set up thyself, O God, above the heavens, and thy glory above all the earth."

Now it had come to pass, "Bel had bowed, Nebo had stooped." All the gods of the heathen were shown to be but idols, "while the stone cut out without hands had become a mountain filling the whole earth."

Do you stand aghast at the amount of the work to be done? Do you say, How can we hope to change the religion, the customs, and the habits of the heathen world? Remember the Gospel did it once, and did it when everything was against it. The prime movers in this great work were a few obscure men, whose lot had been rudeness and ignorance. Yes, behold the astonishing spectacle and take courage. "See the new faith struggling from the moment of its birth against error and vices, dissipating the darkness of heathenism with its light; causing virtue to bud and blossom out of the deepest corruption; laughing at the subtlety of the sophist; using but the arms of persuasion, and with them conquering alike the most barbarous and the refined; extending its empire in the face of the most determined opposition; holding its own, though every evil passion of man is leagued against it; and sitting at last triumphant on the throne of the Cæsars." Remember, also, its triumphs in later times and in modern days. Mark what it has accomplished in the Pacific, in India, and in Africa. Reflect upon the fact that wherever it gets a footing there it takes root, and its fruit is happiness to man and glory to God. Gird thyself, therefore, O Christian teacher, for the work. Be not content until the millions who are now destitute of a true hope for the future rejoice in the blessed hope of everlasting life. Remember that God's arm is not shortened that it cannot save, neither is His ear heavy that it cannot hear. Exert thyself to send to all the word of life. Think no trouble too great which may be bestowed, so that you may succeed in giving your children an interest in the great question.

Saved yourself, rest not until others are saved also. Imitate the man * who, when rescued from a watery grave by the crew of the life-boat, though perishing with cold and hunger, and scarcely able to utter a sound, yet made one great effort to lift his voice, and, whispering but one sentence, said, "There's another man." So, dear friends, remember that though saved yourself, "there is another man." Yea, millions of men whose souls are as precious as thine, and whose eternity may be spent in bliss, if you do but help to send them the word of life. Do you not see them? Do you not hear their cry for help? Oh yes, you do! Catch, then, the true spirit of Christ, and be not

* So graphically described by Dr. Guthrie in his "Gospel in Ezekiel."

content until you have made one great effort to save them. It may be that the one great thing which *you* are called to do is to infuse a missionary spirit into the children committed to your care, and then, for ought you know, you may have the honour of supplying the Church with recruits to fill up the ranks of her invading army—men and women who, animated by the spirit of their Great Commander, shall carry the Gospel banner into the very stronghold of the enemy, and plant it upon the citadel of heathenism.

CHAPTER II.

THE WORK OF THE APOSTLES, AND THE INTRODUCTION OF THE GOSPEL INTO BRITAIN.

The Home and Foreign Missions of the Apostles—The difficulties attendant on the propagation of Christianity; from the Jews; from the Heathen—Violence of persecution—The introduction of the Gospel into England—St. Alban—The invasion of the Saxons—State of the British Church—The Mission of St. Augustine—Conversion of the different Saxon States.

NOTES OF LESSON ON THE MISSIONARY WORK OF THE APOSTLES.

First.—The Home Missions.

This lesson to follow one on our Lord's work. The reason why He came into the world; the characteristics of His life; the design of His life and death, and the consequent benefit of both to the human family.

From Matt. xxviii. 19, 20; and Mark xvi. 20.

1. Notice the command of our Lord to His disciples, "Go ye into all the world;" and the promise of His continual presence, "Lo, I am with you alway, even unto the end of the world."

Then, from Luke xxiv. 46—49, and Acts i. 8, children to be led to decide where the apostles were to commence their labours, and what they were to expect; viz., special help for the work.

Read Mark xvi. 20, from which the children will see that the

disciples did as they were commanded. Still, their labours were confined to Palestine ;—to the Jews.

But, from Isa. lx. 2, 3, and our Lord's command, children will see that it was the will of God that the message of salvation should be taken to all the human family.

2. Work out some of the difficulties which stood in the way of this.

(*a*). The means of communication between the different countries was irregular and difficult.

(*b*). The men chosen for the work were unlearned and without influence.

(*c*). The religion they had to preach was opposed to the systems established, and required purity of heart and mind.

(*d*). Printing not having been discovered, the Gospel could be made known only by *preaching*.

3. But God had been preparing the way for the great work, and He was about to complete His designs.

(*a*). The conquests of Alexander had made way for commerce. For the purpose of carrying on trade the Jews had emigrated from Jerusalem, so that at the time of our Lord there were Jewish populations in most of the great cities of the empire.

(*b*). As the Greek language was the universal language of Alexander's empire, and as the Jews who had settled in the various cities would learn that language, they sought to get their Scriptures translated into that tongue ; and hence there existed in the apostolic days a Greek translation of the Old Testament, and so God's Word was brought within reach of the heathen as well as of the Greek Jews.

(*c*). The Roman conquests under the Cæsars had led to a community of government ; and the Romans were inclined to tolerate *any* religion if only the professors would tolerate *one* Government.

All this was done. Two things remained. Work out what these were.

(1). That the apostles should be qualified *at once* to speak to the different races of men. To learn their language ; and be men of courage and wisdom.

(2). That those who knew the Gospel should be brought in contact with the various peoples.

Now lead the children to see how God accomplished both these.

(*a*). From Acts ii. 1—11 draw out the wonders of the day of

[illegible]

[illegible] IN THE INTRODUCTION [illegible] INDIAN

[illegible] from the Heathen [illegible] of the Europe and Eng- [illegible] of the British [illegible] of the different [illegible]

[illegible] THE [illegible] WEEK OF THE [illegible]

[illegible] The reason why [illegible] of His life; the [illegible] benefit of both [illegible]

[illegible] Matt. xxvi. 30.

[illegible] to His disciples, "Go [illegible] of His continual [illegible] even unto the end of the [illegible]

[illegible] and Acts i. 8, children to be [illegible] to commence their labours, [illegible] special help for the work. [illegible] the children will see that the

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disciples did as they were commanded. Still, their labours were confined to Palestine;—to the Jews.

But, from Isa. lx. 2, 3, and our Lord's command, children will see that it was the will of God that the message of salvation should be taken to all the human family.

2. Work out some of the difficulties which stood in the way of this.

(*a*). The means of communication between the different countries was irregular and difficult.

(*b*). The men chosen for the work were unlearned and without influence.

(*c*). The religion they had to preach was opposed to the systems established, and required purity of heart and mind.

(*d*). Printing not having been discovered, the Gospel could be made known only by *preaching*.

3. But God had been preparing the way for the great work, and He was about to complete His designs.

(*a*). The conquests of Alexander had made way for commerce. For the purpose of carrying on trade the Jews had emigrated from Jerusalem, so that at the time of our Lord there were Jewish populations in most of the great cities of the empire.

(*b*). As the Greek language was the universal language of Alexander's empire, and as the Jews who had settled in the various cities would learn that language, they sought to get their Scriptures translated into that tongue; and hence there existed in the apostolic days a Greek translation of the Old Testament, and so God's Word was brought within reach of the heathen as well as of the Greek Jews.

(*c*). The Roman conquests under the Cæsars had led to a community of government; and the Romans were inclined to tolerate *any* religion if only the professors would submit to Government.

All this was done. Two things remained. Work out what these were.

(1). That the apostles should be qualified *at once* to speak to the different races of men. To learn their language, and be men of courage and wisdom.

(2). That those who knew the Gospel should be brought into contact with the various peoples.

Now lead the children to see how God accomplished both these.

(*a*). From Acts ii. 1—11 draw out the wonders of the day.

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Pentecost. Dwell upon this subject, and work out how the apostles were thereby fitted for their work.

1. They could at once speak to the various races of men.

2. They were filled with wisdom and courage.

To show this, let the children read Acts iv. 7, 22.

Notice also their prayer for grace to be faithful in the discharge of their mission, and the consistency of their subsequent conduct.

Considering the dangers and difficulties with which the apostles might reasonably expect to meet, and that they would often be placed in circumstances requiring both wisdom and courage, these gifts were of immense value to them.

3. Children to read Acts vi. 1—4, and then trace out with them the circumstances of Stephen's appointment, his work, his preaching, the false charge of the Jews, his address, and his subsequent martyrdom.

From Acts viii. 1—5 show the effect of the persecution which arose after the death of Stephen.

The Christians were scattered, and, wherever they went, they preached Christ and the resurrection. The apostles, however, remained and laboured in Jerusalem.

But, from Acts xi. 19, show that, while the converts to Christianity were scattered over a large part of the country—Phenice, Cyprus, and Antioch—their preaching was confined to the Jews only.

4. Now read Acts viii. 26 to end, and xi. 19, and thus show how the Gospel reached the Gentile. Notice the method God used to convince the apostles that He is "no respecter of persons;" and, by referring again to Isa. lx. 3, 5, that this was according to the promise of God.

Make a summary of these points, and notice especially that, as far as the apostles were concerned, they were up to this time engaged in Home Mission work.

Secondly.—The Foreign Mission Work of Paul and his Companions.

Read Acts xiii. 1—3. Question as to what Church is here spoken of. And refer them back to the previous lesson, to account for the fact that there were Christians at Antioch, and why the apostles were willing to preach to the Gentiles.

Trace upon the map the journey of Paul and Barnabas.

From Antioch to Seleucia, and from thence to Cyprus; preaching at Salamis to the Jews; and meeting at Paphos with Elymas the sorcerer. (Ver. 9—11.) Mark the boldness and fidelity of Paul, and the effect of the miracle on the deputy of the island.

From Paphos they went to *Perga* in Pamphylia, and from thence to *Antioch* in *Pisidia*, where Paul preached to the Jews. Notice ver. 42, the desire of the Gentiles to hear the Gospel; ver. 45, the opposition of the Jews, and Paul's determination to turn to the Gentiles.

The apostles now pass on to Iconium, where they were spitefully treated (Acts xiv. 3); and so they passed on to Lystra and Derbe. At the former place they performed a miracle of healing upon a lame man. From ver. 11—18 notice the effect upon the people, and the honesty of the apostles.

Next trace the apostles' second missionary journey. (Acts xv. 36.) Starting from Antioch, they went again to Derbe and Lystra, and then went to Phrygia and Galatia; thence to Mysia and Troas.

Let the children notice especially that all these places are in Asia. Now read ver. 9. Notice especially that Macedonia was an important city in Europe. Trace the course Paul took. From Troas he sailed to Samothracia, thence to Neapolis, and from there to Philippi.

Read Acts xvi. 16—23, marking the reason why they were sent to prison; also their conduct while confined; the effect of that conduct, and their subsequent treatment.

Leaving Philippi, the apostles pass through Amphipolis and Apollonia, and proceed to Thessalonica, where they first preached to the Jews. *Athens* is next visited. Read Paul's sermon on Mars Hill. (Acts xvii. 22.) Notice what is said of Paul in ver. 16, and what the people thought of him. Mark the effect of Paul's sermon, and the importance of the conversion of Dionysius the Areopagite.

From Athens the Gospel reached *Corinth*, where, according to his usual custom, Paul first preached to the Jews; but, as they refused to hear, he turned to the Gentiles.

Read Acts xviii. 9, 10, and work out what would be the effect of this on Paul. (Ver. 11.) Mark the time that the Apostle laboured at Corinth.

From Corinth Paul passed to several places in Asia which he had formerly visited. Everywhere he boldly preached, and

everywhere the work prospered. Notice especially what is recorded in chap. xix. 11—20.

From Corinth Paul returned through Macedonia, Troas, Assos, Mitylene, Miletus, Ephesus, Cæsarea, to Jerusalem.

Next trace the circumstances which led to Paul's being accused of the Jews, and his appeal to Cæsar; and show that this was the means of his ultimately going to Rome.

Trace out his journey to Rome. "Taking ship at Cæsarea," he visited Sidon, thence to Crete, Melita, Syracuse, and thence to Rome; dwelling upon some of the chief incidents. Notice the importance of Rome, the centre of civilization, and the seat of the Imperial Government.

Read Acts xxviii. Notice Paul's fidelity to his Master, and the unceasing efforts he put forth to make the Gospel known.

From Phil. i. 12—14 show how God worked out His great purpose, and that the Gospel reached even Cæsar's Court; and from Phil. iv. 22 show that some members of that Court embraced the Gospel. Work out the importance of this, and how it would subserve to the extension of the Gospel in other parts of the world.

From Rom. xv. 28 show that the Apostle expected to carry the Gospel to Spain, and mention the fact that some persons think that he journeyed as far westward as our own country.

As the Scripture narrative of the Apostolic Mission closes here, make a summary of what had been accomplished.

1. The first assembly of Christ's disciples, a few days after His ascension, consisted of 120 persons. (Acts i. 15.)

2. On the day of Pentecost three thousand were added to this number. (Acts ii. 41.)

3. Shortly after this the total number of converts were five thousand. (Acts iv. 4.)

4. Up to this time Jerusalem was the only place that had received the Gospel.

5. Persecution arising on account of Stephen, the Christian converts were dispersed throughout the region of Judæa and Samaria. (Acts viii. 4.)

6. About seven years after the ascension of Christ it was revealed to Peter in a vision that the Gentiles were to have the Gospel preached to them, and he preached to Cornelius at Cæsarea. (Acts x.)

7. Subsequently, at Antioch, a great number believed, and

then the apostles visited most of the large cities in Syria and Asia Minor.

8. From Asia Paul passed into Greece, making many converts.

9. Twenty-five years after the ascension of Christ the Gospel had made such progress at Ephesus that the heathen party were alarmed.

10. Within thirty years from its first propagation the Gospel had taken root in nearly all the cities of the Roman Empire, and Christian Churches were established.

From all this draw the following conclusions :—

1. That the apostles and their companions fulfilled the commands of the Lord, and did preach the Gospel to every creature.

2. That, according to God's promise, He was with His people, and granted success.

3. That in the apostolic days there was a true missionary spirit which led all Christians to help forward the work.

A Summary of the Difficulties attendant on the Propagation of Christianity.

(Gathered from Dr. Horne's and Dr. Harwood's "Introduction to the New Testament.")

1. The preachers of Christianity had to declare that the Person whose religion they taught had been despised by His own countrymen, and executed as a malefactor by the Romans.

2. The religion which they preached was antagonistic to the pleasures and passions of mankind, prohibited sensual indulgence, and demanded of its professors temperance, self-denial, and the strictest purity.

3. All these requirements were directly opposed to the maxims of the time.

Speaking of this, Dr. Harwood, in his "Introduction to the New Testament," says :—"It is wonderful, beyond all example, that a few illiterate Galileans, issuing from an obscure corner of a distant Roman Province, unlearned and unsupported, should, in no long time, overturn the two greatest establishments that ever were created in the world, and triumph over all the power of every confederate nation that universally associated to oppose them. Such an astonishing and sudden revolution in the

religious state of the world, produced by such agents, could be effected by nothing less than a most signal interposition of God, endowing His messengers with supernatural powers, and visibly supporting them in the cause in which they were engaged."

But this was in accordance with what the Apostle said, in 1 Cor. i. 27; and the Church extended herself, notwithstanding the three great sources of opposition.

1. *The Prejudices of Authority and Human Wisdom.*

(*a*). *As to the Jews.*—Exclusively attached to the Law of Moses, and proud of their descent from Abraham. Opposed to these, were twelve men, of humble origin, who boldly declared that God was the God of the Gentiles as well as of the Jews—that the splendid ritual of the Temple service was about to end—and that, in its stead, there must be a simple, spiritual worship, which rendered the function of the Priesthood useless, because every Christian was to be a priest.

The Jews looked for an earthly Messiah, who should rid them of all their enemies, and restore to them their civil and national rights, and regal splendour.

But the disciples had to declare that the Messiah's kingdom was not of this world, and that the least on earth might be greatest in heaven.

(*b*). *With respect to the Heathen Nations.*

The Pagans traced their mythology to the remotest antiquity. Their worship was accompanied with pomp and ceremony. Every rite was such as allured the senses and the heart. The priests were considered sacred, and hence possessed the most unbounded influence.

Opposed to all this, was the preaching of the Christians, who had to pronounce all these cherished deities dumb idols—that all sacrifice must cease, and every altar be thrown down,—thus taking from the priests their power and wealth.

Further:—Governments and sovereigns united to uphold Paganism, and Emperors erected altars to themselves.

To this the Christian had to declare that the true Lord was a jealous God, and would suffer no rival deity to share with Him the adoration of the creature.

Then, again:—Paganism was everywhere linked with impurities such as cannot be mentioned. See Rom. i. Vices anked as virtues, and universal corruption marked the path of olatry.

Opposed to this, was the preaching of the apostles, who had to declare a Gospel which inculcated a sublime morality, and demanded the renunciation of passions and practices, however much they might suit the desire of the heart, or however long they might have been cherished.

Despite all this, however, the Gospel meets with success—a success, moreover, that owes nothing to human causes, and was contrary to all human causes. Such was the victorious force of truth.

2. *The Violence of Persecution.*

Not only did the Gospel make its way, in spite of the prejudices of both Jew and heathen, but in the face of most violent persecution.

No sooner had the apostles commenced their labour at Jerusalem, than the civil and ecclesiastical powers combined to impede them in their work.

And when the Jews had spent their strength in opposing the disciples of Jesus, the heathen applied themselves to the same task. Then the Pagan Emperors commenced a more systematic attack; and, within the space of two hundred and fifty years, ten severe and general persecutions raged against the devoted Church.

1. *The savage, implacable Nero* led the way in these attacks. He inflicted the most refined tortures, attended with the most fearful cruelties. For three long years the fire and sword desolated, but could not destroy.

2. *Domitian* followed in the train of Nero, and under him three more years (93—96) of suffering were meted out to the followers of Jesus. Ministers of State and relatives of the Emperor, as well as obscure strangers, were put to death, for no other reason than that the Christians increased, and Divine honours were refused to the proud King.

3. *Trajan and Hadrian* next tried to stem the current of the Gospel, but were, like their predecessors, unable to accomplish their design.

4, 5. *Antonius, and Marcus Aurelius,* each suffered his reign to be marked with the blood of the Christians, but neither were able to root out the faith.

6—10. *Severus, Maximin, Decius, and Valerian,* each in his time launched his thunderbolts of persecution against the followers of Jesus, and spent the fury of his vengeance on the heaven-born Church. True, their victims were many; true,

their efforts seemed at times to promise success; but in the end, the impotency of man was seen, and, in the face of all, the Gospel prevailed.

It was left for *Diocletian* to give the climax to the persecution. "In his reign," says a writer, "the fury of the Pagan world, instigated by Galerius and the inveterate enemies of Christianity, was poured forth with unparalleled violence, and with a determinate resolution (it would seem) to extirpate, if possible, the whole race of believers. The utmost pains were taken to compel Christians to deliver up to the magistrates all the copies of the Holy Scriptures, that they might be publicly burnt, and every vestige of their religion destroyed. But, although this part of the Imperial Edict, together with that which respected the demolition of the Christian Churches, was executed with extreme rigour, yet such were the firmness and fidelity of the Christians, and such their profound reverence for the sacred writings, that many of them suffered the severest tortures, rather than comply with this decree."

Well may we sing, "The noble army of martyrs praise Thee!"

3. *The Opposition to the Gospel by the Artifices of Policy.*

What the fire and sword could not do, it was hoped calumny could, and so this was tried. Christians were painted in the blackest colours, pointed to as dangerous innovators, declared to be the disturbers of the public peace, and enemies of all that was sacred—profligate and immoral, and impious Atheists.

When Constantine had thrown the protection of the Imperial purple round the despised sect, a new enemy, Julian, arose, who, being an apostate, acted with the utmost zeal for the restoration of paganism. Refraining from open persecution, he connived at those who did persecute, in distant parts of the Empire. He held up Christians and their religion to ridicule, and used both wit and sophistry to exhibit them in a contemptible way. But his master-stroke of policy was in endeavouring to reform paganism, and bring it to resemble Christianity, as far as possible, and, at the same time, to extinguish learning among the Christians. Hence he prohibited all Christians from teaching philosophy, debarred them from holding any office in the State, and annulled all the privileges which had been conceded to them by his predecessors; and did all he could to patronize the Jews.

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Yet, for all this, the Gospel held its own, and made an advance. And so, neither fire nor sword, calumny nor policy, could prevent the spread of the heavenly doctrine; and, against the will of man, the stone cut out without hands grew, until it became a great mountain, and filled all the earth.

Well does Mr. Horn say:—"The establishment of Christianity is a fact so striking, so singular, so contrary to everything which has ever yet been seen, so disproportionate to its apparent cause, that it is not without reason remarked by a father of the Church, that, if Christianity established itself without a miracle, it is itself the greatest of miracles."

The Introduction of the Gospel into England, and the Mission of St. Augustine.

Very little is known respecting the introduction of Christianity into Britain. To the interesting question, "When did the Natives of these Islands become Christians?" no very reliable answer can be given. Some writers have contended for an apostolic foundation of the British Church, and claim St. Paul as the founder. Others have conjectured that Joseph of Arimathea came to this country, and settled at Glastonbury. But of this there is no evidence, beyond the bare fact that there was a very ancient settlement of Christians at that place.

In the absence of anything like authentic information, it is not difficult to imagine *how* Christianity *might* have found its way to this Island.

After the Day of Pentecost, the apostles became, in every sense of the word, missionaries; and, doubtless, they frequently consulted as to the best mode of carrying out the intentions of their Lord and Master with respect to the conversion of the heathen. In furtherance of this great work, they made use of human means, ordained preachers in the different countries they visited; and, doubtless, many of those thus ordained were Gentile converts, who would be zealous for the conversion of their fellow-countrymen.

Now, respecting the introduction of the Gospel into Britain:—It is not at all unreasonable to suppose, that, during the residence of the Apostle Paul at Rome, he came in contact with some of the natives of our country, and they might have

become converts to Christianity, and have been commissioned by him to attempt the conversion of their fellow-countrymen, when they returned to their native land.

Then, again, there might have been, among the converts to Christianity then living in Rome, those whose positions would give them much influence over their contemporaries. Such an one was Pomponia Græcina, the wife of Aulus Plautius, the first Governor of a Roman Province in Britain, and the General who had done much to subdue the country.

The following is the account which Tacitus gives of this person :—" Pomponia Græcina, an illustrious lady, the wife of Aulus Plautius (who, upon his return from Britain, had been honoured with an ovation), being accused of having embraced a foreign superstition, her trial was committed to her husband. He, according to the ancient institutions of Rome, having made solemn inquiry, in the presence of her relations, respecting any charges affecting her life and reputation, pronounced her innocent. After this, Pomponia's life was protracted through a long course of melancholy years."

It is believed that what Tacitus here describes as a foreign superstition was Christianity, which Pomponia had embraced. If this be so, and if she was actuated by Christian zeal, she must have considered the knowledge of Christianity as the most important benefit that could be conferred upon a nation, and would naturally exert herself to extend it among the Britons.

Nor must we forget, that among the Roman army were to be found those who had embraced the Gospel. Now, as there were as many as 64,000 Roman soldiers in Britain, by the year 60 A.D., it is highly probable that some of these brought with them the knowledge of Christ, and who, therefore, would labour to make known to others that Saviour whom they loved. And they would do this, not only to their fellow-soldiers, but to the civilians also with whom they might be brought in contact.

From the circumstances of the country, it is more than probable that the propagation of the Gospel was but slow. War followed war, and slaughter followed slaughter in such rapid succession, that for a considerable time the knowledge and practice of the Christian faith must have been confined to, comparatively, a small number of persons and families.

But although the progress of the Gospel might have been

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slow, we have the most reliable evidence that it did make head against the mighty tide of heathenism by which it was opposed, so that before the close of the third century, when Diocletian commenced his terrible persecution, and its consuming flames reached Britain, there were found those who, rather than deny the Saviour, cheerfully suffered death; and in England it could be said, "The noble army of martyrs praise thee."

Among those who suffered for their religion at this time was Albanus, a native of Verulam. Mr. Thackeray, in his "Ecclesiastical and Political State of Ancient Britain," gives the following account of this man:—"Although of Roman descent, Albanus appears to have been a native of Verulam. He is said to have served seven years abroad, in the armies of Diocletian. Returning to Britain, he was struck by the singular piety of an ecclesiastic named Amphibalus, whom he invited to reside with him at his house in Verulam, and by whom he was converted to the faith of the Gospel. The edict of the Emperors against the Christians, having reached Britain, was carried into effect by the different authorities in most parts of the country. Anxious to protect and conceal his guest, whose religious profession was well known, when soldiers were sent to seize Amphibalus, Albanus, clothed in the habit of an ecclesiastic, presented himself before them. He was immediately conducted before the Pro-prætor, whom he found engaged in offering up sacrifice to the idols of Rome. Enraged at the conduct of Albanus, the Pro-prætor commanded that he should be dragged up to the images of these false gods, at the same time exclaiming, 'Because you have sheltered and concealed a sacrilegious and rebellious person, and prevented him from suffering the punishment due to him as a contemner of the gods, yourself shall undergo that punishment, if it be true that you are guilty of the same offences.' Albanus appearing to be wholly undismayed by these and other menaces, the Pro-prætor sternly inquired of what family or race he was. 'That,' answered Albanus, 'it cannot concern you to know. But if you wish to be informed as to my religion, be it known unto you that I am a Christian, and bound by Christian duties.' 'I ask your name,' said the Judge; 'tell it me immediately.' 'I am called Albanus by my parents,' he replied; 'and I worship the living and true God, who created all things.' Then the Judge, inflamed with anger, said, 'If you will enjoy happiness and continued life, delay not to offer sacrifice to the

great gods.' Albanus rejoined:—'These sacrifices can avail nothing to those to whom they are offered, who are really devils, and who are utterly unable to answer the wishes and desires of their worshippers; on the contrary, whosoever shall offer sacrifice to such idols shall receive everlasting punishment in hell.' The Judge, incensed by these expressions, commanded the executioners to scourge the prisoner, supposing that he might be able to shake that constancy of heart over which he could not prevail by words. Albanus endured his sufferings not only patiently, but with joy. The Judge, perceiving that nothing could overcome his steadfastness, ordered him to be conducted to the place of execution. He was accordingly led forth from the city, and beheaded upon a neighbouring hill." In more peaceful times, a church was erected to the memory of this martyr, and called St. Albans. Subsequently the ancient city of Verulam was named after this church. Thus the present abbey and town of St. Albans serve as faithful witnesses, establishing the important fact that in the third century Christianity was firmly rooted in our land, and that it was sufficiently developed to attract the notice of its enemies.

The Protestant teacher will not fail to see the importance of this, supplying as it does an answer to the question often asked by the Romanist, viz., Where was your Church before Luther? This question can be answered by asking another:—Where were the dogmas of Rome at the time of Albanus? We have a right to ask this question, and expect an answer. Soon after the execution of Albanus, Amphibalus, with nine of his Christian associates, were also put to death in the neighbourhood of St. Albans, and many others in different places. Both men and women suffered in the same glorious cause.

The year 305 witnessed the abdication of the Emperor Diocletian and of his colleague Maximin. They were succeeded by Constantius and Galerius, the latter of whom presided over the department of Gaul and Britain. Under his administration the Church had peace. Referring to this time, the historian Bede says, "When the storm of persecution ceased, the faithful Christians who, during the time of danger, had hidden themselves in woods, and deserts, and secret caves, appearing in public, rebuilt the churches which had been levelled with the ground; founded, erected, and finished the temples of the holy martyrs, and, as it were, displayed their conquering ensigns in all places; celebrated festivals, and performed their sacred rites

with clean hearts and mouths." ("Hist. Eccles.," lib. i., cap. 8.)

Constantius' reign was of short duration. Fifteen months after his accession to the Imperial power he expired at York, and was succeeded by his son, Constantine the Great. Though not a converted character himself, Constantine showed great favour towards the Christians in all parts of his dominions; and when, by his victory over Maxentius, in the battle of Saxa Rubra (A.D. 312), he became sole master of Rome, he openly declared his faith in Christ; and, although he deferred his baptism until near his death, he nevertheless took great interest in all questions relating to the Church, and used his influence to promote her welfare.

At this time the clergy in Britain were congregated in the cities and principal towns; and, as the division of the country into parishes had not yet taken place, the inhabitants of the smaller towns and villages were destitute of religious instructors, and hence remained both uncivilized and unchristianized. True, idolatry was discouraged by the Government, but it still lingered in the country. True, Druidism was almost extinct, yet Polytheism still remained, and the majority of the people were altogether ignorant of the true God.

The Church, by her internal divisions, was unfitted to accomplish the missionary work which lay before her. Instead of invading the territories of darkness, her energies were expended in controversies; and miraculous interventions waited for, rather than the Divine blessing invoked upon human instrumentalities. And so it came to pass that, while the Episcopate was extended, and the number of clergy increased, there lacked that true missionary spirit, and that earnest simplicity, which characterized the Church in the apostolic days. When, therefore, the Romans withdrew, and the Picts and Scots, and subsequently the Saxons, invaded the land, superstition and idolatry eclipsed the light of the Gospel.

Except in a few spots among the inaccessible mountains of Scotland, and the hilly districts of Wales and Cornwall, the worship of Thor and Odin supplanted that of Christ, and the land was once more shrouded in pagan darkness.

Though the Celtic Church had won for herself great conquests both in Ireland and Scotland, and had prepared herself for mission work on the continent of Europe, she did not attempt the conversion of the Anglo-Saxon barbarians, who

had established their idolatrous practices in England. This was reserved for Rome to accomplish, and this she did through the instrumentality of a monk of St. Andrew's.

Gregory the Great seems first to have conceived the idea of accomplishing this great work; and, if history is to be trusted, that desire was prompted by the exposure for sale of some fair-headed Saxon boys in the slave-market of the Imperial City.

It was before he was raised to the Pontifical Chair that Gregory planned this great work, and he even set out for that distant shore that he might accomplish in person the project so near his heart. While on his journey, however, he was recalled by the Pope. He was himself shortly after raised to the Papal Chair, being consecrated Pope A.D. 590. Five years after his elevation to the See of Rome, he found means to commence his great work.

In 568 Ethelbert became King of Kent, and, two years afterwards, married a Christian princess, Bertha, daughter of Charibert, King of Paris. The Queen, who was to be allowed the free exercise of her religion, took with her to England a French Bishop, named Luidhard, to act as her chaplain. Ethelbert allowed this man to celebrate the Christian worship in St. Martin's Church, outside the walls of Canterbury.

Soon after this the people manifested a desire to receive instruction in the Christian religion, and they appear to have made an application to the Frankish Bishops for missionaries to visit them.

When this became known to Gregory, he wrote to Candidus, a presbyter in Gaul, desiring him to purchase as many English youths as he could, that they might be trained in the monasteries, and become missionaries to their brethren in England.

The year following this, that is, in 596, Gregory sent forth forty monks, with their Prior, Augustine, to commence a direct mission in England. The whole band set out on foot, crossed the Gallic Alps, encountered many perils; but, their faith failing them, they returned to Rome to obtain permission to relinquish the object. Gregory, however, would not grant their request, and sent them back to endeavour once more to accomplish their task. Applying themselves again to the work, they made their way to the sea-coast of Gaul, obtained some interpreters, set sail, and landed in the Isle of Thanet.

Soon after they landed they sent a message to Ethelbert, informing him of their arrival, and the object they had in

coming. Ethelbert, who had heard of the Christian religion, received the messengers kindly, expressed his readiness to receive the missionaries, but requested that they would remain on the isle until after his interview, and that their first meeting should not be under any roof. Mr. Maclear thus describes that memorable meeting:—"Accordingly the king repaired to the island, and there under an ancient oak awaited the coming of the strange preacher from the famous city of the West. To make a deeper impression on the monarch's mind Augustine, following probably the example of his master Gregory, advanced in solemn procession, preceded by a verger carrying a silver cross; then followed one bearing aloft on a board, painted and gilded, a representation of the Saviour. Then came the rest of the brethren, and the choir, headed by Lawrence and the deacon Peter, who chanted a solemn litany for their own as also for the eternal welfare of the people amongst whom they had come. Arrived in the king's presence, the latter bade them seat themselves on the ground; he himself could not understand Latin, and Augustine could not speak Anglo-Saxon; so the Frankish priests interpreted while the missionary explained the meaning of the picture which was borne aloft, and told the king how the merciful One there depicted had left His throne in heaven, died for the sins of a guilty world, and opened the kingdom of heaven to all believers.

"Ethelbert listened attentively, and then in a manner at once politic and courteous, said that the promises of the strangers were fair, but the tidings they announced new and full of a meaning he did not understand. He promised them kindness and hospitality and liberty to celebrate their services, and undertook that none of his subjects, who might be so disposed, should be prohibited from espousing their religion. Thus successful beyond their most sanguine expectations, Augustine and his companions again formed a procession, and crossing the ferry to Richborough, advancing to the rude wooden city of Canterbury, then 'embosomed in thickets,' chanting as they went along one of the solemn litanies which they had learnt from Gregory, and took up their abode in the 'Stable Gate' till the king should finally make up his mind." (P. 101.)

After some little time Ethelbert embraced the Christian faith, and was baptized on Whitsunday in the year 597.

Soon after the conversion of the King the Witan discussed the question of receiving the Christian religion, and the matter

was referred to the great authorities of the nation. By these it was decided to accept the new religion. One of the immediate effects of this was, that very many of the people followed the example of the King; and on Christmas-day, 597, upwards of ten thousand persons were baptized in the river Swale.

About the year 601 the Romish Mission in England was reinforced by the arrival of three fresh labourers, Mellitus, Justus, and Paulinus. In addition to these, the Pope sent a special messenger to Augustine, desiring him not to destroy the heathen temples but only the idols that were found in them. The temples were to be purified with holy water, and converted into Christian churches. The heathen festivals also were not to be abolished, but devoted to Christianity.

It has been mentioned that both in Wales and Scotland the British Church continued to exist; and though it had not power enough to invade the territory of Saxon superstition, yet it retained sufficient vitality to keep itself distinct and hold its own. Now as that Church differed from Rome on several important points, Augustine proposed a Conference with the British Christians, which was held in A.D. 603. At that Conference Augustine proposed three things. First, that the British Church should conform to the Roman usage in the celebration of Easter. Secondly, that the Romish form should be used in the administration of baptism; and, thirdly, that they should aid him in evangelizing the Saxons. The result of this Conference was unsatisfactory to Rome: the British clergy would not agree to the proposals of Augustine, and so maintained their independence. Two years after this Augustine died, and was buried in the Abbey of St. Peter and St. Paul at Canterbury. From Kent the Gospel spread to Northumbria, whose king, Edwin, had married a Christian Princess, Ethelburga, the daughter of Ethelbert. One of the first triumphs of the new faith in Northumbria was the conversion of Coifi, the chief priest of Odin, who, measuring the value of his religion by the temporal advantages it had bestowed, declared himself ready to give up those gods who had withheld prosperity, and serve the God whom Paulinus preached.

Mr. Maclear, when speaking of this event, says:—"Among the nobles, however, there was one less bent on measuring the value of a religion by its temporal advantages. He struck a deeper chord, and suggested a truer reason why the advocates

of the new doctrine should be consulted. 'The present life of man, O King,' said he, 'may be likened to what often happens when thou art sitting at supper with thy thanes and nobles in winter-time; a fire blazes on the hearth, and warms the chamber; outside rages a storm of wind and snow; a sparrow flies in at one door of thy hall, and quickly passes out at the other. For a moment, while it is within, it is unharmed by the wintry blast, whence it came it returns, and vanishes from thy sight. Such is the brief life of man; we know not what went before it, and we are utterly ignorant as to what shall follow it. If, therefore, this new doctrine contain anything more certain, it justly deserves to be followed.'

"The speaker expressed the feelings of many in the Council, and at the suggestion of the high priest Paulinus was introduced that he might explain more fully the faith he sought to establish. His address has not been preserved; but when it was ended the high priest broke out again, 'Long since had I known that what we have been wont to worship is nothing, and the more diligently I sought after truth therein, the less I found it. Now, however, I openly confess that in the doctrines we have listened to, such truth is clear and manifest as can confer on us life, salvation, and eternal happiness. I advise, therefore, O King, that we instantly abjure, and set on fire those temples where we have so long worshipped in vain, and without reaping any advantage.'

"The zeal of the new convert powerfully affected the king, and he professed his readiness to adopt the new faith. But who should dare to profane the idol temples and altars still standing and still regarded with superstitious awe? The high priest declared his readiness to undertake this dangerous duty and thus prove his sincerity in the most signal manner. The chief temple of the Northumbrian kingdom was in the town of Godmundingham, near Market Weighton, in the East Riding of Yorkshire. Here, if anywhere, Odin and Thor ought to vindicate their insulted majesty, and prove their power and might.....Arrived at the spot, he flung a javelin at the temple, and fixed it fast in the wall, and then with much joy at this proof of the impotency of the old deities, he bade his retinue destroy the heathen structure, and burn it with all its sacred precincts."

This conduct on the part of the high priest seems to have made a deep impression on the mind of Edwin, who shortly

after espoused the new faith, and was with many of his family and nobles baptized on the 12th of April, 627.

East Anglia was the next Saxon kingdom which received the faith, and this in a great measure was due to the exertions of Edwin, King of Northumbria, who, it appears, thoroughly converted Eorpwald, King of East Anglia. Soon after this Edwin was slain on the battle-field fighting against Penda, who had invaded Northumbria. The result of this battle was disastrous alike to the King's family and the missionary work of the infant Church. For several years heathenism again prevailed. At length, however, a Christian Prince, Oswald, a younger son of Æthelfrith, collected a small force, rallied his followers round a cross which he erected, prayed to the God of heaven for aid, and then fiercely attacked the armies of the invader at Hefenfeld, near Hexam, and utterly routed the British hero.

After this the missionary work of the Church was recommenced, and missionaries were invited from Iona to evangelize the rude Northumbrians. Among those who responded to that invitation was Aidan, whose labours were eminently successful, and who founded the celebrated monastery of Lindisfarne. He also erected many churches, and promoted in every way possible the education of the Saxon youths.

Wessex now received the Gospel, and shortly after the kingdom of Mercia was invaded by the soldiers of the cross, who preached with considerable success, many of the people renouncing their idolatry, and receiving the rite of Christian baptism.

From Mercia the Gospel spread to Essex, whose king, Sigebert, was the first to receive baptism at the hands of Finan while on a visit to the Court of the King of Northumbria.

There was yet one kingdom in which the worship of Odin remained unchallenged, and this was Sussex. It was reserved for Wilfred, the zealous missionary and future Bishop of York, to accomplish the glorious work of its conversion. The people of Sussex were very barbarous, but at the time of Wilfred's visit to them they had been somewhat softened by their severe sufferings caused by a famine, which had desolated their country for three years. Wilfred at once saw that his work was to feed them as well as to teach them. He therefore begun by teaching them the art of fishing, shared with them the dangers and the

proceeds of their toil, and by that means succeeded in touching their hearts. No wonder, therefore, that this missionary was successful, and to him belongs the honour of civilizing and evangelizing the barbarous hordes of Sussex.

Thus, then, was England converted. "Thus," as Mr. Maclear says, "within the space of less than ninety years the work of evangelization in this island had been accomplished. The Anglo-Saxons, once notorious for their fierceness and barbarity, had so far been softened by Christian influences that in no country was the new faith more manifestly the parent of civilization.....Thus at last the vision of Gregory was realized, and the land of the fair-haired Saxon boys took its place among the Christian kingdoms, destined, in its turn, by the hands of devoted men to transmit the light it had itself received to kindred Teutonic tribes in the Germanic forests." (P. 131.)

CHAPTER III.

MISSION WORK IN THE MIDDLE AGES, AND ANGLO-SAXON MISSIONARIES.

Mission work of the Celtic Church—Labours of St. Patrick and St. Columba—The missionary efforts of the Church among the Goths and other barbarous tribes—The Celts—The Teuton - The Slavonic races—The labours of Ulphilas—St. Chrysostom—St. Valentius—Severinus—Clovis and his wife Clotilda.

AMONG those who in these early days laboured for the extension of the Gospel, St. Patrick stands out pre-eminently. He was born of Christian parents, but the place of his birth has been the subject of much dispute. Some have identified it with Boulogne in Normandy; others, as Archbishop Ussher, place it in Scotland, and identify it with the present Kirkpatrick, between Dumbarton and Glasgow. Mr. Maclear says :—"The weight of evidence seems to favour the latter conclusion; and, of the various years which have been assigned for his birth, the balance of authorities seems to point to A.D. 387 as the most probable."

When sixteen years of age he was carried captive to the north coast of Ireland by one of the Irish chiefs who invaded and laid waste the country round his father's house. He was sold as a slave to a chief named Milcho, and sent by him to tend the flocks and herds. Seven years were spent in this servitude, and during that time the future missionary made himself acquainted with the language of the native tribes, and learned their habits and modes of life. Being set at liberty at the expiration of the seven years, he visited his father's house, but was again taken prisoner, carried to Ireland, made his escape, and once more joined his family in Scotland.

While in captivity he meditated the conversion of the Irish, and seems to have been filled with an earnest desire to preach the Gospel to the heathen in the land of his captivity. While thinking over this he had a vision, in which he saw a man coming from Ireland, whose name was Victoricius, with a great number of letters. One of these he gave him to read, and in the beginning occurred the words, "the voice of the Irish." He then thought he heard the voice of the people who lived in the neighbouring woods crying out and saying, "We entreat thee, holy youth, to come and walk among us."

Regarding this as a voice from heaven, he immediately set out for Southern Gaul, intending to enter one of the monasteries, in order to prepare himself for the great work of preaching the Gospel in Ireland.

In 432 he was ordained Bishop in Gaul, and, shortly after, he sailed for Ireland with Isserninus, Auxilius, and a few other companions. He first landed somewhere on the coast of the present county of Wicklow; but, being received with great hostility by the inhabitants, he and his companions returned to their boat, sailed northward along the coast, and put in at Holm-patrick. Here he gathered a few converts, and then passed on to the Bay of Dundrum. From this point St. Patrick journeyed inland. He had not advanced far into the interior before he met a celebrated chief named Dichu, who at first, mistaking the missionary for the leader of a pirate crew which had often visited the coast, was about to put him to death. The venerable appearance of St. Patrick awed the rough chieftain, and he received him and his companions into his house. Subsequently this chief and his household were baptized. He also gave St. Patrick the ground upon which his barn was erected; and here was built the celebrated church called "The Barn of Patrick."

St. Patrick next journeyed northward to Clanebois, hoping to convert his old master Milcho. No success attended this effort, and the missionary returned to the district where Dichu resided. He then sailed southward. He determined to visit the famous hill of Tara, the stronghold of Druidism in Ireland, and here, in the midst of the heathen, to preach the Gospel of Jesus Christ. Referring to this event, Mr. Maclear says:—"It was Easter Eve when he reached the neighbourhood of Tara; and, having erected a tent, he made preparations for spending the night with his companions, and kindled a fire, either, according

to some legend, as a part of the Paschal solemnities, or simply for the purpose of preparing food. As the smoke curled upward in the evening air, it was observed by the Druids in the King's tent, and caused the greatest consternation. To kindle any fire during the solemn assembly of the chiefs, before the King had lighted the sacred fire in the palace of Tara, was a sin of the greatest enormity; and the Druids did not scruple to warn the King, 'If that fire be not extinguished this night, unto him whose fire it shall be shall belong the sovereignty of Ireland for ever.' "

Messengers were sent to discover the authors of the sacrilege, and to bring them before the King. When St. Patrick and his followers were brought before the King he was struck with their fearlessness, and, instead of putting the missionary to death, he allowed him to proclaim the doctrines of his faith, and gave him permission to preach the Word in any part of the kingdom, on the condition that he did not disturb the peace of the realm.

Taking advantage of this permission, St. Patrick and his followers preached to the King and his brothers during the celebration of the great public games at Tailten; and such was the impression made, that one at least of the brothers professed himself a believer, and received baptism.

St. Patrick now visited Westmeath, Connaught, Mayo, and Ulster, and in every place he met with much success. As might be expected, the Druids did all in their power to prevent the spread of the new faith, and even incited the people against the missionaries; but the chiefs appear to have used their influence in favour of St. Patrick, and so he was suffered to go on his way unmolested.

One of his greatest triumphs was wrought in Mayo. Here he was met by the seven sons of the King, and to them, in the presence of a large assembly of people, he proclaimed the message of the Gospel. The earnestness and zeal of St. Patrick so affected the young Princes that they speedily submitted to baptism, and their example was soon after followed by several thousands of the people.

In the year 439 the staff of missionaries was increased by the arrival of Bishops Secundinus, Auxilius, and Issernius, whom St Patrick had sent either to Gaul or Britain, to receive consecration. The arrival of these men enabled St. Patrick to extend the sphere of his operations, and he now visited Ulster,

Leinster, and Cashel. Several years were spent in these parts, and the fruit of his labour was seen in the number of converts made and baptized, and in the number of churches erected and the schools established.

After this St. Patrick visited the district of Emania, the residence of the Kings of Ulster. Here a piece of ground was given him by a wealthy chief of the name of Daire. On this spot St. Patrick determined to erect a church and a cloister for the clergy. The foundations of the church were laid, and around it gradually arose the city of Armagh; and here the faithful missionary spent the remainder of his days, only leaving it now and then to visit the scene of his earliest labours.

It was while thus visiting his favourite retirement that he was seized with his last illness. Believing his end to be near, and desiring that his bones should rest in Armagh, he set out with the intention of reaching that place. But being unable to continue his journey, he returned to the church of his first convert, and there, after a short interval, he died in peace.

The missionary zeal of the Irish Church did not languish upon the death of its "patron saint." In the monasteries were to be found noble men, whose faith was strong enough and whose love was intense enough to lead them to brave all dangers, and triumph over all obstacles, so that they might make known to the heathens around them the Gospel of Christ.

Of such was St. Columba, the founder of the far-famed monastery of Hy, or Iona. He was born about the year 521, and his birthplace was amongst the wildest of the mountains of Donegal. His boyhood and youth was spent in the best of the Irish schools, and for some time he was an inmate of the celebrated monastery of Finnian. When about twenty years of age he was ordained, and from that time until the year 561 he was engaged in founding several churches and cells. At this latter date he left Ireland on his famous Mission to the Islands of Scotland, in company with twelve companions. Referring to this, Mr. Maclear says:—"For the coast of Argyle St. Columba shaped his course, and on Pentecost Eve cast anchor in one of the rocky bays of Iona, an island about three miles long and a mile broad, and separated by a narrow strait from the Ross of Mull. Situated on the confines of the Pictish and Scottish kingdoms, and subject in a measure to the chiefs of both, it seemed to afford a convenient basis of missionary operations among both people. The Scots, indeed, were

Christian in name, but the Northern Picts were still sunk in Paganism, and their conversion became the grand object of the missionary's ambition." (P. 85.)

The first act of Columba, after landing on Iona, was to obtain a grant of the island, and then build himself a monastery, where he and his followers might live as a Christian family in the midst of the heathen darkness. After having laid the foundation of his monastic establishment, he visited the mainland, and sought an interview with the Pictish chief, who, in opposition to the Druids, received the missionary kindly, and promised to befriend him, and aid him in his work.

For thirty-four years St. Columba laboured to convert the Picts and Scots, and, in furtherance of this great object, he penetrated Scotland from sea to sea, braved the dangers of the ocean, and carried the Cross to the most remote isles of the Hebrides and the Orkneys. Wherever men could be found to listen there Columba preached, and, that they might continue to hear the Gospel, he erected rude churches, and left behind him one of his followers to minister to their spiritual wants.

The influence he gained over the chiefs was very great, so great, indeed, that when Aidan succeeded his cousin as King, Columba was selected to perform the ceremony of inauguration, which took place in the monastery of Iona.

About a year after this, Columba accompanied the newly-appointed King to the Council of Druimceatt, in Ireland, which had been summoned to settle two important points. The first concerned the right of the Irish Monarch to lay claim to certain portions of the county of Antrim, which the Pictish chief, Aidan, considered his territory by virtue of his hereditary descent from an old Irish chief. The second point for discussion was the overgrown power of the bards.

The first point of dispute was submitted to Columba, who declined to give an opinion himself, and persuaded the chiefs to refer the matter to one Colman, a priest far-famed for his legal knowledge. By him the point was decided in favour of the Irish King.

Respecting the bards, it appears that many of the chiefs were jealous of their power, and desired to have them all banished from the country. Columba now ventured to intercede in their behalf, pointing out the difficulty and danger of exterminating a class who were held in such repute by the people. He ventured to suggest that, instead of being exterminated, their

number should be lessened, their power restrained, and their whole system controlled. Those suggestions were agreed to, and the bardic order was preserved.

St. Columba did not immediately return to Scotland, but spent some time in the monastery which he had founded before he left Ireland. Subsequently, however, he did return, and, after an active life, died in his monastery at Iona.

Mr. Maclear thus describes his last days:—"At length the day came when he must quit his little band of labourers for ever. For some time he had presentiments of its approach, and had conversed on the subject with one of his most intimate friends among his brethren, and now he looked forward to his speedy release with the consciousness of one who felt that he had 'finished his course,' and 'kept the faith,' and might look humbly for his crown. One Saturday he had gone with one of the brethren to the barn where the corn had been stored, and thanked God that He had provided for the wants of the brotherhood, and that, for this year at least, there would be no lack of food, though he himself would not share it with them. Then, perceiving the sorrow of his companions, he continued:—'This day is, in the sacred Scriptures, called Sabbatum, or Rest; and, truly, it will be a day of rest for me, for this day I shall bid farewell to the toils of my life, and enter into the rest of heaven. For now my Lord Jesus Christ deigns to invite me, and to Him shall I at midnight depart.' . . . . . The night wore on, and on the turn of midnight, as the bell rung for matins, he rose, and went to the chapel, and knelt down in prayer. The lights had not as yet been brought in, but he was supported by his faithful disciple till the rest of the brethren entered, who no sooner saw what was rapidly drawing nigh than they set up a bitter cry, and burst forth into lamentations. But Columba looked upon them with cheerfulness, and tried to raise his right hand, as if to bless them. His voice failing, he could only make the accustomed sign, and, with his hand lifted up in blessing, he breathed his last, on the morning of Sunday, June the 9th, 597, in the seventy-seventh year of his age." (Pp. 93, 94.)

When the Roman Empire fell, the Gospel had a new and more extended field to occupy, and new races to subdue and convert. From the East, and the West, and the North came the Slave, the Celt, and the Teuton; and, as the Church had,

in days gone by, met and overcome the philosophy of Greece and the Polytheism of Rome, so she had now to meet and elevate the savage nature-worship, to restrain the recklessness, refine the independence, and control the love of liberty in those barbarous races who now confronted her on every side.

First, the Celts.—These were known to the Romans under the name of the Cymry, or the Gael. They were a continuous source of terror. They were numerous in Greece; they founded kingdoms in Asia Minor, and fought for the Carthaginian cities in Sicily; they served under the banner of Hannibal, and, in the time of Cæsar, they cast their lot in with the fortunes of Italy, and were found in the far-off West. Among the latter tribes, the Druids formed the most powerful religious order. Their influence was immense, and this of necessity, since they were at once the priests, the judges, and the legislators of the people. To them also was entrusted the education of the youth in the mysteries of religion, which were not suffered to be committed to writing.

The Romans dreaded the power of the Druid, and hence they were proscribed by successive Generals, who considered that the first essential to the ultimate subjugation of the Briton was the destruction of the ancient priesthood; and, to accomplish this, Suetonius Paulinus planned the invasion of the sacred island of Mono, and the murder of all the Druids.

Next in rank to the Druid was the Ollamh, or "bard," or "gleeman," whose person was held as inviolate, and who ranked next in precedence to the monarch himself. He had a fixed tithe in the chieftain's territory, and enjoyed ample perquisites for himself and his attendants. When he carried or sent his word to any person or place, he conferred a temporary sanctuary from injury or arrest. Like the Druid, the bard was vigorously proscribed in Britain by the Romans.

The original form of the Celtic religious faith was Sabæism, and the worship of the powers of nature. The chief of these was the sun, then the moon and the stars, the hills and the valleys, the grove and the springs; fire also received special adoration. Mr. Maclear, in his "Missions of the Middle Ages," when speaking on this subject, says, "The season of the vernal equinox was ushered in by the sacred festival of Baal-tinne, or the day of Baal-fire, and was celebrated with peculiar rites. The sacred fires which once, from every hill-top in

Ireland and the Scottish Highlands, welcomed the return of the solar beams, and the banishment of winter's gloom, linger now in the fires of St. John's Eve."

The form of the Druidic ritual was very simple in its character. A sacred grove, or a spreading oak with the mystic mistletoe, was his temple; the hill-top, with its crom-lech, or altar-stone, was the nearest approach to architecture. The religious rites were confined chiefly to a triple procession round the sacred circle from east to west, the search for the sacred mistletoe on the sixth day of the moon, the sacrifice of a milk-white bull, and, at particular times, as if to satisfy the cravings to appease offended powers, were added human sacrifices, such as Julius Cæsar described as having been offered in his day.

Second, the Teuton.—The Celt soon gave way to the Teuton and the Slave, who next left their homes amidst the Asiatic steppes, and bore down upon the Roman Empire. In the name Teuton is included the inhabitants of the vast region which is bounded by the Baltic on the north, the Rhine on the west, the Vistula and Oder on the east—the Goths, who came down from the Scandinavian peninsula, and established themselves in southern and eastern Germany, and the Northmen, who, during the eighth and ninth centuries, left their homes in Denmark and Sweden, and bore down upon the European shores, at once the terror and scourge of the inhabitants.

Respecting the early Teutonic belief, Mr. Maclear considers that it recognised one Supreme Being, whom it represents as Master of the Universe, whom all things obey, and who is thus described by some writers:—"He lives from all ages, rules over his realm, and sways all things, great and small. He made heaven and earth, and the lift (that is, the sky), and all that belongs to them; and, what is most, he made man, and gave him a soul that shall live and never perish, though the body rot to mould or burn to ashes." This God was considered to have neither parts nor passions, and could only be worshipped in the awful silence of the boundless forest or consecrated grove.

This idea of a pure Spirit was lost, however, as the tribes migrated from their homes, and nature-worship took its place. Nature in all her forms, the heavenly bodies, the earth and its productions, and the trifling occurrences of the day, were all attended to, because it was considered that all might give some sign from the unseen world. This desire to penetrate into the

unseen and future gave rise to the diviner, the interpreter of dreams, the enchanter, and the runic-stick.

Nature, however, could not satisfy, and hence arose the hero-worship, with its complicated system of human gods. As before stated, the Teuton had one God, who was called All fadir, Odin, or Wotan. But this great God is resolved into His attributes, and a number of inferior divinities are represented as springing from Himself, and sharing His greatness; and hence there was *Thor*, the Thunderer, who is called "the chief of the gods in strength and might;" Týr, "the bravest of all gods, the giver of victory, and god of battle;" *Freyr*, the god of fertility, of seed-time and harvest, of marriage and fruitfulness; Baldir, "the restorer of peace, and the maker-up of quarrels;" Frigga, Odin's wife, the goddess of the spring and the rising seed; and numerous others, who together form the Æsir and the Asyniar. To these were added a number of cruel fiends and giants. Chief of these was Loki, "the calumniator and backbiter of the gods, and the grand contriver of deceit and fraud." This Loki was considered the originator of evil, who once was the friend of the Æsir, but fell from his first estate, and then begat three children—first, Fennis-wolf; the second, Midgard's-worm; the third, a daughter, Hel, the goddess of death.

The Teutons erected temples, probably of wood, and in these, on a platform in the shrine, stood the idol, which was also probably of wood. "In front of this," says Mr. Maclear, "was the altar on which burnt the holy fire; on it, too, was laid a great ring, which was stained with the sacred blood, and was placed in the hand of such as were about to take any solemn oath. Hard by, also, was a brazen vessel, in which the blood of the slaughtered victims was caught, and the brush or twig wherewith the worshippers were sprinkled. The latter stood opposite the platform of the god, behind a partition-wall, over which, in the outer court, they beheld the ceremonies. The temple of Upsal, the Teutonic Delphi, was in circumference not less than nine hundred ells, and glittering on all sides with gold. In it Odin was represented with a sword in his hand; while on his left stood Thor, with the insignia of a crown, a sceptre, and a hammer; and on his right Freyja, an hermaphrodite, with many emblems of productiveness."

The offerings presented to the gods consisted of all living things, especially horses. This latter was particularly the case

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with the Germanic races. The victims were sacrificed before the gods, and the heads were then offered to them; their hides were fastened up in the sacred groves; the blood was caught in the bowl, and afterwards sprinkled on the people; the fat was used for anointing the idols, which were afterwards rubbed dry. The flesh was boiled in vessels placed along the whole length of the nave; round these the worshippers sat, and partook of the flesh and broth; while the chief, to whom the temple belonged, blessed the cups of beer in honour of the gods. On great occasions, human victims were offered; these were either slaves or criminals. Sometimes human victims were offered as sacrifices of atonement. In season of more than ordinary calamity, the king himself might be required to lay down his life. Mr. Maclear says that, "On occasion of a great dearth, the first King of Vermaland, in Sweden, was burnt in honour of Odin; the jarl Hakon offered up his son to procure the victory in a great sea-fight with the Jomsburg pirates; and Aun, another King of Sweden, immolated at the shrine of Odin his grandson, in order that his own life might be prolonged."

The third group of nations with which Christianity had to be brought into contact was the Slavonic. These became known in Western Europe in the beginning of the sixth century. When they first visited Europe, they led a quiet, peaceful life, built trading cities, and paid considerable attention to agriculture. Until their character was altered by the oppression of those by whom they were surrounded, they were distinguished by the well-known characteristics of the pastoral tribes.

Their religious system was simpler than that of the Teuton. Mr. Maclear, quoting from Procopius's "War of the Goths," says:—"The Slavonians worship one God, the maker of the thunder, whom they hold to be the only Lord of the universe, and to whom they offer cattle and different kinds of victims. They do not believe in fate, or that it has any power over mortals. Whenever they are in danger of death, either from illness or from the enemy, they make vows to God to offer sacrifices if they should be saved. When the peril is over, they fulfil their vows, and believe that it was this which saved them. They also worship rivers, nymphs, and some other deities, to whom they offer sacrifices, making divinations at the same time."

The Slavonic races represented their deities, and some of these idols were very famous. Among the most renowned

was Sviantovit, whose temple was at Arcona, the capital of the island of Rugen, where it stood until the year 1168, when it was destroyed. The idol was very large, had four heads and four necks, two chests and two backs; one turned to the right, and the other to the left. In one hand was a horn, made of various metals, and which was once a-year filled with mead by an attendant priest. The left hand was bent in the form of a bow. Around the idol were placed a bridle, and a large sword, with a silver hilt and scabbard. To keep up the worship of the idol, every inhabitant of the island was taxed to the amount of one third of the spoils taken in war. In addition to this, there were numerous offerings sent to the temple by the neighbouring chiefs. A regiment of three hundred horsemen were dedicated to this god, and in his name these went forth to war. The booty which was obtained was presented to the priest, and used by him for the decoration of the temple. The god himself was supposed to go with his worshippers to the battle-field, on a white horse, which was kept for that purpose.

Mr. Maclear, when speaking of this, says:—"It was a sin to pull a hair from his tail or mane, and the priest alone might feed or mount him. He also knew when he had been forth to battle; for in the morning he was found, from time to time, in his stables, reeking with sweat, and covered with mud. This horse was especially consulted on going forth to war, for it could reveal the secrets of the future. When the tribe wished to declare war, three rows of spears were laid down before the temple. Solemn prayers were then offered up, and the horse was led forth by the priest. If, in passing over these spears, he lifted his right foot first, then the war would be prosperous; if the left, or both together, it was a fatal omen, and the expedition was given up."

When there was to be a solemn feast, or any special ceremony, the priest swept carefully the most holy place, into which he alone had the right to enter. When engaged in this work, he was obliged to hold his breath, lest the divine presence should be defiled; and, if he wished to respire, he was compelled to go out into the open air. When the people were all assembled at the festival, the priest brought forth the sacred mead-cup, taken from the idol's hand. If the mead had decreased, the people were warned of a time of scarcity; if, on the other hand, the mead had increased, then it was considered as an omen of abundance. The old liquor was then poured out at the foot

of the idol. The priest then refilled the cup, engaged in solemn prayer for the people, and victory in war. He then drank the wine at one draught, and afterwards refilled the cup, which was replaced in the idol's hand, where it remained until the next great feast. After this, cakes of flour and honey were offered, and the whole ceremony was concluded by the priest blessing the people in the name of his god. On these occasions, the most unrestrained licentiousness was practised; drunkenness and its attendant vices were looked upon as virtues; and, consequently, each one endeavoured to vie with his neighbour in what he considered pleasing in the sight of his god.

Very little is known as to the precise manner in which the Gospel was first promulgated among the Gothic nations. According to Dean Millman, Christianity found its way among the Goths, and some of the German tribes on the Rhine, about the year 300. He says:—"The Visigoths first embraced the Gospel, as a nation. They were followed by the Ostrogoths. With these, the Vandals and the Gepidæ were converted during the fourth century." But no records whatever—not even a legend—remain of the manner in which these and others were converted to Christianity. They no doubt yielded, but secretly and imperceptibly, to those influences by which they were surrounded. Yet we are without any details of their conversion.

We have, however, the record of one early missionary who in those troublesome times laboured for the conversion of his fellow-creatures. When, in the reigns of Valerian and Gallienus, the Goths descended from the North and East, they established themselves on the shores of the Bosphorus, and they spread terror throughout Pontus, Bithynia, and Cappadocia. Among the captives taken by them in some of these incursions, were several of the clergy. Being located by the Goths, in their settlements along the northern bank of the Danube, these Christian captives did not forget their duty to their heathen masters; nor did the latter scorn the instruction of their slaves. The work of conversion seems to have gone on in silence; but that it was a sound work is proved by the fact that, at the Council of Nicæa, a Gothic Bishop was present. This man was Theophilus, the predecessor and teacher of the great Gothic missionary Ulphilas, who, on

account of his zeal and devotion to the work of converting his countrymen, has been called the "Apostle of the Goths." Ulphilas was born about the year 318, was sent at an early age on a mission to Constantinople, and, while there, Constantine caused him to be consecrated Bishop, by his own chaplain, Eusebius of Nicomedia. On his return, he devoted himself heart and soul to the conversion of his countrymen. He crossed the Danube, where the Emperor Constantine assigned to his flock a district of the country. Here he laboured with much success. It appears that the people had lost the art of writing; and this, Ulphilas sought to restore to them. He composed an alphabet of twenty-five letters, some of which he had to invent, in order to give expression to sounds unknown to Greek and Latin pronunciation. He next turned his attention to the translation of the Scriptures into the native language of his flock. This he accomplished, omitting the four books of Kings, which he preferred to keep back, lest their contents should rouse the martial spirit of the people.

Speaking of this act, Max Müller, in his "Lectures," says:—"Ulphilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At his time there existed in Europe but two languages which a christian bishop would have thought himself justified in employing—Greek and Latin. All other tongues were considered as barbarous. It required a prophetic sight, and a faith in the destinies of those half-savage tribes, and a conviction also of the utter effeteness of the Roman and Byzantine empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen."

In the year 376 Ulphilas proceeded to the Court of the Emperor Valens, to mediate for the Visigothic nation. In consequence of the inroads made by the Huns, the Visigoths were in danger of losing their lands and possessions. They, therefore, agreed that ambassadors, with Ulphilas among them, should proceed to the Court of Valens, and endeavour to obtain a new settlement.

Valens, being an Arian, and wishing to promulgate that heresy, he took that opportunity of impressing Ulphilas with the necessity of him and his people repudiating the Confession of Nice, and becoming Arians; the Emperor, on

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his part, consenting to give up certain lands in Mœsia. Two harsh conditions were annexed to this concession. The first, that the Goths should give up their arms before they crossed the Danube; the second, that they should suffer their children to be taken from them, as hostages for their fidelity, with a prospect of being educated in the different provinces of Asia.

These terms being accepted, the military governors in Mœsia received instructions to prepare for the new settlers. More than a million persons crossed the river, and not a few of them were carried away and drowned by the violence of the current. With the disciples of Ulphilas, thousands of heathen Goths also crossed, having disguised their priests and priestesses in the garb of christian bishops; thereby deceiving the Romans. When on the other side of the river, they threw off the mask, and openly avowed themselves the followers of the old heathen faith. One of the chiefs, who continued devoted to the rites of Woden, heading the faction which gathered round him, placed their chief god on a waggon, dragged it through the Gothic camp, and burned alive all those who refused to bow down and adore the idol. Men, women, and children were mercilessly put to death within their sacred temple.

While the bulk of the Gothic nation were involved in wars with the Romans, and were gradually spreading themselves over Gaul and Spain, the devoted Ulphilas continued to superintend the spiritual necessities of those shepherds who settled with him on the slopes of Mount Hæmus, and who now had the Bible in their own language.

The next great missionary was St. Chrysostom, who laboured about the year 404, and who, it appears, founded at Constantinople a Training Institution for the Goths, so that they might be qualified to preach the Gospel to their fellow-countrymen. He seems to have been animated by a true missionary spirit, and to have laboured incessantly to promote the extension of the kingdom of Christ.

Mr. Maclear, when speaking of him, says:—"Even during the three years of his banishment to the remote and wretched little town of Cucusus, among the ridges of Mount Taurus, amidst the want of provisions, frequent sicknesses, without the possibility of obtaining medicines, and the ravages of Isaurian robbers, his active mind, invigorated by misfortunes, found relief not only in corresponding with Churches in all quarters,

but in directing missionary operations in Phœnicia and amongst the Goths. In several extant epistles we find him advising the dispatch of missionaries, one to this point, another to that, consoling some under persecution, animating all by the example of the great Apostle St. Paul, and the hope of an eternal reward. And in answer to his appeals his friends at a distance supplied him with funds so ample, that he was enabled to support missions and redeem captives, and even had to beg of them that their abundant liberality might be directed into other channels." (P. 43.)

No record of his success is extant, but from the fact that the Arian form of Christianity extended itself from the Western to the Eastern Goths, we are justified in concluding, that religion did not only maintain its own, but assumed the aggressive.

Many years elapsed before any of the Gothic tribes embraced Christianity. Several devoted missionaries laboured and prayed for this, but were not permitted to see the desire of their heart. Among these were S. Valentinus and S. Severinus.

S. Valentinus appeared about the year 440 in a town or fort called Castra Batava, at the junction of the Inn and the Danube. Being animated by a strong desire to preach the Gospel to the heathen, he proceeded to Rome for the purpose of obtaining the sanction of the Pope, Leo I. The authority was immediately granted, and Valentinus returned to Castra Batava, and at once commenced his labours among the people. But the tenacity with which the heathen clung to their old superstitions, and the opposition manifested by the Arian Christians, seem to have daunted the missionary, and he sought permission of Leo to occupy some other field of labour. The Pope urged him to make another effort; at the same time he ordained him a missionary bishop, and gave him permission to seek some other locality in which to preach, should his efforts not be successful. His second attempt to convert the people proved as unsuccessful as the first, and being persecuted by the Arians, he retired to the highlands of Rhætian Alps, where he built himself a cell in one of the passes of the Tyrol.

The solitary life he lived, and the austerities he practised, attracted the notice of the surrounding population, and many flocked to hear him preach, and not a few were baptized at his hands. Having persuaded some of his converts to join him in his mode of life, he constructed a church, and spent his time in

preaching to the people and attending to the wants of the poor.

While Valentinus was influencing the peasants of the Tyrol, Severinus, fired with a desire to preach to the heathen tribes on the banks of the Danube, had entered Austria, and in the neighbourhood of Vienna had built for himself a cell, and here he trained a few faithful followers for the work of preaching. He appears to have been a man of noble spirit and of heroic courage. His heart, like that of his master, was large enough to feel for all—whether friend or foe, heathen or Christian, orthodox or Arian. To clothe the naked, to feed the hungry, and to comfort the distressed, he travelled over frozen rivers, exposed himself to many dangers, and counted not his life dear unto himself, so that he might win souls to Christ, and alleviate the sorrows of man.

The influence of Severinus was great, so great, says Mr. Maclear, "that barbarian chiefs consented at his instance to spare beleagured towns, to restore captives, and to refrain from cruelties. Even the garrison of the Roman fortresses implored his presence among them, believing that thus they were protected from harm. On one occasion the King of the fierce Alemanni approached the town of Passau, threatening to besiege it. In their alarm the inhabitants sought the aid of Severinus. He went forth to meet the king, with whom he was not altogether unacquainted. The reverence of the latter for the man of God was so great that he not only did not dare to attack the town, but abstained from laying waste the neighbouring territory, and restored the captives he had taken." (P. 48.)

For thirty years Severinus laboured for the good of others, and suffered neither worldly gain nor human applause to interfere with his object He who had reproved even kings for their wickedness when he was strong, was not afraid to reprove them still, though he was brought to his death-bed. The following account of his death is given by Mr. Maclear:—"Sending for the King and Queen of the Rugii, he reasoned with them long and earnestly of 'righteousness, and temperance, and judgment to come.' At last, stretching forth his hand and pointing to the king's heart, 'Gisa,' he asked, 'which, tell me, lovest thou most, this soul or gold and silver?' And when she replied that she loved her husband more than all the treasures of the world, 'Beware,' he continued, 'of oppressing the innocent, lest their affliction bring your power to destruction; oftentimes

you stand in the way of the king's clemency, and therefore I, on the brink of the eternal world, implore you for the last time to desist from all such evil deeds and adorn your life with good works.' The king and queen retired, and shortly afterwards the man of God embraced his brethren, who had continued stedfast amidst all his dangers, and bade them farewell; he received the holy sacrament, and when they for sorrow could not sing the psalm that he desired, he began himself to sing, and with the words, 'let everything that hath breath praise the Lord,' upon his lips, he expired on New Year's-day, A.D. 482."

About fourteen years after the death of Severinus an event occurred which was of immense importance to Europe, and this was the espousal of the Catholic faith by Clovis, the chief of the Salian Franks.

Clovis had married Clotilda, the daughter of the King of Burgundy, who had been brought up in the Catholic faith, and who, after her marriage with Clovis, was still allowed to conform to her own religion. She appears to have earnestly entreated her husband to cast away his idols and worship the true God. Clovis, however, remained perfectly indifferent to her entreaties. He allowed his firstborn child to be baptized into the Christian Church; but the child dying soon after, Clovis was prejudiced still more against the new faith, and viewed the child's death as the manifest resentment of his gods. A second child was born, and this was also baptized. Soon after the baptism the child sickened, and the king prophesied that it was doomed to die. At this critical time the queen prayed earnestly that the child might live, and her prayer was heard. This event seems to have made an impression on the mind of Clovis; but still he remained indifferent to the claims of religion—still he clung to his old idols. It was not by the gentle influences of home, or wife, that this fierce warrior was to be won. No. He must feel his own need of help, he must see greater signs; and all this he found on the bloody battle-field of Tolbiac. The Alemanni had burst in upon the Ripuarii, and Clovis with his Franks had rushed to the rescue of his allies. The battle was long and fierce. The Franks wavered, and seemed ready to fly: the rude chief had called earnestly upon his deities to aid him, but no answer came. In his distress he thought of Clotilda's God, and he vowed that if victorious he would abjure his pagan creed and be baptized as a Christian. Now the tide of battle turned: the King of the Alemanni

fell; the troops of the fallen king fled in disorder; and Clovis was acknowledged the victor. When the queen heard of the fight, the vow, and the victory, she was overwhelmed with joy, and immediately sent for Remigius, the bishop of Rheims, to whose arguments Clovis listened attentively. After some little delay Clovis yielded, and consented to be baptized. The ceremony took place during the season of Christmas, 496. With Clovis were three thousand of his followers, and thus king and people espoused the true faith, as expounded by the Confession of Nicæa. Everywhere else Arianism was triumphant. After this Clovis seems to have been impressed with a desire to propagate his faith by the power of the sword. "And for the first time," says Dean Millman, "the diffusion of belief in the nature of the godhead became the avowed pretext for the invasion of a neighbouring territory."

The subsequent career of Clovis was a succession of triumphs. The King of Burgundy felt his vengeance on the battle-field of Dijon, and the cities of Saone and the Rhone were added to the Frankish kingdom. The orthodox priests and bishops openly avowed that this was a religious war, and boasted that the supremacy of the Arian or Catholic creed in Western Europe was now to be decided. No wonder, therefore, that Clovis himself entered into the spirit of the crusade; no wonder, therefore, that Catholic historians adorn his path with legends as marvellous as they are numerous; and no wonder, therefore, that the faithful rejoiced when at last the bloody plains of Vouglé witnessed the utter defeat of the Arian Goths, and the last heterodox sovereign became a fugitive.

The Frankish nation thus became strong, and the Frankish Church dominant. But the increasing riches of the State led to the degeneracy of the Church. The clergy became secularized; the laity became worldly; and so her influence ceased. The missionary spirit dying out, the masses of heathens within her pale, and the barbarians by whom she was surrounded, were left untouched; a new flame had to be kindled before the Germanic tribes could be evangelized. This flame was kindled, not however within the Frankish Church, but in our own favoured isles.

CHAPTER IV.

MISSIONARY EFFORTS IN GERMANY, AND OTHER PARTS OF EUROPE.

Introduction of the Gospel into Germany and Friesland—Labours of Columbanus, Amandus, St. Eloy, and Winfrid, or Boniface—Charlemagne and his policy—Mission work in Denmark, Sweden, and Norway—The labours of Anskar and Ardgar—The Danish Prince Olaf—Missionary efforts among the Slavonic tribes.

BETWEEN the years 590 and 630 Southern Germany received the Gospel through the instrumentality of Celtic missionaries. Chief among the zealous soldiers of the cross who invaded pagan Germany was Columbanus. This eminent man was born in Leinster about the year 559, and educated by Senile, the Abbot of Cluain-inis in Lough-Erne. When quite a young man he had a great desire to preach the Gospel to the heathen; and though many of his friends tried to dissuade him from his intentions, they were all equally unsuccessful; within his breast was kindled a zeal which none were able to quench. As soon as he reached the age of thirty he chose twelve companions, bade farewell to his brethren, and sailed for Gaul, in which country he landed about the year 589. The devoted band of pioneers appear to have settled amidst the ruins of the small town of Anegray, on the confines of Burgundy and Austrasia.

Referring to this subject, Mr. Maclear says:—"No spot could have been found more suited to the spirit of Columbanus: nowhere could he and his companions better learn self-denial and mortification, or inure themselves to severe labour. At length a monastery arose amidst the waste, formed on the model of those which Columba raised under the oaks of Derry or in sea-girt Hy. At Anegray and Luxeuil the boundaries of the monastic colony were duly marked out and the forest cleared.

Within these arose the humble cells of thatch and wattles, and, conspicuously, the church, beside which was often the round tower or steeple, which served as a place of refuge in times of need. In fields reclaimed from desolation the seed was sown, and before long the brethren reaped the waving corn. Nor did their mysterious life fail to move the hearts of men around. Hundreds flocked to listen to their religious instruction, hundreds more, encouraged by their labours in clearing and tilling the land, took to copying their example. At Anegray, at Luxeuil, at Fontaines, they beheld forests cleared, trees felled, and the land ploughed or reaped by the same assiduous hands, all obedient to one head, who sometimes mingled in and always encouraged their useful labours." (P. 136.)

Amongst those persons who were attracted by the fame of Columbanus was Thierri, the king of Burgundy, and he often visited his retreat. The king was living at this time in the unbridled indulgence of his lusts, and so the faithful missionary boldly rebuked the ruler for his sin, and earnestly besought him to amend his life. The king seems to have felt this rebuke, and promised amendment. This fidelity of the monk, however, provoked the anger of Brunehaut, the woman with whom Thierri was then living; and, like Herodias, she sought the destruction of the servant of God, whom she considered her enemy.

One day Columbanus visited the palace, and was asked to bestow his blessing on the king's two illegitimate sons. Of course this was refused, and the sternness of the reply—"These bastards born in sin," said he, "shall never wield the royal sceptre"—intensified the hatred of Brunehaut, and from that day she sought the destruction of the abbot. Nothing daunted, however, by persecution, Columbanus continued to admonish the king, and even threatened him with excommunication should he continue to live in sin. This made Brunehaut more determined to secure his destruction. "She inflamed the mind of the king against the stern monitor; she roused the nobles and courtiers, and, appealing to the Frankish bishops, strove to rouse their jealousy against the stranger monk and his strange rule. At last Thierri, stung to the quick, repaired to Luxeuil, and demanded a free entrance for his courtiers to the monastery. Columbanus replied with awful denunciations. The king attempted to enter the refectory, but dared not go further, so terrible was the language of the abbot. 'Thou thinkest,' he said, with a sneer, 'I shall confer on thee a martyr's crown; I

am not so utterly foolish as to gratify thy pride, but thou shalt go hence by the way by which thou camest.' The abbot refused to stir from his cell. At length force was used, and the uncompromising monk was carried away to Besançon." (P. 143.) Eluding his guards, he made his way back to his cell, but was again taken, and sent to Orleans, and ultimately was placed on board a vessel bound for Ireland.

Tradition says that the vessel was driven back by a storm, and cast high and dry upon the coast of Neustria. Here it appears the abbot landed, and was gladly received by the King, who besought him to remain in his dominions. This, however, Columbanus would not do, and so, after spending a few days at court, he set out on a journey to Austrasia. Here he was visited by some of his old friends from Luxeuil; and, in company with these, he passed on to Mentz, and from hence to Tugium, the modern Zug, where he stayed a while to preach to the Pagan Suevians.

No success attended this effort to evangelize the people, not because the Gospel was unable to accomplish the task, but because the missionaries set about their work in a wrong manner. Referring to this subject, Mr. Maclear says, "His labours might have been attended with success, had the means he employed been more calculated to win the affections of the people. But the Abbot of Luxeuil and his companions preferred wielding the weapons of a Boanerges to trying the gentler efforts of the Apostle of Love." (P. 145.) The end of this was, that the Suevians expelled the missionaries; and so, leaving Zug, Columbanus and his companions journeyed to Arbon, on the lake of Constance. From Arbon they went to Bregenz, on the south-eastern side of the lake, where they ultimately founded a monastery. "On landing they discovered a church, originally dedicated to St. Aurelia, and in the immediate neighbourhood they built a monastery. A closer examination revealed the fact that in this church were three images of brass, gilded, fixed to the wall, which the people were wont to worship as the presiding deities of the place, and to invoke as their protectors. These 'strange gods' Columbanus determined to remove, and availing himself of a festival, when great numbers flocked to the spot, he directed Gallus (one of his companions), who was acquainted with the native language, to address the people on the foolishness of their idolatry, and to persuade them to embrace the true faith. Gallus complied with

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the request of his superior, and, in the presence of a vast multitude, who had flocked together to celebrate the festival, and to catch a sight of the strangers, reasoned with them on the absurdities of their heathen errors, and proclaimed the one living and true God, and His Son Jesus Christ. Then, taking the idols, he broke them in pieces, and flung them into the lake, while Columbanus sprinkled the Church with holy water, and restored it to its former honour. The people were divided. Some approved the boldness of the Abbot, and were converted to the faith; others went away filled with anger, and bent on revenge."

The missionary party remained at Bregenz for the space of a year, at the end of which time Columbanus crossed the Alps, and repaired to the court of Agilulf, king of the Lombards, by whom he was cordially welcomed. Here he founded the monastery of Bobbio, in which he spent the remainder of his life in literary pursuits, and died at the age of seventy-two, A.D. 615.

Gallus continued to labour for twelve years after the death of his companion, when he also was called to his rest. He died in the monastery at Bobbio on the 16th of October, 627. Referring to this man, Mr. Maclear says:—"His had been a life eminent for self-denial and usefulness. He had revived the faith in the ancient see of Constance. He had reclaimed from barbarism the district bordering on the Black Forest. He had taught the people the arts of agriculture as well as the duties of religion; and the humble cell of the Apostle of Switzerland became after his death the resort of thousands of pilgrims, and was replaced by a more magnificent edifice, erected under the auspices of Philip l'Heristal, which, during the ninth and tenth centuries, was the asylum of learning, and one of the most celebrated schools of Europe."—Page 152.

About the year 628, Friesland and the parts adjacent were invaded by the soldiers of the Cross. Amandus was one of the first who went forth to the difficult work of evangelizing the barbarous tribes of Northern Germany. Being consecrated Missionary bishop, he proceeded to Ghent, and there commenced his exhortations to the people to forsake their idolatry. At first he attempted to force the people to accept Christian baptism, and called in the aid of the Frankish soldiers to accomplish his object. As might be expected, this provoked

the opposition of the Frisians, and they endeavoured to thwart his efforts.

Finding this policy unavailing, Amandus next tried the wiser plan of gaining the affections of the rude warriors by showing them acts of kindness, and attempting their education. By these means, some considerable success was achieved, and the missionary had the satisfaction of seeing considerable numbers of Frisians voluntarily submit to Christian baptism; while those who embraced the Gospel commenced the destruction of their idol temples, which were converted by Amandus into churches and monasteries.

After labouring some time in Ghent, Amandus set out on a mission to the Slavons of the Danube. This seems to have been a fruitless journey; and, after having met with opposition and ridicule, he returned to Ghent, and was appointed successor to a bishop of Mästricht. His efforts to reform the discipline of the Church provoked the opposition of the clergy. In consequence of this, he retired from the active duties of his see, and spent the rest of his days in superintending the different monasteries he had established.

The work, thus begun by Amandus, was continued by other zealous missionaries from the Irish or Frankish Church. Among the most distinguished of these was St. Eloy, who, as a youth, was remarkable for his piety. He was born at Chatelat, a village near Limoges, and spent his youth with a goldsmith, in the latter place. His skill and fidelity won for him the favour of the Court, and he was appointed Superintendent of the Mint. He afterwards became a most successful minister, and in 641 he was consecrated bishop of Noyan.

Some parts of his diocese were inhabited by barbarous heathen tribes, who had never yet heard the message of the Gospel. Among these tribes he laboured, and sought, by self-devotion and kindness, to win the hearts of the people. As a preacher, he was bold and uncompromising; and, as he lived in the constant realization of what he said, his sermons were powerful and effective.

The following fragment of a Sermon on the Day of Judgment is given by Mr. Maclear :—

"Let us reflect what terrors ours will be, when from heaven the Lord shall come, to judge the world, before whom

the elements shall melt in a fervent heat, and the heavens and earth shall tremble, and the powers of the heaven shall be shaken. Then, while the trumpets of the angels sound, all men, good and evil, shall, in a moment of time, rise, with the bodies they wore on earth, and be led before the tribunal of Christ. Then shall all the tribes of the earth mourn, while He points out to them the marks wherewith He was pierced for our iniquities, and shall speak unto them, and say, 'I formed thee, O man, of the dust of the earth. With my own hands I fashioned thee, and placed thee, all undeserving, in the delights of Paradise; but thou didst despise me and my words, and didst prefer to follow the deceiver; for which thou was justly condemned. But yet I did pity thee. I took upon me thy flesh, I lived on earth amongst sinners, I endured reproach and stripes for thy sake; that I might rescue thee from punishment, I endured blows, and to be spitted on; that I might restore to thee the bliss of Paradise, I drank vinegar mingled with gall. For thy sake was I crowned with thorns, and crucified, and pierced with the spear. For thy sake did I die, and was laid in the grave, and descended into Hades, that I might bring thee back to Paradise. Behold and see what I endured for thy sake! Behold the marks of the nails wherewith I was fixed to the cross! I took upon me thy sorrows, that I might heal thee. I took upon me thy punishment, that I might crown thee with glory. I endured to die, that thou mightest live for ever. Though I was invisible, yet for thy sake I became incarnate. Though I knew no suffering, yet for thy sake I deigned to suffer. Though I was rich, yet for thy sake I became poor. But thou didst despise my lowliness and my precepts; thou didst obey a deceiver rather than me. My justice, therefore, cannot pronounce any other sentence than such as thine own ways deserve. Thou didst choose thine own ways; receive, then, thy own wages. Thou didst despise light; let darkness, then, be thy reward. Thou didst love death; depart, then, to perdition. Thou didst obey the Evil One; go, then, with him, into eternal punishment.'"

After an active and useful life, this faithful missionary passed from work to rest, about the year 659. His last minutes are thus described:—"When he felt his hour was really come, clasping his hands in prayer, he said, 'Now lettest thou thy servant depart, according to thy word. Remember, O Lord, that I am but dust, and enter not into judgment with thy

servant. Remember me, O thou who art alone free from sin, Christ the Saviour of the world. Lead me forth from the body of this death, and give me an entrance into thy heavenly kingdom. Thou who hast ever been my protector, into thy hands I commend my spirit. I know that I do not deserve to behold thy face, but thou knowest how my hope was always in thy mercy, and my trust in thy faithfulness. Receive me, then, according to thy loving-kindness, and let me not be disappointed of my hope.' "

After this time the missionary work in Friesland was carried on by Anglo-Saxon missionaries. Chief among these were Wilfrid, Ecgbert, Willibrord, and Wulfram. In the hands of these men the work of evangelization made some progress; but as the efforts put forth were merely those of individuals, voluntarily rendered, and unsupported by any organization, they did not accomplish all that might have been effected.

What was wanted was a consolidation of power, and a definite plan of action. Both these were supplied by the Anglo-Saxon missionary, Winfrid, afterwards called Boniface.

This great man was born at Kirton, in Devonshire, about the year 680. At an early age he manifested a strong desire to embrace a monastic life, and ultimately he was placed under the care of Abbot Wolfard, and afterwards Abbot Winberet. When thirty years of age he received ordination, and shortly afterwards devoted himself to missionary enterprises. His first journey was to Friesland, where he hoped to have laboured successfully; but, as the king was at war, and as a fierce persecution of the Christians had broken out, he returned to his cloister. His stay here was short. Animated by a true missionary spirit, he determined to make another effort, not, however, until he had gained the consent and patronage of the Pope. Accordingly, he set out on a journey to Rome. In company with a great number of pilgrims, he passed through France, crossed the Alps, and reached Rome in safety in the autumn of 718. Pope Gregory II. gave him a hearty welcome, discussed with him the prospects of the mission, and then gave him authority to preach the Gospel in Germany wherever he might find opportunity. Armed with this commission, he set out on his missionary journey; visited Thuringia, passed on to Frisia, where he spent three years with his old friend Willibrord, and then invaded the wilds of Hessia.

Here much success attended his labours; native chiefs were

baptized, and many of the people, following the example of their rulers, acknowledged the Christian faith and accepted baptism. When the Pope was made acquainted with the result of the mission, he summoned Winfrid to Rome, and conferred upon him episcopal dignity, consecrating him missionary bishop A.D. 723.

Winfrid, or as he is from this time called Boniface, now recrossed the Alps, and recommenced his missionary work in Hessia. During his absence many of the converts had relapsed into their old superstitions, others had blended their old and new creeds together, while but a few had been faithful to their vows. Under these circumstances Boniface determined to take strenuous measures to convince the people of the vanity of their old belief. He therefore determined to destroy one of the chief objects of veneration in the neighbourhood in which he was labouring; this was an ancient oak near Giesmar, in Upper Hesse, which for ages had been sacred to Thor, the God of Thunder. Many times had the zealous missionary declaimed against this idolatry, but without effect. He determined, therefore, to strike a blow at the object itself, and remove if possible the stumbling-block from their midst. Mr. Maclear thus describes the scene:—"One day, accompanied by all his clergy, he advanced, axe in hand, to cut down the offending monarch of the forest. The people assembled in thousands to witness the great controversy between the new and the old belief; many enraged at the interference of the strange preacher, many more confident that an instant judgment would strike down so daring an offender. But scarcely had the missionary begun to ply his axe than it was apparent that Thor could not defend his own. If he was a god, he was, certainly, either 'gone on a journey,' or 'was asleep, and needed awaking;' for in vain his votaries supplicated his vengeance. After a few blows of the axe, a crashing was heard in the topmost boughs; a mighty, rushing wind, says the chronicler, seemed to shake every branch, and then the leafy idol came down to the ground, and split into four quarters. 'The Lord He is the God!' the people shouted, acknowledging the superior might of the new faith; nor did they interfere when Boniface, as a testimony to the completeness of his victory, directed that an oratory, in honour of St. Peter, should be constructed out of the remains of their old divinity."

From this time the work proceeded with vigour, and soon it

became evident that more labourers would be required to gather in the harvest which was fast ripening for the sickle. Boniface now appealed to England for aid; and he did not appeal in vain. Many devout men and women gave themselves to the work, and, leaving the pleasures and comforts of their homes in their native land, rallied round the devoted missionary, and shared with him the toils, the dangers, and the honours of the Christian soldier.

This increase of labourers enabled Boniface to plough up new spots in the great mission-field, and scatter far and wide the Gospel seed. His monasteries became the seats of sound learning, and the centres of industry. Here the native missionary was trained for his work; here the rude inhabitants of the woods learnt many of the arts of civilized life; and here Boniface and his companions sought and obtained wisdom to plan, and strength to work out the object of their lives—the conversion of the heathen.

Upon the death of Pope Gregory II., in 731, Boniface wrote to his successor, and besought his blessing upon his labours. He afterwards visited Rome, that he might have a personal interview with Gregory III. While at Rome, Boniface met two other devoted missionaries, Wunibald and Willibald; and, in company with these, and some other companions, he subsequently returned to his mission work in Germany, and for twenty more years laboured to promote the evangelization of the pagan inhabitants of Hessia and Thuringia, and the consolidation of the German Churches.

Age now telling upon Boniface, he sought a successor who would foster the work already accomplished, and carry the Gospel message to heathen tribes yet unreached. This want was supplied in archbishop Lull, who received the Royal permission to succeed the aged missionary in 752.

Though upwards of seventy-four years of age, Boniface determined to make one more effort to convert those Frieslanders who were still pagans, and, accordingly, he made preparations for the journey, and arrived in Friesland in the year 755. This proved his last missionary journey, and the scene of his death. His last hours are thus graphically described by Mr. Maclear:—"The heathen tribes, enraged at the success of the daring missionary, had selected this day (Whitsunday) for a complete revenge. Some of the archbishop's retinue counselled resistance, and were already preparing to defend themselves, when

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he stepped forth from his tent, and gave orders that no weapon should be uplifted, but that all should await the crown of martyrdom. 'Let us not return evil for evil,' said he; 'the long-expected day has come, and the time of our departure is at hand. Strengthen ye yourselves in the Lord, and He will redeem your souls. Be not afraid of those who can only kill the body, but put your trust in God, who will speedily give you His eternal reward, and an entrance into His heavenly kingdom.' Calmed by his words, his followers bravely awaited the onset of their enemies. They were not long kept in suspense. Naturally embittered against the opponents of their ancestral faith, the heathens rushed upon them, and quickly dispatched the little company, whom their leader had forbidden to lift a weapon in self-defence. Boniface, according to a tradition preserved by a priest of Utrecht, when he saw that his hour was come, took a volume of the Gospels, and, making it a pillow for his head, stretched forth his neck for the fatal blow, and in a few moments received his release." The remains of the great missionary were afterwards rescued by the Christians, and removed to the monastery of Fulda, which he himself had founded in 744.

The work which Boniface had so well commenced in Germany was carried on by his disciples with much zeal and success. The result of their labours would have been more permanent had they all continued to have wielded the "sword of the Spirit," instead of using, or at least following those who used the weapons of a carnal warfare.

When Charlemagne ascended the throne, he determined to subjugate the whole Saxon race, and compel them to accept the Christian faith. In pursuance of this plan, the emperor first attacked and took Eresburg, a strong fortress on the Drimel, and thence advanced to a town near the source of the Lippe, where a celebrated Saxon idol called the Irmin-Saule was kept. This idol Charlemagne destroyed, and then, having subjugated the people, submitted them indiscriminately to Christian baptism.

Among those missionaries who seconded the policy of the emperor was Lebuin, a man of great zeal and energy. On one occasion he entered the Saxon council, and, after having urged them to forsake their idols, and serve the living and true God, thus denounced them if they refused:—"But if ye despise and reject His counsels, and persist in your present errors, know

that ye will suffer terrible punishment for scorning His merciful warning. Behold, I, His ambassador, declare unto you the sentence which has gone forth from His mouth, and which cannot change. If ye do not obey His commands, then will sudden destruction come upon you; for the King of kings and Lord of lords hath appointed a brave, prudent, and terrible prince, who is not afar off, but nigh at hand. He, like a swift and roaring torrent, will burst upon you, and subdue the ferocity of your hearts, and crush your stiffnecked obstinacy. He shall invade your land with a mighty host, and ravage it with fire and sword, desolation and destruction. As the avenging wrath of that God, whom ye have ever provoked, he shall slay some of you with the sword; some he shall cause to waste away in poverty and want; some he shall lead into perpetual captivity. Your wives and children he shall sell into slavery, and the residue of you he shall reduce to ignominious subjection, that in you may justly be fulfilled what has long since been predicted:—'They were made a handful, and scattered, and tormented with the tribulation and anguish of the wicked.'"

This address aroused the fury of the Saxon warriors; and had it not been that an old chief interposed, Lebuin would have been instantly put to death. The peaceful counsel of the old man prevailed, and the missionary escaped. "The spirit, however, of this address," says Mr. Maclear, "illustrates the spirit of the emperor, the spirit of the times." And, therefore, in vain did those who differed with the emperor protest against his policy. But while the monarch continued his wars, and offered the barbarous Saxons the alternative between baptism and death, there were some, who owed their early training to the great Boniface, who did not fail to walk in the steps of their master, and spent their time in planting truth, in building schools and churches, and in trying to gain the hearts of the heathens by whom they were surrounded, through the influence of a holy life.

After thirty years of fierce struggle, in which many hardships had been inflicted, the Saxon tribes were fairly subdued, and Charlemagne reaped the fruits of his perseverance. Civilization took the place of barbarism, and Christianity became an established fact.

Reviewing the close of this period, Mr. Maclear says:—"It is difficult to see how the wild world of the ninth century could have been lifted out of the slough of barbarism, or the isolated

efforts of a Sturmi, a Willehad, or a Liudger, could have brought forth any fruit to perfection, without the rare energy and skill of this great monarch. For the dark shadows of his private life, and the cruelty of some of his campaigns, may be pleaded, as some atonement, 'the huge Dom-Minsters which look into the waters of the Rhine, and the schools where Alcium from England, and Clement from Ireland, and Peter of Pisa, and Paulinus of Aquitaine, and many others, kept alive the torch of learning, and handed it on to others.'" (P. 228.)

The Introduction of the Gospel into Denmark, Sweden, and Norway.

While Germany had been subdued by Charlemagne, and had received the blessings of Christian civilization, the northern portions of Europe, Denmark, and Sweden had been left in their ancient barbarism. A powerful and resolute people inhabited the pine-forests of these countries, while on their creeks and fiords swarmed a host of dauntless pirates, who ever and anon ascended the rivers of France and Germany, carrying with them desolation and death.

Notwithstanding the fierceness of these invaders, in the Christian Church were found men bold enough to carry the Gospel banner into the pine-forests from whence they sprung.

In 822, Harold Klak, king of Jutland, visited Louis-le-Débonnaire, successor of Charlemagne, begging him to interfere on his behalf in a dispute concerning the throne of Denmark. To this request Louis acceded, and proposed to send an army back with him to aid him in recovering his dominions. When this was made known to Ebbo, the archbishop of Rheims, he offered to accompany the expedition, and endeavour to promulgate the Gospel amongst these sturdy Northmen. In company with Halitgar, bishop of Cambray, he set out on his journey, and ultimately settled at Welanao, in Holstein.

Ebbo remained three years in Jutland, and then he returned to Rheims, accompanied by Harold himself, his queen, and a number of Danes. These were all subsequently baptized with great pomp at Mayence.

When Harold returned to Jutland, he was accompanied by Anskar, a devoted monk, who volunteered to act as pioneer to the army of Christian soldiers. So difficult was the work considered, that only one of his fellow-monks expressed his

readiness to accompany him. This man was Autbert, steward of the monastery.

The missionaries fixed their head-quarters at Schleswig, and commenced the foundation of a school, in which they hoped to train some of the Danish boys for the work of the ministry. After two years of labour, Autbert fell sick, and returned to his home, where he shortly after died. Soon after this a rebellion broke out, and the king was compelled to flee the country. Anskar now found it necessary to leave Schleswig, and retire to Sweden, which country had been unexpectedly opened to the Christian missionary.

In the year 829, the king of Sweden sent ambassadors to the court of Louis-le-Débonnaire, who informed the king that many of their countrymen were favourably disposed towards Christianity. The emperor determined to embrace the opportunity, and sent for Anskar, requesting him to undertake the enterprise. This the monk consented to do. Having found a companion in Witmar, a brother-monk of Corbey, Anskar set out on his journey in the year 831. They had not proceeded far on their voyage when they were attacked by pirates, who plundered them of all they possessed—the presents for the king, and their books and vestments. In this destitute condition they landed at Birka, a village on the Mäler lake, a short distance from the ancient capital, Sigtuna. Here they were kindly received by the king, who gave them permission to preach and baptize: and here they found many Christian captives, who had been carried hither by the Northern pirates.

The work thus favourably commenced, was carried on with vigour, and ere long the king's counsellor announced himself a convert, and erected a church on his estate. Towards the close of the year 832 Anskar returned to the court of Louis, with a letter from the king of Sweden. When the emperor became acquainted with the progress of the mission, he determined to make Hamburg the centre of operations for the Northern missions. Anskar was now consecrated archbishop of Hamburg, and visited Rome that he might receive the pall from the hands of Gregory IV., and authority to preach the Gospel to the Northern nations.

Anskar now returned from Rome, commissioned his nephew Gauzbert to superintend the Swedish mission, while he himself proceeded to Hamburg. His first work was to redeem from slavery a number of Danish and Slavonic youths and to educate

them, hoping ultimately to employ them as native missionaries. Dark days, however, were in store for the infant Church. In the year 837 Eric, king of Jutland, at the head of a large army attacked Hamburg, and speedily reduced it to ashes. The church and monastery which Anskar had erected were both destroyed, and the bishop himself became a wanderer. After spending some time in his diocese, he sought an asylum at Bremen, but being refused admission by bishop Leutbert, he passed on to Holstein, where he was hospitably received by a christian lady. To add to his sorrows, Anskar now heard of the disaster which had befallen the Swedish mission. The pagan party had risen against Gauzbert, had expelled him from the country, and had murdered his nephew.

These calamities did not crush the spirit of the resolute Anskar, and though he still had to wander over his diocese, depending upon the kindness of strangers for support, he waited patiently in the hope of some change, and comforted himself in the promises of God.

At the end of two years the dark clouds began to roll away, and a brighter day dawned upon the Northern missions. In the year 844 Anskar sent a missionary to Sigtuna to visit the converted chief Herigar, and to strengthen him against falling back into heathenism. When Ardgar arrived at Sigtuna, he found Herigar still faithful to the religion he had embraced. The chief obtained from the king permission for Ardgar to preach the Gospel without fear of molestation.

Herigar seems to have been a zealous champion of the new faith, and on more than one occasion openly confronted the heathen party, unmindful of their malice, and unmoved by their threats. "On one occasion," says Mr. Maclear, "as they were boasting of the power of their gods, and of the many blessings they had received by remaining faithful to their worship, and were reviling him as a traitor and an apostate, he bade them put the matter to an open and decisive proof. 'If there be so much doubt,' said he, 'concerning the superior might of our respective gods, let us decide by miracles whose power is greatest, whether that of the many ye call gods, or of my one Omnipotent Lord Jesus Christ. Lo the season of rain is at hand. Do ye call upon the name of your gods, that the rain may be restrained from falling upon you; and I will call upon the name of my Lord Jesus Christ, that no drop of rain may fall upon me; and the god that answereth our prayers let

him be God.' The heathen party agreed; and repairing to a neighbouring field, took their seats in great numbers on one side, while Herigar, attended only by a little child, sat on the other. In a few moments the rain descended in torrents, drenching the heathens to their skins, and swept away their tents, while on Herigar and the little child, we are assured, no drop fell, and even the ground around them remained dry. 'Ye see,' he cried, 'which is the true God; bid me not, then, desert the faith I have adopted, but rather lay aside your own errors, and come to a knowledge of the truth.'" (Pp. 241, 242.)

Soon after this the prospects of the missionaries in Denmark also brightened. Upon the death of Leutbert, bishop of Bremen, in 847, that see was united to that of Hamburg. This placed in Anskar's hands the means of a wider planting of the faith, and enabled him to appoint a minister over the church at Schleswig. The king of Jutland offered no opposition to the preaching of the Gospel amongst his subjects. The missionaries, therefore, faithfully proclaimed the truth whenever an opportunity occurred. Nor did they labour in vain. Many who had formerly received the rite of baptism, but had secretly conformed to idolatry in the days of persecution, now openly professed their adhesion to the Christian faith, and joined in the public worship of God.

In 850 Ardgar returned from Sweden, and Anskar, fearful lest the good work which had begun in that country should languish, endeavoured to persuade Gauzbert to return to the scene of his former labour. In this, however, he was unsuccessful. Finding no one willing to undertake the work, he determined to go himself, and accordingly set out for Birka. When he arrived he found the heathen party determined to oppose the new faith. But Anskar persevered, and having landed, he invited Olaf to a banquet, gave him the presents sent by the king of Jutland, and announced the object of his visit. Olaf, though not unfavourable himself to the missionaries, suggested the propriety of submitting his request to the decision of the sacred lot. Anskar agreeing to this, a day was fixed for deciding the great question. Mr. Maclear thus describes the scene:—"First the council of chiefs were asked their opinion. They craved the casting of lots. This omen was taken, and was favourable to the admission of the archbishop and his retinue. This was announced to Anskar by one of the chiefs, who bade him be of good courage and play

the man, for God plainly favoured his undertaking. Then the general assembly of the people of Birka was convened, and at the command of the king a herald proclaimed aloud the purport of the archbishop's visit. This was the signal for a great tumult, in the midst of which an aged chief arose, and, in the true spirit of Coifi, the Northumbrian priest, thus addressed the assembly:—'Hear me, O king and people. The God whom we are invited to worship is not unknown to us, nor the aid He can render to those who put their trust in Him. Many of us have already proved that by experience, and have felt His assistance in many perils, and especially on the sea. Why, then, reject what we know to be useful and necessary for us? Not long ago some of us went to Dorstede, and believing that this new religion could profit us much, willingly professed ourselves its disciples. Now the voyage thither is beset with dangers, and pirates abound on every shore. Why, then, reject a religion thus brought to our very doors, which we went a long way before to seek? Why not permit the servants of a God, whose protecting aid we have already experienced, to abide amongst us? Listen to my counsels, then, O king and people, and reject not what is plainly for our advantage. We see our own deities failing us, and unable to aid us in time of dangers; surely it is a good thing to enjoy the favour of a God who always and at all times can and will aid those that call upon Him.'"

This address had great weight with the people, and it was resolved that the missionaries should be allowed to take up their abode in the land and have free liberty to disseminate their religion. Soon after this the king built a church in Birka, and used his influence in promoting the introduction of the Gospel in other parts of the country. Thus, then, the worship of Christ supplanted that of Thor, and another country added to the kingdom of the Lord.

After labouring for some time in Sweden, Anskar returned to Hamburg to superintend his diocese. His work was now nearly done. For more than thirty-four years he had laboured in the Northern mission-fields, seeking in every way possible to promote the temporal and eternal welfare of the heathen. He died on the 3d of February, 865, at the age of sixty-four. His successor, Rimbert, endeavoured to sustain the work which had been so well begun, but was sadly hindered by the constant incursions of Northmen.

Many years elapsed before the battle between heathenism and Christianity ended. For a long time the success of the missionaries was but partial, and limited to the mainland. It was not until the reign of Canute that Christianity was permanently established in the kingdom.

The Introduction of the Gospel into Norway.

About the year 961 Hacon, the youngest son of Harold, was made sole king of Norway. Hacon had for some time previous been staying at the court of Athelstan, king of England. During his residence at the British Court Hacon had embraced Christianity, and had been baptized. On ascending the Norwegian throne, he determined to put down heathenism and plant in its stead the Christian faith. Not wishing to arouse the prejudice of the heathen, or encounter the opposition of the pagan priests, he proceeded very slowly and cautiously to carry out his designs. His first step was to persuade the people to keep the festival of Yule at the same time that the Christian Church celebrated the nativity of the Saviour. This festival of Yule was the greatest feast in the countries of Scandinavia. "Yule bonfires," says Worsae in his "Danes and Northmen," "blazed to scare witches and wizards; offerings were made to the gods; the boar dedicated to Freÿr was placed on the table, and over it the warrior vowed to perform great deeds. Pork, meal, and ale abounded, and Yuletide passed merrily away with games, gymnastics, and mirth of all kinds."

The next step of the king was to persuade some of his courtiers to receive Christian baptism, and forsake their heathen practices. This done, he built a few churches in the neighbourhood of his court, and then determined to propose to the people that they should all submit to Christian baptism.

Upon the next meeting of the Froste-Thing the following proposition was submitted for consideration: That the people should "believe in one God, and Christ the son of Mary, abstain from all heathen sacrifices, keep holy the seventh day, and refrain from all work thereon." This proposition was violently opposed by all present, and the king was cautioned against forcing upon the people the new religion.

At the next great national festival the people endeavoured to force the king to conform to the heathen customs, but in this they were unsuccessful. Soon after this a conspiracy was made

against the king. Four chiefs bound themselves by an oath to root out Christianity in Norway, while four others resolved to force the king to offer sacrifice to the gods. At the next festival of Yule the attempt was made to force the king to offer sacrifice. The tumult being very great, the king at last made a compromise, and consented to taste some of the horse-liver which had been offered in sacrifice to their idol. Thus, then, for the present the heathen party triumphed, and idolatry reigned a little longer in the land. Hacon fell in battle in the year 963, and was buried in North Hordaland.

Hacon was succeeded by the sons of Eric, who made great efforts to introduce Christianity. They pulled down the heathen temples, and forcibly prevented the priests from offering sacrifice to their gods. This policy provoked the opposition of the people, and retarded rather than promoted the progress of the Gospel.

About the year 977, the king of Denmark conquered the country, and placed it under the control of his viceroy. This man joined the heathen party, and laboured to re-establish Paganism. On one occasion, he went so far as to offer one of his sons in sacrifice to Thor. He was deposed, in 995, by Olaf, the son of a petty prince, who was welcomed as a deliverer. Soon after he ascended the throne, he declared his determination to put down heathenism, and "either bring it to pass that all Norway should be Christian, or die." In order to accomplish this design, he was very unscrupulous as to the means he employed; often compelling the people to submit to baptism, or taste the sword. Thus, on one occasion, he summoned the inhabitants of a certain district, and offered them two conditions,—"either to accept Christianity, or to fight." As the forces of the king were vastly superior to those of the people, it is not surprising that they all agreed to be baptized. On another occasion, he agreed to attend one of the heathen temples, and to offer sacrifice; and, as the sacrifice was proceeding, he suddenly struck the image of Thor, so that it rolled down at his feet. His followers then struck down all the rest of the images; and Olaf offered the people his usual conditions, and, as a matter of course, they submitted to baptism.

In his zeal to root out heathenism, Olaf visited the northern parts of Norway, imposing Christianity on the people, and visiting with his displeasure all who refused. He also attempted

to christianize Iceland, but, before he could accomplish this, he put an end to his life, by throwing himself into the sea, from the deck of a ship, rather than fall into the hands of his enemies.

Little progress was made in the establishment of Christianity till the year 1015, when Olaf Haraldson, or Olaf the Saint, ascended the throne. He, like his predecessor, endeavoured to propagate the Gospel by the power of the sword, and destroyed the idols in the midst of their worshippers. His efforts to destroy heathenism were not confined to Norway, but extended to Greenland, the Orkneys, and Iceland. In consequence of some disaffection among his subjects, he retired to Russia in the year 1026. He afterwards returned to Norway, and endeavoured to regain his kingdom. In this he was unsuccessful, and fell in battle in 1030.

Gradually, however, though slowly, Christianity prevailed; and "when Canute," says Mr. Maclear, "had seated himself on the throne of England, and had espoused an English consort, he not only promulgated severe laws against heathenism, and undertook a pilgrimage to Rome, but despatched missionaries to evangelize his Scandinavian subjects, and strengthen the cause of Christianity throughout the North. His influence in Denmark, combined with that of Olaf, the Lap-King, in Sweden, had an important influence on the progress of the Scandinavian Churches. Schools and monasteries now gradually rose, bishoprics were founded, the rude Runic characters retired before the Latin alphabet, agriculture was encouraged by the Benedictine monks, and new kinds of corn were planted, mills were built, mines were opened; and before these civilizing agencies Odinism retired more and more from a useless contest, as surely as Brahminism in India is yielding before European science and European literature, before the telegraph and the railway, the book and the newspaper."

The Introduction of the Gospel into Bulgaria, Moravia, and other Slavonic Countries.

In the early part of the ninth century, a monk, named Cupharas, was taken captive by Bogoris, a Bulgarian prince. About the same time, a sister of Bogoris was also in captivity

at Constantinople. The life and teaching of the Christian prisoner made an impression on the mind of Bogoris, and rendered him favourably disposed towards Christianity. The heathen princess had also been impressed with the truth of the Christian religion, while in her captivity, and had openly avowed her faith by receiving baptism. To these two circumstances may be traced the establishment of the Christian religion in Bulgaria.

When the Bulgarian princess returned to her own country, she laboured with great diligence to deepen in her brother's mind the impression which had been made. Though for a time he disregarded her appeals, he ultimately yielded to her entreaties, embraced the Christian faith, and was baptized. Shortly after this, several members of the Court renounced their idolatry, and sought admission into the Christian Church. As soon as the people knew of the conversion of the king, they rose in rebellion, and Bogoris was compelled to resort to violent measures to restore order.

Gradually, however, the good work progressed; and by the year 867, Bulgaria ranked among the Christian countries of Europe. The conversion of Bulgaria gave rise to a sharp contest between the Eastern and Western Churches, which was carried on for several years, and was productive of much ill-feeling. But, as it does not accord with our design to record mere ecclesiastical disputes, we pass it over. Should the reader wish to know the details of that quarrel, he can find them in "Millman's Latin Christianity."

The establishment of Christianity in Bulgaria had a beneficial effect upon the surrounding countries, and was one of the indirect causes of its reception by other Slavonic tribes.

Moravia.—During the ninth century Moravia had been added to the Empire of Charlemagne, and had, in common with other conquered territory, been compelled to accept the Christian religion. Although the mass of the people had been baptized, they were, nevertheless, still heathen in practice.

In the year 863, an application was made to the Greek Emperor to send to Moravia learned men, who might translate the Scriptures into the Slavonic tongue. The Emperor complied with this request, and sent Methodius and Con-

stantine, sons of one Leon. As soon as these men arrived in Moravia, they composed a Slavonic alphabet, and translated the Gospels and the Acts of the Apostles. Great success attended the publication of the Scriptures in the language of the people. Many were truly converted, and several churches were erected. For more than four years the work went on in peace, when, sad to relate, some of the German clergy, being jealous of the proceedings of the missionaries, reported them to the Pope, who summoned them to Rome. They appear to have satisfied the Pope; and, subsequently, they returned to Moravia, where they laboured with still greater success.

In 907, the Magyars invaded Moravia, and, by their terrible devastations, prevented both the spread and establishment of Christianity. From this time, Moravia ceased to exist as an independent State, being united to the kingdom of Bohemia. This latter country ultimately received Christianity, and, by the year 1067, had its Established Church.

Russia.—The year 955 was an important one for Russia. It was in that year that the Princess Olga visited the Byzantine capital, and, while there, she embraced the Christian religion, and was baptized, under the name of Helena. Upon her return to Kieff, she laboured with great diligence to influence the mind of her son Swiatoslaw in favour of Christianity. In this she was not very successful. She next endeavoured to instil her principles into the mind of her grandson Vladimir. Though at first there was but little in this man's conduct to encourage Olga, he subsequently became a champion of the true faith, and one of the chief instruments of destroying the supremacy of superstition in Russia. This powerful chief, after some indecision, embraced the Christian religion, and was baptized in 988. "Many of his suite," says Mr. Maclear, "thereupon consented to follow his example; and, shortly afterwards, accompanied by the Greek clergy, he retired to Kieff, and forthwith ordered his twelve sons to be baptized, and proceeded to destroy the monuments of heathenism. The huge idol, Peroun, was dragged from its temple at a horse's tail, scourged by twelve mounted pursuers, and then flung into the Dnieper. 'The people at first followed their idol down the stream, but were soon quieted when they saw it had no power to help itself.'

Thus successful, Vladimir felt encouraged to take a further step, and gave orders for the immediate baptism of his people. 'Whoever, on the morrow,' ran the proclamation, 'shall not repair to the river, whether rich or poor, I shall hold him my enemy.' Accordingly, at the word of their 'respected lord,' all the inhabitants, with their wives and children, flocked in crowds to the Dnieper; and there 'some stood in the water up to their necks, others up to their breasts, holding their young children in their arms. The priests read the prayers from the shore, naming at once whole companies by the same name.' Vladimir, transported at the sight, cried out, 'O great God! who hast made heaven and earth, look down upon these thy new people. Grant them, O Lord, to know thee, the true God, as thou hast been made known to Christian lands, and confirm in them a true and unfailing faith; and assist me, O Lord, against my enemy that opposes me, that, trusting in thee, and in thy power, I may overcome all his wiles.'"—P. 295.

From this time, Christianity gradually prevailed in the different parts of the Empire. Christian churches were built upon the sites of the ancient heathen temples; schools were opened in the great centres of population; bishops were sent to reside in most of the large cities; and, by the close of the year 1177, the last relics of heathenism were rooted out, and the Church permanently established.

The Introduction of the Gospel into Poland.

It was some years after the conversion of Russia, before Poland and the other Slavonic provinces received the Gospel. The contest between Christianity and heathenism in these countries was both protracted and stubborn. In the year 965, the Polish duke, Mieceslay I., married a daughter of the king of Bohemia, and shortly afterwards he embraced the Christian faith. Mieceslay endeavoured to compel his subjects to embrace his creed. But such was the rigour of his penalties, that the people rebelled against his authority, and despised his religion. The successor to the throne, Mieceslay II., pursued the same policy, and hence no advance was made towards the real conversion of the nation.

Upon the death of Mieceslay II. the country fell into a state of confusion and anarchy, which continued for several years. During this time the heathen party rose against the Christians, banished all the missionaries, and endeavoured to destroy every vestige of the new religion. This state of affairs continued until the year 1034, when the Poles invited Casimir I., son of Mieceslay II., to accept the crown. Now Casimir had been banished his country on the death of his father, and had during that banishment entered a monastery, and had received ordination. In consequence of this, he was unable to comply with the request of his countrymen until the Pope had released him from his vows. The Pope having done this, Casimir became king of Poland. During his reign another effort was made to introduce the Gospel, and, happily for Poland, with much greater success. The Church now gradually extended her influence and consolidated her power.

From Poland the Gospel was carried to Pomerania, or, more correctly speaking, was thrust upon the people at the point of the sword. In 1121 Poland was governed by Boleslay III., who subjugated the western districts of Pomerania, and carried captive thousands of the people, all of whom he forced to abjure their idols, and receive baptism. Nothing, however, was done to instruct the people in the truths of Christianity, and hence the success was more apparent than real.

In the year 1122 a Spanish priest named Bernard requested permission to preach the Gospel in Pomerania. Boleslay granted him his request, and so, in company with a chaplain and an interpreter, he proceeded to the town of Julin in the garb of a mendicant. "The people," says Mr. Maclear, "regarded the missionary with profound disdain. When he asserted that he had come as a messenger of God, they asked how it was possible to believe that the great Lord of the world, glorious in power, and rich in all resources, would send as His messenger a man in such a despicable garb, without even shoes on his feet. If the great Being had really desired their conversion, He would have sent a more suitable envoy and representative. As for Bernard, if he had any regard for his own safety, he had better straightway return whence he came, and not discredit the name of his God by pretending to have a mission from Him, when, in reality, he only wanted relief in his destitution. Bernard replied by proposing, if they would not believe his words, that a ruinous house should be set on fire, and he himself flung in

the midst. 'If, while the house is consumed, I come forth unscathed,' said he, 'then believe that I *am* sent unto you by Him whom the fire as well as every other created thing obeys.' The Pomeranians, convinced that he was mad, urged him to leave the place; but, instead of heeding the advice, Bernard struck down one of the sacred images, on which a riot ensued, and he was hurried on board a vessel, with the advice, since he was so eager to preach, to exercise his talents in addressing the fish of the sea and the fowls of the air."

Bernard now retired to Bamberg, where he met the bishop Otho, whom he ultimately persuaded to undertake the Pomeranian Mission. This time it was determined to make the Mission one of pomp and grandeur; and so, having persuaded his chaplain Ulric and seven other ministers to accompany him, and being supplied with costly robes, and presents for the Pomeranian nobles, Otho set out for Pomerania. It was on the 25th of April, 1124, that the Mission party left Bamberg, and, eight days afterwards, they plunged into the vast, untrodden forests which formed the boundary between Poland and Pomerania. After six days' marching, during which they experienced considerable difficulty and danger, Otho and his retinue arrived at the river Netze, where they were met by the Pomeranian duke Wratislay, at the head of a considerable army. At first the missionaries were somewhat alarmed by the warlike behaviour of the soldiers. It was soon, however, discovered that no mischief was intended, and so their fears were allayed. A second conference was afterwards held, in which Wratislay gave Otho full permission to preach in his dominions. Otho now journeyed towards Pyritz. Passing through some half-ruined villages, a few scattered peasants were met, who, being alarmed at the military nature of the retinue, flung themselves at Otho's feet, and professed their willingness to submit to his wishes. These were at once baptized. Pyritz was reached late in the evening; and, as the inhabitants were celebrating one of their great festivals, the missionaries thought it prudent to delay their entry until the next morning. Soon after break of day the envoys of the dukes Boleslay and Wratislay entered the town, and, having summoned the chiefs of the people, announced to them the arrival of Otho, and urged them to receive him and his followers in a friendly manner. The people consenting to this, a procession was formed, and Otho, with the other ecclesiastics, entered the town with great pomp. Soon after his

entry, Otho, in full pontifical robes, thus addressed the people: —"The blessing of the Lord be upon you. We return you many thanks for having refreshed our hearts by your hearty and loving reception. Doubtless you have already heard the object of our coming, but it will not be amiss to remind you again. For the sake of your salvation, your happiness, your joy, we have come a long and weary way. And assuredly ye will be happy and blessed if ye be willing to listen to our words, and to acknowledge the Lord your Creator, and to serve and worship Him only." About three weeks were spent at Pyritz, during which time the missionaries endeavoured to instruct the people in the nature of the Christian religion. During this time about seven thousand persons received the rite of baptism.

From Pyritz the missionaries passed on to Cammin, the residence of Duke Wratislay. The duke's wife having been long favourably disposed towards Christianity, received Otho with great cordiality, and used her influence in every possible way to further his designs. Here, as at Pyritz, multitudes were baptized. From Cammin Otho proceeded to Julin, a town in the island of Wollin, and the place from whence Bernard had been expelled. The chiefs were violently opposed to the missionary party, and were firm in their determination not to admit them. At last it was agreed to abide by the decision of the inhabitants of the town of Stettin. If they received the bishop and his party then the chiefs of Julin would accept them.

Under the direction of a guide the missionaries now made their way to Stettin. When they reached the town they met with much indifference, and, although allowed to enter, they were not able to accomplish their design. The people declared that they were quite content with their gods, and expressed their desire to be left alone. More than two months were spent in endeavouring to persuade the people to receive the new faith, but all in vain.

Otho, finding all his efforts vain, applied for advice from Duke Boleslay, as to the course he ought to pursue. When this became known to the people, they also sent to the duke, promising to adopt the new faith if he would guarantee to them peace, and diminish the annual tribute demanded from them. To this request Boleslay acceded, at the same time intimating that, should the people continue their opposition to the missionaries, they might expect his heavy displeasure. Otho now

renewed his exhortations, and urged upon the people to show the sincerity of their intention by destroying their temples and idols, at the same time adding, that, if they did not like to commence the work themselves, then he and his party were willing to do so. This being agreed to, Otho, accompanied by his clergy, set out, "with clubs and axes," says Mr. Maclear, "to essay the work of demolition, while crowds of the towns-people stood anxiously on the watch to see what their own gods would do. One temple fell, then another, and still the bishop's retinue were unharmed. Thereupon the multitude cried out, 'What power can these gods have, who do not defend their own abodes? If they cannot defend themselves how can they defend or advantage us?' Hundreds of willing hands now joined in the work of demolition, and, in a very short space of time, four of the largest temples were razed to the ground, and the materials converted into fuel." One by one the objects of worship and superstition were removed, and, before the close of the year, a Christian Church was erected in the market-place of the town.

When the success of the missionaries in Stettin became known to the inhabitants of Julin, they expressed a wish to receive baptism. Accordingly Otho returned to Julin, and, shortly afterwards, baptized large numbers of people. After this Otho visited Colberg and Belgrade. At both places great success attended his labours; multitudes renounced their idolatry and received baptism.

At the commencement of the year 1125 Otho left Pomerania for his own diocese of Bamberg. Here he stayed about two years, and then set out on a second visit to the scenes of his former labours. This time he visited Saxony, and, sailing down the Elbe, reached the town of Demmin. Here he met Duke Wratislay, who proposed to assemble the chiefs at the town of Usedom, and submit to them the question of accepting the Christian religion.

At this conference Wratislay urged the chiefs to follow the example of their brethren at Stettin and Pyritz, and cast away their idols. Otho also addressed the assembly, exhorting them to believe in Christ, and make an open profession of their faith. Considerable success attended this meeting, and many of the chiefs and their followers were subsequently baptized.

Wolgast was next visited. Here considerable opposition was made to the missionaries by the heathen priests, who sought

both by threats and stratagem to prevent the people receiving the new religion. For a time they succeeded, but at last they were compelled to relinquish the struggle, and Otho laid the foundation of a church, and administered the rite of baptism to large numbers of the people.

In 1128 Otho returned to Bamberg, and spent the rest of his days in superintending the affairs of his diocese. He died in the year 1139, leaving behind him many substantial monuments of his success as a missionary.

Thus, then, did Christianity gradually supplant Paganism in Europe, and the worship of Christ took the place of that of Woden and Thor. Now, while it is impossible to defend *all* the acts of those who were engaged in the promulgation of the Gospel, or agree with *all* that the missionaries taught, yet we cannot but rejoice that the Gospel *was* proclaimed, that Christian temples *were* erected, and that schools of learning *were* founded; and that, by the piety and zeal, patience and fortitude, skill and industry, of such men as Columbanus, Winfrid, Anskar, Olaf, Otho, and the brothers Constantine and Methodius, the powerful tribes of the Celts, the Teutons, and Slave were Christianized and civilized; and that, hearing in their own tongue the wonderful works of God, many were able to rejoice in the hope of eternal life. While, as Protestant teachers, we shall be careful to show our children the superiority of our creed over that of the Greek and Romish Churches, we ought to be candid enough to make them acquainted with what those Churches did to diffuse the Gospel light in the days of heathen darkness, and generous enough to accord to those early pioneers the credit which belongs to them. By reviewing the lives of these early missionaries many practical lessons might be drawn, and many lasting impressions made, while in many a young heart might be kindled a desire which would seek its satisfaction in connexion with the missionary activities of the Church.

The Connexion between the Past and the Present.

In the previous pages we have traced the progress of the Gospel, both in apostolic days and in later times; we have marked its progress through parts of Asia, of Africa, and of Europe; and we have contemplated the lives of some of the chief actors in the great drama. Now we must follow its onward course through those parts of the world not yet

enlightened by its heavenly truths, and mark its vicissitudes and triumphs. Before doing so, however, it will be well to linger for a short time on the threshold of modern times, and thus fill up the gap between the past and the present.

Not only had the great centres of civilization—Rome, Athens, Alexandria, Antioch—received the Gospel, but it had been carried to countries far removed from those centres. In the distant East,—perhaps even in India, in the extreme West,—in England and Ireland, in the remote North,—in Norway and Iceland, and in the almost impenetrable forests of Scandinavia, the battle of truth had been fought, and many victories had been won. At times the light of truth had been dimmed by the traditions of men, and the liberty of the Gospel changed into the bondage of ritualism; yet, notwithstanding this, progress was made, and here and there were found men far in advance of their times.

Thus, in our own country, the Venerable Bede, in his secluded cell at Jarrow, laboured to instruct the people of his day, writing a history of the Church, which is still considered an authority, and translating into the Saxon tongue parts of the sacred Scriptures. At Whitby, Cædmon used his poetic genius to celebrate the works of creation and the wonders of redemption. At Canterbury, Alfric employed his pen in combating the error of transubstantiation, and in promoting the education of the clergy. Further down the stream of time, the great battle between the ecclesiastical and civil power was fought by Lanfranc, Anselm, and Becket, a contest which did not cease until Henry VIII. forcibly severed the connexion between the English and Romish Church. It was now that the great Hildebrand was raised to the papal chair, under the title of Gregory VII. "Hildebrand," says Mr. Mosheim, "was a man of uncommon genius, whose ambition in forming the most arduous projects was equalled by his dexterity in bringing them into execution. Sagacious, crafty, and intrepid, nothing could escape his penetration, defeat his stratagems, or daunt his courage. Haughty and arrogant beyond all measure, obstinate, impetuous, and intractable, he looked up to the summit of universal empire with a wishful eye, and laboured up the ascent with uninterrupted ardour and invincible perseverance. . . . . Not content to enlarge the jurisdiction and augment the opulence of the See of Rome, he laboured indefatigably to render the universal Church subject to the despotic government and the

arbitrary power of the pontiff alone, to dissolve the jurisdiction which kings and emperors had hitherto exercised over the various orders of the clergy, and to exclude them from all part in the management or distribution of the revenues of the Church. . . . . But the views of Hildebrand were not confined to the erection of an absolute and universal monarchy in the Church; they aimed also at the establishment of a civil monarchy equally extensive and despotic. His purpose was to engage in the bonds of fidelity and allegiance to St. Peter—*i.e.*, to the Roman Pontiffs—all the kings and princes of the earth, and to establish at Rome an annual assembly of bishops, by whom the contests which might arise between kingdoms or sovereign states were to be decided, the rights and pretensions of princes to be examined, and the fate of nations and empires to be determined." The English and French monarchs warmly opposed the ambition of Hildebrand, and hence arose those contests which marked the reigns of the Williams and the Henries.

Between the years 1095 and 1278 the missionary zeal of the Church took the mistaken form of Crusades to the Holy Land, with a view of rescuing that hallowed spot from the grasp of the infidel. The superstition and ignorance of society at that time made the harangues of Peter the Hermit effective; and in the fiery effusions of that zealot the people believed that they heard the voice of God; and, that they might gain a title to heaven by their zeal, tens of thousands willingly devoted themselves to the work, supposing that by thus leaving their home and country to take vengeance on the Turk they were showing their love to God. Eight successive crusades were made; and, when Jerusalem was at last taken, the most unchristian conduct was manifested by those who called themselves soldiers of the Prince of peace. "They marched," says Mr. Kingsmill, "over heaps of dead towards the holy sepulchre; and, while their hands were yet polluted with the blood of so many innocent persons, sung anthems to the common Saviour of mankind." And yet the crusades were not unmixed evils. They served to check the onward march of the Turks, who at one time threatened to overrun the whole of Europe. By them the East and the West were brought into contact, and thus they were indirectly the means of unarming the prejudice of both Turk and Christian. In drawing off the feudal lords, they served as safety-valves, relieving the people of the pressure of vassalage, and enabling them to prepare for the struggle for liberty which they were

subsequently called to fight. In the mingling together of master and servant upon the same field of danger, and furnishing each with the opportunity of giving or receiving a kindness, the rough, overbearing spirit of the one was softened, and the nobler feelings of the other called out. In the vows which bound together the knights of St. John, and made them the models of chivalrous disinterestedness, and the enemies of all oppression, were sown the seeds of that generosity and love of fair play which characterize the English gentleman. They had, however, one baneful effect. They led men to look upon the *sword* as the great weapon by which the battles of God were to be fought, and thus to associate persecution with differences of opinion in matters of faith.

While the zealous crusaders were busy in the East endeavouring to subdue the Mohammedans, and bring them within the pale of the Church, there were within the Church herself those who sought to work a complete reformation in her practices. These persons were afterwards known as the Vallenses, or inhabitants of the valleys, Albigenses; and later, Waldenses, from Peter Waldo, a wealthy merchant of Lyons, who lived about the year 1170. In vain the priests proclaimed against these reformers; in vain councils were assembled and papal bulls issued; the number of the heretics increased, and by their moral power considerably damaged the reputation of both priest and Church. In this extremity Rome determined to put down by *force* what she could not subdue by *argument*, and so when the fiery crusaders returned from Jerusalem a crusade was made against these foes at home. "Against the Waldenses," says Thuanus, "when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their numbers increased daily, at length complete armies were raised, and a war of no less weight than what our people had before waged against the Saracens was decreed against them; the event of which was, that they were either slain, put to flight, spoiled everywhere of their goods and dignities, and dispersed here and there, than that convinced of their error they repented. So that they who had at first defended themselves by arms, at last overcome by arms, fled into Provence and the neighbouring Alps of the French territory, and found shelter for their lives and doctrines in those places. Part withdrew into Calabria, and continued there a long while. Part passed into Germany,

and fixed their abode among the Bohemians, and in Poland and Livonia. Others turning to the West obtained refuge in Britain."

The persecution against the Waldensian Christians was carried on with the greatest fury for more than thirty years, during which time the greatest barbarities were practised under the guise of religion. Neither age nor sex was spared, and the valleys of Piedmont ran down with blood. When contemplating this fearful carnage we are led to join with Milton in saying,—

> "Avenge, O Lord, thy slaughter'd saints, whose bones
> Lie scatter'd on the Alpine mountains cold;
> Ev'n them who kept thy truth so pure of old,
> When all our fathers worshipped stocks and stones,
> Forget not; in thy book record their groans
> Who were thy sheep, and in their ancient fold,
> Slain by the bloody Piedmontese, that roll'd
> Mother with infant down the rocks. Their moans
> The vales redoubled to the hills, and they
> To heaven. Their martyr'd blood and ashes sow
> O'er all Italian fields, where still doth sway
> The Triple tyrant; that from these may grow
> A hundredfold, who having learn'd thy way,
> Early may fly the Babylonian woe."

Neither the State nor the Inquisition was able to quench the light which had been lit; and in spite of both it burned the brighter. In England Wicliff espoused the cause of the Lollards, manfully opposed the errors of Rome, and in his study at Lutterford translated the Scriptures into the English language, thus becoming the precursor of the Reformation. In Bohemia John Huss and Jerome of Prague did for that country what Wicliff had done for England. These men translated Wicliff's works, and boldly preached justification by faith. Subsequently they sealed their faith with their blood. Their influence, however, did not die with them; of each it could be well said, "He being dead yet speaketh." What they had written and preached entered deeply into men's minds, and prepared them to espouse the cause of truth when other champions were raised up. Thus, when Luther in Germany, and Zwingle in Switzerland, appeared as leaders of the Reformation, they were joined by many who had long been waiting the advent of such men.

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In England, as on the Continent, all things were silently preparing the way for the Reformation. There was a general pervading sense of the intolerance and corruption of the Romish clergy, and a growing desire to limit the power of the Pope. The circulation of Wicliff's works had given the people a deep sense of the need of personal holiness, and the necessity for the pardon of sin—not from a priest or the Pope, but from God. Thus, then, the great Protestant doctrines were hid in men's hearts as a latent power which only needed some favourable circumstances to manifest itself. When, therefore, by the invention of printing, the people were able to read the Word of God, and the writings of such men as Piers Plowman and Chaucer, as well as those of the German and Swiss Reformers, the truth, which, like a germ, had been hidden in the heart, now developed itself; and Latimer, and Ridley, and Pullinger, found earnest listeners and zealous followers.

Both in England and on the Continent the Church of Rome vainly endeavoured to smother the flame which had been kindled. The Inquisition invented its tortures; and in many a market-place were heard the groans of its victims. The policy of Rome only served to deepen the hatred which men felt for that church, and gave to very many a wholesome dread of that persecuting system.

With the death of Mary, the English church was freed from persecution, and then those who had sought an asylum in foreign lands returned to their homes, bringing with them an intense dislike of everything which savoured of Popery. When they arrived, they found many who fully sympathized with them, and hence arose a party—the Puritans—who would make no compromise with Rome, nor consent to walk in any of the old paths. To these men the policy of Elizabeth was distasteful; and in her reign the rupture became more severe.

The contest between the Puritans and the High church party was continued through the reigns of James I. and Charles I., the breach becoming wider and wider every year, until at last a complete separation was effected, and the Christians of England were divided into two classes—Churchmen and Nonconformists.

In the course of time, men quieted down, and the Church slept. While she slept, the enemy sowed tares among the

wheat; and, for many years, the religious life in England was at a very low ebb. From this sleep, however, God in his mercy roused her, by the preaching of Whitfield and Wesley. A new life was now infused into the Church—a life which manifested itself in a desire to spread abroad the knowledge of Christ. As a result of this, heathen countries were visited, and the Gospel carried to the utmost parts of the earth. What was the fruit of that awakening—what was accomplished by the Protestant missionaries of this and other countries—must now engage our attention; and, following the route suggested by our title, we journey from "Pole to Pole"—

> "From Greenland's icy mountains,
> To India's coral strand,"—

and linger here and there to contemplate the wonders of redeeming grace, the power of the Gospel, and its adaptation to the wants of the human soul.

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CHAPTER V.

THE INTRODUCTION OF THE GOSPEL INTO GREENLAND, LABRADOR, AND NORTH AMERICA.

Greenland and the Esquimaux—The Religion and Superstitions of the Greenlanders—Views respecting the Soul and Futurity—Early Efforts to evangelize the People—Labours of Hans Egede and the Brothers Stack—Present State of the Mission.—First Missionary Efforts in Labrador — Early Failures and Successes — Present State of the Mission. — The North American Indians—Their Superstitions and Forms of Worship—The First Missionary and the First Convert—General Review of Missionary Efforts among the Indians—Statistics of Churches and Schools.

THE INTRODUCTION OF THE GOSPEL INTO GREENLAND.

GREENLAND was discovered by an Icelander, named Gunbiöan, about the beginning of the tenth century. It was shortly afterwards visited by another Icelandic chief, named Eric Raude, or Eric the Red, who spent several years in exploring the country; and, from the exaggerated accounts he gave of its verdure, it was called *Greenland.* Soon after this, a settlement was made on its coast; and in the course of a few years, a considerable colony was formed, and a regular trade established.

For some centuries the commercial intercourse between Greenland and Norway was regularly maintained; but at the beginning of the fifteenth century all intercourse ceased, and the colonists were left isolated from the rest of the civilized world, and subsequently all traces of their existence were lost.

From this time until the middle of the sixteenth century, there appears to have been no communication between Greenland and the other countries of Europe. In 1576, Martin Frobisher, the great navigator, set sail from England, and succeeded in reaching the coast. From that time, several attempts were made to find the lost colonists, and open up the country to trade; but no success attended the efforts, and nothing was done to evangelize the people, until the year 1721, when Hans Egede, a clergymen from Vaagen, in Norway, accompanied by his wife and family, landed at Baal's River, in latitude 64 deg. N., and commenced his work as a missionary.

The natives of Greenland are Esquimaux. When first visited by Europeans, they were found to be in a state of savage barbarity, yet not deficient in natural understanding. Their personal appearance and domestic habits were most disagreeable. "Their habitual dirtiness," says David Crantz, in his "History of Greenland," "extends even to the preparation of their victuals. A kettle is seldom washed, except the dogs chance to lick it clean. The cooked meat is served up in wooden dishes, after the soup has been drunk off with ladles. The raw flesh is laid on the ground, or an old skin but very little cleaner. They use no knife or fork at meals. They tear fowls in pieces with their fingers, and fasten on with their teeth on a whole piece of fish or flesh meat, without any ceremony. At the end of their repast, they take a knife, and scrape the grease, with whatever perspiration has exuded from their faces, into their mouths. When they intend to treat a European with particular politeness, previous to offering him a piece of meat, they take off the blood and filth which it has contracted in the kettle. If the gift be declined, it is considered as a gross insult, and an affront done to their hospitality."—(Vol. I., p. 134.)

Though the general deportment of the people was orderly, and their intercourse with each other in every way becoming, yet they indulged in many secret practices which evidenced their moral degradation.

"The women," says Mr. Crantz, "frequently live eighty years and upwards. At this age, those among them who are not condemned for witchcraft uniformly become instruments of mischief; betaking themselves to lying, slandering, or match-making, to gain a livelihood; and, above all, instil their

ridiculous superstitions into the minds of young persons, thereby preventing them from a rational inquiry into the truths of Christianity."

The Religion and Superstitions of the Greenlanders.

The early visitors to Greenland considered the inhabitants to have been gross idolaters—that they prayed to the sun, and sacrificed to the devil. Closer observation and contact with the natives, however, have proved that what was considered an act of worship was but an act of investigation. The people constantly ascend some eminence, and turn their eyes towards the sun, in order that, from the colour of the sky, and the nature of the clouds, they may conjecture whether fair or stormy weather may be expected. Also, what were supposed to be the remains of their altars and sacrificial fires are now known to be the sites of their summer residences. They appear to have no apparent worship, nor any religious ceremonies whatsoever; yet they had some obscure idea of a Divine Being. This latter point is substantiated by the following remarkable anecdote :—"A company of baptized Greenlanders," says Mr. Crantz, "one day expressed their astonishment that they had spent their lives in a state of such complete ignorance and thoughtlessness. One of the party immediately rose up, and spoke as follows :—'It is true we were ignorant heathens, and knew nothing of God and a Redeemer; for who could have informed us of their existence before you arrived? Yet I have often thought, "A kajak, with the darts belonging to it, does not exist of itself, but must be made, with the trouble and skill of men's hands; and he who does not understand the use of it easily spoils it. Now, the least bird is composed with greater art than the best kajak, and no man can make a bird. Man is still more exquisitely made than all other animals. Who, then, has made him? He comes from his parents, and they came again from their parents. But whence came the first man? He must have grown out of the earth. But why do men not grow out of the earth now-a-days? And from whence do the earth, sea, sun, and stars, proceed? There must necessarily be some one who has created everything, who has always existed, and can have no end. He must be inconceivably more powerful and skilful

than the wisest of men. He must also be very good, because everything that He has made is so useful and necessary for us. Did I but know Him, what love and respect should I feel for Him! But who has seen or conversed with Him? None of us men! Yet there be men, too, who know something about Him. With such I would willing converse." As soon, therefore, as I heard from you of this Great Being, I believed you immediately and willingly, having, for a length of time, longed after such information.' "

Views respecting the Soul.

The Greenlanders, in their unconverted state, have very vague notions respecting the nature of the soul. Some consider that the soul is so nearly allied to matter, that it may be taken out of the body, be divided into a number of parts, lose a portion of its substance, be repaired when damaged, and even go astray out of the body for a considerable time. Others believe that man has two souls—namely, the shadow and the breath. These persons think that in the night the shadow forsakes the body, and goes a-hunting, dancing, or visiting. Others, again, believe in the migration of the soul, and suppose that, as soon as a person dies, his soul animates some new-born infant, who receives the name of the departed, and is, from that time, adopted by the survivors. This is called, the "re-animation of the defunct." There are others who hold that the soul is purely spiritual—entirely distinct from the body, and from matter in general—that it requires no earthly sustenance,—and that, while the body corrupts in the grave, the soul retains its life and consciousness.

Equally confused and vague are the opinions held respecting a future state. Thus, some believe the state of the soul after death to be unchangeable, but much more happy than when in the body. But where this happiness is found, they have no idea. Others suppose that the soul passes to the depth of the sea; others, the deep chasm in the rocks, where the great spirit Torngarsuk dwells. It is held that the soul does not pass at once into this place of happiness, but must first slide, for five days or more, down a rough rock. If any soul has to take this journey in stormy weather, the relatives abstain from certain meats, and from bustling work, so that the spirit may

not be disturbed or lost upon its dangerous journey. Others, again, believe that, when the soul leaves the body, it passes to the highest heavens above the rainbow. It is supposed to pass thither so rapidly, that the same evening in which it leaves the body it arrives at the moon (which is supposed to have once been a Greenlander). Here the soul dances, and plays at ball with its companions. Afterwards it encamps on the borders of a large lake, well stocked with fish and water-fowl. There is another party, who consider that only the useless, idle people ascend into the sky, where they are lean and feeble, having no rest, on account of the rapid motion of the heavens.

Belief in Good and Evil Spirits.

Besides the soul of man, the Greenlanders believe in other spirits—some greater, some lesser. Of these, two are pre-eminent—*a good and a bad spirit.* The good spirit is called Torngarsuk. He is the oracle of the Angekoks, or wizards, who make journeys to him, to consult him as to diseases and their cure, fishing, and the change of weather. The other great spirit is a female without name, by some supposed to be the wife of Torngarsuk. The natives of the most northerly part of the country believe her to be the daughter of a mighty Angekok. She is supposed to live under the ocean, in a large house, where she is surrounded by all the sea monsters, who are kept enthralled by her spell. None but the Angekoks can ever see the great spirits, but those of lesser power—such as the spirits of the air, water, and fire—are supposed to be seen by the common people.

Before any one can assume the office of Angekok, or divine, he must procure one of the spirits of the elements for his Torngak, or familiar. In order to obtain this spirit, "the aspirant," says Mr. Crantz, "must retire for a time into a desert, cut off from the society of every human being, and spend his solitude in profound meditation, or in invoking Torngarsuk to send him a Torngak. This separation from mankind, his fasting and emaciation of body, together with the severe exercise of his mind, throw the imaginative faculties into disorder, and various figures of men, beasts, and monsters swim before his disturbed brain. He readily supposes these to

be real spiritual existences, since he thinks of nothing else, and this throws his body into violent convulsions, which he labours to augment and cherish. Some who are devoted to the art from infancy—and who are distinguished by a particular dress—find little difficulty in the imitation. Some, moreover, give out that they sit down on a large stone, invoke Torngarsuk, and tell him their desire. On his appearance the aspirant cries out and dies. At the end of three days he comes to life again, and receives a Torngak, who, on his desire, instils into him all power and knowledge, and conducts him on his journey to heaven or hell." Many foolish acts of jugglery attend the setting out on this supposed journey; and those who have performed it possess much power over the common people, who are naturally very superstitious.

Such, then, was the Greenlander. All honour, therefore, to the christian soldier who first invaded that land of darkness, and unfurled upon its inhospitable shores the Gospel-banner. All honour to Hans Egede, who left home and friends, and counted not his life dear unto himself, so that he might "testify the gospel of the grace of God."

Early Efforts to Evangelize the People.—Missionary Labours among the Greenlanders.

Although it is pretty certain that the Norwegian Christians, early in the eleventh century, promoted missionary enterprises on the coast of Greenland, yet there is no doubt but that all traces of their work were subsequently lost, and that from that period until the year 1721 nothing was done to convert the natives of this icebound land. It was in the year 1708 that Mr. Hans Egede first cherished the desire to visit Greenland; and although all his friends endeavoured to dissuade him from attempting what they considered a wild, visionary scheme, yet he persevered; and, after thirteen years of patient struggling, he obtained help from the King of Denmark to establish a colony for trade on the shores of Greenland. After numerous hindrances and delays, early in the spring of 1721 Hans Egede, with his wife and children, sailed from Bergen in the ship *Hope*. When they approached the land, "they found no Greenland," says Mr. Stevenson, "but endless hummocks of ice, which they coasted for weary days, and in imminent danger of shipwreck, until they landed at a small bay, and began to build on Hope's

Island." Very little progress was made by the missionary and colonists, either in evangelizing the natives or in establishing trade. The people avoided them, and much difficulty was experienced in learning the language, so that it was a long time before Mr. Egede could translate any part of the Bible. At the end of two years, however, some portions of the Scripture, together with some prayers and hymns, were ready for use. Mr. Egede continued to labour alone until 1723, in which year Mr. Top arrived in Greenland as his assistant. Not much success attended the labours of the missionaries. "At first the people listened willingly, but too frequent repetition excited disinclination to attend, especially if the religious service interfered with some intended diversion, or hunting excursion. If an Angekok was present, and wished to practise his incantations, no devotion was to be thought of; for if the missionaries persisted in reading, they were mocked. They were openly reproached with lying, because the Angekoks, who had been in heaven, had seen no Son of God there, nor had found the firmament so out of repair as to be in danger of a dissolution."

In 1731, Christian the Sixth of Denmark determined to relinquish the colony, and sent out an order for its abandonment, at the same time commanding all the settlers to return home. Mr. Egede was to stay if he wished, and any of the settlers who might choose to remain with him were to be at liberty to do so; but all were given to understand that they were not to expect any further help from the Government.

None of the colonists were willing to stay, and so either Mr. Egede must remain alone, or abandon the mission altogether. Application was now made to the governor and the council to appoint ten sailors who might remain with him. To this the governor ultimately agreed. All the rest now left the country, and Hans Egede and his little party were cut off from the rest of civilized life. When the governor left Greenland, Mr. Egede sent an earnest appeal to the King of Denmark. This seems to have made some impression on his mind; and, in the course of the next year, he sent out a ship laden with stores for the mission.

During the next year a dreadful calamity befel the inhabitants, in the breaking out of the small-pox, which seems to have been introduced into Greenland by one of the native boys who accompanied the colonists when they left the country, and who had now returned to his home. The disease made the most

fearful ravages; and, as it had never been seen before, no one knew how it should be treated. Such was the consternation of the people that some plunged themselves into the sea, others stabbed themselves, and others gave themselves up to wild despair. "Astounded by the greatness of the calamity," says Mr. Crantz, "the living neglected to bewail the death of their nearest relatives. No traces of human prudence, much less of religious feeling, marked the scene of misery. The more aged would, indeed, sometimes cry to God in their distress; but, when no help came, they gave utterance to their thoughts in blasphemous language, and refused to hear of patience and resignation."

Mr. Egede and the Moravian missionaries who had lately arrived (Matthew and Christian Stach) exerted themselves to alleviate the sufferings of the poor Greenlanders. They nursed all who came to them, and even filled their bedrooms with the sick. This kindness reached the heart of some of the natives; and one especially, who had often shown great animosity to the missionaries, said, "You have been more kind to us than we have been to one another; you have fed us when we were famishing; you have buried our dead, who else would have been a prey to dogs, foxes, and ravens; and you have told us of God, and a better life hereafter." For a period of more than a year this disease raged among the people, and devastated the whole country around for a distance of nearly forty leagues northward of the settlement and forty southward. The total number who died by it was estimated at upwards of two thousand.

In the year 1734 three additional missionaries arrived from Copenhagen, intending to form a new colony in Disco Bay. Mr. Egede had now been labouring among the people for thirteen years, and finding himself much enfeebled both in body and mind, he resolved to return to Europe, considering that he could better serve the cause of the mission by giving the king and others information as to its state, and pleading its cause at home. Before he could carry out his intention, Mr. Egede was called to pass through a severe trial in the death of his wife—the wife who for six years had urged him not to visit Greenland; the wife who afterwards repelled all entreaties to abandon the project; the wife who, when doubts and fears well nigh crushed the missionary's spirit, was the only one to exhibit faith and offer consolation; this wife was now taken from him,

and he must take her dust only to his native shore. In August, 1736, Mr. Egede sailed from Greenland, and, after a voyage of seven weeks, he arrived at Copenhagen. He lost no time in seeing the king, and making him fully acquainted with the state of the mission. By his recommendation, a seminary was instituted for the education of catechists and missionaries for Greenland.

Such were the inauspicious circumstances attending the mission shortly after the Moravian Brethren joined it, that one of their number had serious thoughts of returning to Europe. To add to their difficulties, the expected supplies from home did not arrive, and as a consequence the whole party were reduced to the greatest state of want. The only food which they could obtain at times was raw sea-weed. "At length," says Mr. Crantz, "God disposed a stranger of the name of Ippegau to come thirty leagues to the south to them, who offered to sell to them regularly all the food he could spare." This Greenlander had accidentally met with the missionaries in the summer, when they had lost their way among the islands in one of their voyages. He had on that occasion treated them with great kindness, and appears to have been struck with their manner and conversation. "The Brethren now accustomed themselves to eating seals' flesh, and prepared their scanty stock of oatmeal with train oil, which, revolting as it is to an European stomach, was to them a luxury in comparison with the old tallow candles they had before been obliged to use for that purpose." After enduring the most severe trials for more than a year, they were unexpectedly supplied with stores from Holland.

Up to this time very little had been accomplished in respect to the evangelization of the people. For five years the brethren had toiled in vain. Now, however, they were permitted to see the fruit of their labour: now miracles of grace were wrought in the true conversion of the people. Referring to this time, the missionary says:—"*June* 3.—Many of the natives of the South that passed our habitation visited us. John Beck was at that time just writing a translation of the Evangelists. The savages earnestly requested to hear the contents of that book. He accordingly read part of it, and took the opportunity to enter into conversation with them if they had each of them a soul? They answered yes! He asked again where their soul would go after death? Some said up yonder, pointing to the

sky; others, down to the abyss. After setting them right on that point, he asked them who had made heaven and earth and all things visible? They replied that they did not know, nor had ever heard, but it must have been some great and opulent lord. He then told them that God had created all things, particularly man, but that the latter had revolted through disobedience, thereby plunging himself into eternal misery and ruin. But that his Creator had mercy on him, and became a man to redeem him by suffering death. And now, said John Beck, we must believe in Him if we wish to be saved. He afterwards read to them the narrative of Christ's sufferings on the Mount of Olives. Then the Lord opened the heart of one of them called Kajarnak, who stepped up to the table, and said with a loud, earnest voice, 'How was that? Tell me that once more, for I would fain be saved too.' These words, the like of which I never heard from a Greenlander before, thrilled through my frame, and melted my heart to such a degree that the tears ran down my cheeks while I gave the Greenlander a general account of our Saviour's life and death, and the whole council of God concerning our salvation."

From that time Kajarnak took up his abode with the brethren, and received from them further instruction in the Christian faith. After a very careful preparation, he and his family were baptized in March, 1739. This event gave much joy to the missionaries, and they hoped soon to see the number of converts increase. Their joy, however, was of short duration. Before a month had passed away, the whole settlement was plunged into a state of grief and alarm by the murder of Kajarnak's brother-in-law, and the threat of the assassin to kill Kajarnak also. Upon this Kajarnak resolved to fly to the South. This he accordingly did, and as others who had taken up their abode in the settlement did the same, very soon the brethren beheld with sorrow the country stripped of most of their Greenlanders.

The work progressed but slowly until the year 1740, in which year a remarkable change took place in the manner of conducting the mission. Up to this time the brethren had preached the creation and fall of man, the giving of the law on Sinai, and the duty of man to obey that law. Now they commenced preaching the simple story of the cross, the love of God, the compassion of Christ, and the wonders of Redemption. As the missionaries themselves felt the love of Christ constrain-

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ing them to preach a full and finished salvation, so their preaching became more effective, and Christ being "lifted up," He drew many unto Himself. To add to the pleasure now felt by the missionaries Kajarnak and his family returned to the settlement, having remained faithful to his baptismal vow while in the midst of the heathens in the South, and bearing his testimony to the truth both by his teaching and his life. During the winter of 1742 as many as thirty natives took up their abode in the mission settlement, and by the close of the year five of these persons were admitted to Church fellowship by baptism.

The general awakening continued until 1746, when it somewhat subsided in consequence of the Angekoks, who, fearing lest they should lose their influence, sought to intimidate the people, and circulated many false reports about the missionaries, charging them with being the cause of any disaster which happened to befall the natives. In spite of this, however, the little flock of Greenlanders increased in number and piety. The year following was remarkable for the celebration of the first communion in Greenland. During this year *fifty-one* persons joined the Church, and by the close of the year the congregation consisted of *one hundred and twenty-six* persons. The number of communicants was *one hundred.*

The mission had now to pass through a season of severe trial in consequence of a famine which prevailed. The winter of 1752-3 was the most dreadful on record. The cold was so intense, and the storms so severe, that the people were unable to go in search of food, and as a consequence the most fearful sufferings were endured. During the whole of this most trying season the missionaries by sharing with the people their little store of food, in some degree lessened the amount of woe, and gave the heathen a practical view of Christian love.

In 1753 Kajarnak, the firstfruits of the mission, died. His last hours were of the most pleasing character. "The Lamb and His sufferings," says Mr. Crantz, "were the only theme of his discourse, the only thing which gave him joy. Once when some one asked him whether he felt much pain, he pointed with his finger to his hand, to intimate that he was meditating on the wounds of Jesus. Soon after he recovered his voice, and, speaking in German, said, 'I love our Saviour exceedingly. I am very glad that I shall soon go to Him; will not you come too?' He then desired the bystanders to sing German and Green-

landic verses. At last he kissed the missionary's hand, and said, 'I love you much.' Directly after, his breath seemed to fail him, yet he opened his eyes once more, looked round, and began to sing, but his tongue refused to proceed. We sung the verse to the end, and then, during the words 'The soul of Christ thee sanctify,' he slept so softly away that it was scarcely to be perceived that the spirit had quitted its fleshly tabernacle."

In the year 1758 a new settlement was founded in the South of Greenland, at Fisher Inlet, and called Lichtenfels. A third was formed in 1774, at about 400 miles from Lichtenfels, and within sight of Cape Farewell. The people in the neighbourhood of these settlements were found to be very savage and difficult to approach. Yet notwithstanding this the Gospel made good progress, and by the year 1776 a considerable number of the natives were admitted into the Church, and evidenced in their lives the transforming power of the Word of God. From this time the work of the mission was well sustained. And although successes alternated with failures, trials with prosperity, famine with plenty, the brethren continued to labour in faith and hope, extending the sphere of their work, and increasing the amount of their influence.

In 1826 a fourth settlement was founded at Fredericksthal. In this year, also, schools were established at each station, portions of the Scriptures were translated into the language of the people, and a Greenlandic grammar and dictionary printed.

In 1852 the number of communicants at the four stations was *eight hundred and sixty-five*, and the number of adults and children baptized *one thousand and forty-seven*, making a total of *one thousand nine hundred and twelve*. Now, as the population of Western Greenland was estimated in the year 1850 at nine thousand two hundred, above *one-fifth* of the entire population were receiving Christian instruction in the mission settlements.

It is stated upon good authority that there are at the present time no longer any heathen Greenlanders residing within reach of the missionary settlements, with the exception of Fredericksthal, near Slaalenhuk. There are now scarcely any unbaptized Greenlanders along the whole of the west coast up to the 72d parallel of North latitude. On the east coast the inhabitants are still heathen. The number of such, however, is small, and they are almost entirely inaccessible to Europeans.

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At the beginning of the year 1864, the United Brethren had five stations, viz., — New Herrnhut, Umanak, Lichtenfels, Lechtenau, and Fredericksthal. In connexion with these were *twenty-one* missionary agents, *eight hundred and fifty-eight* communicants, *three hundred and six* non-communicants, and *seven hundred and forty-eight* candidates for baptism—new people and children—making a total of *one thousand nine hundred and twelve* souls under the càre of the missionaries.

LABRADOR.

First Missionary Efforts in Labrador.

Labrador is a large peninsula of North America, extending from the 50th to the 63d parallel of North latitude, and from the 56th to the 79th West longitude. It is bounded on the south by Canada and the Gulf of St. Lawrence, on the east by the Atlantic Ocean, on the north by Hudson's Strait, and on the west by Hudson's Bay. Although separated from the Arctic lands, it is nevertheless a land of barrenness, desolation, and frost.

The native inhabitants are Esquimaux, the number of whom is very small.

It occurred to the Moravian Brethren in Greenland that the natives living on the opposite shore of Davis Strait were related to the Greenlander, and hence they desired to carry to them the Gospel. Accordingly, Matthew Stach, in the year 1752, solicited the Hudson's Bay Company for permission to preach the Gospel to the Indians belonging to their factories. This permission was not granted. Soon after this, three London merchants fitted out a vessel for a trading voyage to the coast of Labrador. Four of the Brethren went out with the vessel as missionaries, together with Christian Erhardt, a Dutchman, who, having been engaged in the whale fishery in Disco Bay, had made himself acquainted with the Greenlandic tongue.

They set sail in May, 1752, and in the July following they arrived off the coast of Labrador. They entered a large bay, to which they gave the name of Nisbet's Haven. Here they determined to fix their residence. Christian Erhardt proceeded with the ship further north. As he found that he could make himself understood by the natives, but that they would not come to the ship, he persuaded the captain to land him in a bay

in an armed boat with five of the crew. None of the party returned to the ship, and, as the captain had not got another boat, no search could be made for them. After waiting five days in vain, the captain sailed back to Nisbet's Haven, and, taking the missionaries on board, told them that they must return with him. There is no doubt but Erhardt and his party were murdered by the natives. Thus the first attempt to reach this people failed. In 1764 another effort was made to effect a settlement on this ice-bound coast, but this also failed.

The two preceding visits of European traders and missionaries cleared the way for the ultimate settlement of the Brethren among the Labrador Esquimaux, which took place in 1771. The missionary party landed in Nisbet's Haven, and called the place Nain. A grant of land having been obtained from the British Government, and formally purchased from the Esquimaux, the Brethren commenced building their houses, which they finished before the setting in of winter.

From their first arrival the missionaries were received with much kindness by the natives, and perfect confidence was established between them. The Brethren visited the people in their winter quarters, and in the summer the natives pitched their tents in the neighbourhood of the mission settlement. Such was the confidence of the people, that, when they set off on any fishing expedition, they would leave their most valuable property in charge of the Brethren.

In preaching to the people, the missionaries had many difficulties to encounter, arising from their extreme ignorance of the very first principles of religion. While it appeared that they had some idea of a Supreme Being, the impression was so feeble that no traces of any religious worship could be found.

It soon became evident that *one* station would not serve as a gathering place for the natives scattered over a line of coast measuring not less than 600 miles. The Brethren therefore determined to establish *two* other stations, one to the north and the other to the south of Nain. That on the north was called Okak, that on the south received the name of Hopedale.

Though there was much indifference shown by the natives to the religious teaching of the Brethren, and though the work of evangelization proceeded but slowly, yet there were some very pleasing instances of the power of Divine truth in the lives of some individuals, even in these early days of the mission. We give one example :—

Among the summer visitors at Nain was a young girl named Esther, who, having attended the religious services at the mission settlement, was much impressed with what she heard concerning Jesus as her Redeemer. It became her practice, as she afterwards related, to resort to a retired part of a hill near Killanek, her birthplace, and there pour forth her prayer and complaint before her Heavenly Friend. After the death of her father she became the wife of a man of rough and brutish disposition. The misery she had to endure from this marriage was very great, and continued long after her husband's death. She was hated on his account, and her two children were so cruelly beaten that they died in consequence. At length she met with a kind friend in the person of an old baptized convert, Rebecca, who took her to the mission station at Okak. Here her ardent aspirations for all the blessings of Christ's family were soon satisfied, and she passed the remainder of her mortal life in an increasing happy communion with her God. "He is my Father," she would often say; "wherever I am He is with me, and I can tell Him all my wants." She was the first Esquimaux who kept her profession of faith unblemished to the end. She constantly declined all offers of marriage, whether from believers or heathen, so that she might continue in summer as well as in winter with the Brethren. In her last illness she expressed her feelings in the words of the Apostle, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Just before her death she said, "Jesus laid down His life for my ransom, and I am persuaded that He will keep me through that purchase." She died at the age of thirty, a monument of Divine grace.

Towards the close of the year 1804 a new life seemed to be infused into the mission; indifference gave place to attention, and failure to success. This was especially the case at Hopedale, a place above all the others that in former times had presented the greatest discouragements. From Hopedale the flame spread to the other stations, and everywhere a spirit of anxious inquiry was manifested. Nor was this the effect of a momentary excitement, but the working of a powerful principle. The light was not that of a transient meteor, but the abiding flame of Divine love.

By the close of the year 1810 the number of baptized Esquimaux at the three settlements of Nain, Okak, and Hope-

dale was *four hundred and seventy-five.* The Brethren had by this time translated the whole of the New Testament, and a considerable portion of the Old; and, by the liberality of the British and Foreign Bible Society, these had been printed and circulated among the natives, so that they could read in their "own tongue the wonderful works of God."

In the year 1830 a new settlement was formed at a place called Hebron, and considerable success attended the labours of the missionaries in that part of the country. The work so nobly commenced has been vigorously sustained until the present day. At the close of the year 1864, the four stations—Nain, Okak, Hopedale, and Hebron—were superintended by *thirty-five* missionary agents. There were *six hundred and forty-three* baptized worshippers, and *five hundred and thirteen* candidates for baptism, giving a total of *one thousand one hundred and fifty-six* persons under Christian instruction.

North America, and the North American Indians.

The Eastern Coast of North America was first explored by the English in the year 1497. In that year John and Sebastian Cabot visited that part of the American continent, but no attempt was then made either to explore the country or found a settlement on its shores. The first efforts to form a settlement on its shores,—the first efforts to form British colonies were made in the reign of Queen Elizabeth under Sir Walter Raleigh and others. In 1583 Sir Humphrey Gilbert conducted a company of volunteer adventurers to Newfoundland, but no settlement was made, and the whole expedition came to a disastrous end. Nothing daunted by this failure, Sir Walter Raleigh in the following year sent out two exploring ships, with instructions to take a more southerly course. The result of this expedition was the discovery of that part of America now called Virginia. Two years after this seven vessels were despatched, carrying out one hundred and eight colonists, who were landed on the island of Roanoke. Before a year had passed, the natives manifested considerable hostility, and shortly afterwards the settlers were brought back to England by Admiral Drake, who happened to have arrived at that juncture. Another attempt was made in the year 1587, but no permanent success was achieved.

The first permanent Anglo-American settlement was planted

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in the reign of James I. In the year 1607, the London or South Virginian Company was formed, and an expedition was despatched, which reached the bay of the Chesapeake in safety. Entering the river—named after the monarch, the James—a site was selected on its banks for the colony, and Jamestown was founded. The affairs of the colony, after appearing for some years to progress satisfactorily, declined, and Virginia seemed to be in a dying state, when an event occurred which, in the Providence of God, was destined to effect a mighty change in the affairs of America. This event was the landing of the Pilgrim Fathers upon the American continent. "It was," says Mr. Milner, "in 1620, without any warrant from the Sovereign, or charter from a corporate body, that these exiles, equal in rank and rights, disciplined by adversity, and 'weaned from the delicate milk of their own country,' sailed in the Mayflower, a barque of a hundred and eighty tons, and reached their future home in safety. They landed finally on Monday, December 11, old style, at a spot which seemed to invite a settlement; and which, in memory of the hospitalities afforded at the last visited English port, received the name of New Plymouth, now a small coast town to the south of Boston."

The Pilgrim Fathers found the country inhabited by fierce and warlike races of Indians, and they and their successors had many conflicts with them.

It does not accord with the design of this work to enter into the history of the contest which was waged for many years against the North American Indians. Suffice it to say, that the contest was a protracted one, and accompanied with much injustice on the part of the settlers, as well as much cruelty on the part of the natives.

The Indians were divided into many tribes, more or less numerous and powerful, and each governed by its own chief. The following were the principal tribes, when the General Court of the State of Massachusetts, in the beginning of the eighteenth century, issued a Commission to inquire into the condition of the aborigines :—The *Wyandots*, a part of the Huron nation; with these were associated the *Senecas* and the *Delawares*. The *Algonquins*, or *Chippeways*. These inhabited Canada, from the banks and Gulf of St. Lawrence to Montreal and the coast of Labrador. The *Cherokees*, *Chickesaws*, and the *Chactaws*. On the west of the Mississippi dwelt the *Caddoques*, and *thirty-three*

other tribes. South of the Missouri, and north of the Arkensa, were found the *Ossage*, the *Kansas*, the *Ottoos*, and fifteen other tribes. On the north of the Missouri, and west of the Mississippi, dwelt the *Joways*, the *Sioux*, the *Chippewajan*, and fifteen other tribes. The estimated number of souls in all the tribes was over *one hundred and fifty thousand.*

Each tribe owns the authority of a principal chief, called a Sachem, who is assisted in his work by subordinates. These latter received the name of Sagamores. The people are superstitious to a degree. One of their most common superstitions is the medicine-bag. Every Indian has his medicine or mystery bag, which he regards with the profoundest reverence, and will not part with it for any price. It is regarded as a charm, and is always worn when the owner is engaged in war. This medicine-bag is made of leather, or the skin of a reptile or a bird, and stuffed with anything the owner pleases. A young Indian, before he has his medicine-bag, goes alone on the prairie, or wanders in the forest, or by a lake, and night after night fasts, and calls upon the Great Spirit to help him to a medicine. When he sleeps, the first animal or bird he dreams of is his medicine.

There is in most tribes what is called the "medicine man" or "mystery man." This person ranks very high in his tribe for some supposed knowledge. He is supposed to be able to make buffaloes come, cure diseases, or bring rain at his pleasure. "The priests of the Indians," says Carver, "are at the same time their physicians and their conjurors; whilst they heal their wounds, or cure their diseases, they interpret their dreams, give them protective charms, and satisfy that desire which is so prevalent among them of searching into futurity. When any of the people are ill, the person who is invested with the triple character of doctor, priest, and magician, sits by the patient day and night, rattling in his ears a gourd-shell filled with dry beans, called a chickicone, and making a disagreeable noise that cannot be well described."

With some tribes it is a custom to convene a great council once a-year called the "Mystery lodge." This is a religious meeting, and has for its object,—1st, to appease the wrath and secure the protection of the good and evil spirits; 2d, to celebrate the subsiding of the great flood; 3d, to perform the buffalo dance; and, 4th, to try the strength, courage, and endurance of their young men, that they may know who among them are the

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most worthy to be relied on in war parties. Referring to this last part of the ceremony, a writer in the "Journal of Civilization" says :—

"But the buffalo dance is the least, although the most frequently occurring ceremonial of these four days, and seems mainly intended to give all a part in a scene in which a few only are the chief actors. The young men of the tribe were expected, before they went on the war path, or claimed a seat in the council, to give a proof of their constancy and fortitude; and their ordeal seems to have been regarded as a propitiatory sacrifice pleasing to the Great Spirit. Four days and four nights the candidates for torture and glory fasted in the great 'Medicine lodge,' the 'Medicine-man' lying in the midst, crying to the Great Spirit at all times when he was not summoned forth to assist at the buffalo dance. On the fourth day, in the afternoon, the work of torture commenced. Stout wooden splints were passed through the flesh of the shoulders or the pectoral muscles, and, cords being attached to the splints, the already exhausted sufferer was suspended to the roof of the lodge. Other splints were passed through the arms and legs, to which buffalo skulls were attached. The devotee was then turned round with a pole until he fainted, and another took his place. As soon as the swoon passed away the sufferer dragged himself to the entrance of the lodge, and there sacrificed the little finger of his right hand to the Great Spirit.

"But all this was only preliminary to the final ceremony. After all had been tortured in the lodge, they were led out, with the buffalo skulls still hanging to them. Around the 'Big Canoe' a circle of young men, holding a wreath of willow boughs between them, danced violently, yelling with all their might.

"The men who had been tortured were then brought forward, two fresh and powerful young men laid hold on each, by leather straps tied around the wrist, and ran with them outside the circle of the dancers till they fainted, and then still dragged them forward, until the weights were all disengaged from them by tearing the splints out of their flesh; they then dropped them, and left them apparently dead, 'until the Great Spirit gave them strength to rise and walk to their lodges.'"

"Their religion," says the writer of "The North American Indians," "was a compound of a few truths received by tradition, and the dictates of superstition and ignorance. While

they believed in the plurality of gods who had formed the different nations of the world, and made gods of whatever they believed to be great, powerful, and beneficial or truthful, they conceived that there was a God, known by the names of Kichtan and Woonand, who was superior to all the rest, who dwelt in the south-west region of the heaven, who created the original parents of mankind, who, though never seen by the eye of man, was entitled to gratitude and respect, on account of His natural goodness, and the benefits bestowed by Him, and who was altogether unpropitious when offended. But the principal object of their veneration was Hobamock, or the evil deity. To him they frequently presented as offerings and sacrifices the most valuable articles they possessed, and his favour they were the most desirous of obtaining. With him their powars, or priests, pretended to have familiar intercourse; and, to maintain their authority, they asserted that he often appeared to them in the form of a man, a deer, an eagle, or a snake; and that they understood the methods of securing his rewards, and averting his judgments. Images of stone were also formed, and received religious homage."

The Indians believe in a future state. Their heaven, however, is a place of sensual delights. They believe that if they are expert in the chase, bold in battle, and slay many of their enemies, they shall live for ever after death, in beautiful hunting grounds, enjoying the pleasures of the chase continually.

It is a remarkable fact, that among many of the tribes, there are several traditions held respecting the Creation and the Flood.

When referring to this subject, a writer in the "Quarterly Review," for March, 1840, says:—

"The various nations have different notions of the origin of their race. It is, nevertheless, an extraordinary fact, vouched for by Mr. Catlin, that, of all the tribes he visited, there was no one which did not, by some means or other, connect their origin with 'a big canoe,' which was supposed to have rested on the summit of some hill or mountain in their neighbourhood. The Mandan Indians carry this vague Mount Ararat impression to a very remarkable extent; for Mr. Catlin found established among them an annual ceremony, held round 'a great canoe,' entitled, in their language, 'the settling of the waters,' which was held always on the day in which the willow trees of their

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country came into blossom. On asking why that tree, out of all others, was selected, Mr. Catlin was informed that it was because it was from it that the bird flew to them with a branch in its mouth; and when it was inquired *what* bird it was, the Indians pointed to the dove, which, it appears, was held so sacred among them, that neither man, woman, nor child would injure it. Indeed, the Mandans declared that even their dogs instinctively respected that bird.

"In a few of the tribes there exists a tradition that they are the descendants of the people born across 'the great salt lake;' but most believe that their race was originally created on their own continent. Some conceive that the Great Spirit made them out of the celebrated red-stone, from which, out of a single quarry, from time immemorial, they have made their pipes. Others say, they were all created from the dust of the earth; but those who have become acquainted with white people modestly add, 'The Great Spirit must have made you out of the *fine* dust, for you know more than we.'"

The language of the North American Indian is very barbarous, and exceedingly difficult to learn. It is, however, rich and comprehensive, and enables the speaker to express his ideas, and set forth abstract truths with much fulness and precision.

"The following examples," says a writer, "will illustrate the difficulty which the missionaries experienced in learning the native tongue:—'Our lusts,' *Nummatcheckodtamlamoongannunonash.* 'Our loves,' *Noorromantammoonkanunoonnash.* 'Our questions,' *Kummogokdonattoottammoctiteaongannunnonash.*"

Missionary Efforts among the Indian Tribes.

Very soon after the first settlement of the English in Virginia, some efforts were made to civilize and evangelize the warlike tribes dwelling in the neighbourhood of the colony. But, as these were simply the efforts of individuals, without any unity of plan, and unsustained, no permanent good was effected.

In the year 1646, the General Court of Massachusetts passed an Act encouraging the propagation of the Gospel among the Indians. The Court also invited all ministers to

help in this work. One of the first who responded to this invitation was the Rev. J. Eliot, afterwards called "the Apostle of the Indians." Having made himself acquainted with the Indian language, he visited an Indian settlement, about five miles from his home, and preached the Gospel to the inhabitants in their native tongue. His first discourse lasted for an hour, and was followed by a catechetical exercise upon what he had said.

Another visit was shortly after paid, and a religious service conducted. Much interest was excited, and after the sermon one of the aged Indians asked, "Whether it was not too late for such an old man as he, who was now near death, to repent and turn to God?"

Encouraged by the attention and kindness of the Indians, Mr. Eliot made an application to the Court of Massachusetts for a grant of land on which to found a settlement for any who might choose to reside in it. This request being granted, shortly after a village was erected, and called Nonanetum (which means *gladness*). In the year 1651 another village was built on the banks of Charles's River, and called Natick. Mr. Eliot made frequent visits to both these settlements, and was the means of bringing many of the natives to a knowledge of the truth. Among these were two chiefs, who subsequently visited the more remote tribes of Indians, with a view to introduce the Gospel among them. By the close of the year 1661, Mr. Eliot had finished the translation of the New Testament into the Indian language; and in three years after, he completed the translation of the Old Testament also. This was the first Bible ever printed in America. Other books soon followed, including a Grammar of the Indian Language. Mr. Eliot continued his labours among the Indians until his death, which occurred in the year 1690, at the age of eighty-six. His last words were:—"Lord, only let the work among the Indians live after my decease! Come, Lord! come!" He was succeeded by Mr. Peabody, who carried on the work for more than thirty years, during which time a considerable number of the natives were led to embrace the Gospel.

In 1743, Edward Brainerd, a missionary belonging to the Scottish Society for the Propagation of Christian Knowledge, settled at a place called Kanaumeek, and commenced his labours among the Indian tribes. From this place he went to the Forks of Delaware, and made many visits to the various tribes

dwelling in that part of the country. In one of his early visits to the Indians of this district, Brainerd had a painful experience of the evil caused by the unholy lives of nominal Christians. One day, while urging upon a chief the necessity of embracing the Gospel, he was asked why he desired the Indians to become Christians. "The white people," said the chief, "lie, and drink, and steal, more than their red brethren. It was they who first taught my countrymen to drink; and they stole from one another to such a degree that their rulers were obliged to hang them: yet even this did not deter others from committing the same crime. But the Indians were never hanged for stealing; yet, should they become Christians, it is probable that they would soon be as bad as the white people. They were resolved, therefore, to live as their fathers had lived, and to go to the same place as their fathers when they died."

From Delaware, Brainerd journeyed to the Susquehannah, and from thence to Crosweeksung. At both places he had many encouraging interviews with the Indians, and he was the means of leading some to give up their superstitions, and worship the true God. That the effects of these visits were permanent, is proved by the following letter, which was sent by three chiefs to the missionaries:—

"The Holy Word of Jesus has got a place amongst us, and advances. Many have lately forsaken their sins, to appearances, and turned to God. There are some among us who are very stubborn and strong; but Jesus is almighty, and has all strength, and His Holy Word is very strong, too. Therefore, we hope that it will conquer and succeed more and more We say no more. Only we ask our fathers to pray for us, though they are at a great distance. Perhaps, by-and-by, through the strength of Jesus, we shall meet in His kingdom above.

"Farewell.

"TAGAWAROW, Chief of the Bear Tribe.
"SUGHNAGEAROT, Chief of the Wolf Tribe.
"OJEKHELA, Chief of the Turtle Tribe."

In the year 1734, the Trustees of the State of Georgia offered to Count Zinzendorf a tract of land to be colonized by the United Brethren. The Count gladly accepted the offer, in the hope that a way would thus be prepared for preaching the Gospel to the Indians. The first settlement was formed in the year 1734. The jealousy of the white people led them to

persecute the Brethren, who were, in consequence, compelled to retire into Pennsylvania. Nothing daunted, however, by the opposition they had experienced, they shortly afterwards made a second attempt to reach the natives, and this time with considerable success. By the close of the year 1776, more than four hundred Christian Indians were residing in the Mission settlement.

Among the many instances of the power of the Word to reach the consciences of the wild Indians, none more fully displays its saving efficacy than the case of *Tschoop*.

"Before his conversion, he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and the devil became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion will best elucidate the striking change wrought in him. 'Brethren,' said he, 'I have been a heathen, and have grown old amongst them; therefore, I know how heathens think. Once a preacher came, and began to explain to us that there was a God. We answered, "Dost thou think us so ignorant as not to know that? Return to the place from whence thou camest!" Then, again, another preacher came, and said, "You must not get drunk, nor steal, nor lie," &c. We answered, "Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest to leave off these things: for who steal, lie, or are more drunken than thine own people?" And thus we dismissed him. After some time, Brother Rauch came into my hut, sat down, and spoke nearly as follows:—"I am come to you in the name of the Lord of heaven and earth. He sends to let you know that He will make you happy, and deliver you from the misery in which you lie at present. For this end He became a man, gave His life a ransom, and shed His blood for sinners," &c. When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, "What kind of man is this? There he lies and sleeps. I might kill him, and throw him into the wood, and who would regard it? But this gives him no concern!" However, I could not forget his words. They constantly recurred to my mind. Even when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from anything I had heard before, and I interpreted Rauch's

words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour, and His sufferings and death, if you would wish your word to gain entrance among the heathen.' "

During the contest which was carried on between the English and the American colonists, during the War of Independence, the Brethren suffered much persecution, in consequence of their refusal to take up arms, or declare themselves in favour of either side. "The history of these events strikingly point out to view the faith and patience of the Moravian brethren and sisters, the love and true Christian submission of the Indian converts, and the glorious triumphs of the Gospel of peace. In some cases, when Indian chiefs were brought before English governors, to condemn and malign the missionaries, their hearts were turned, and they proceeded to bestow on them that character they really deserved, and to call them *their friends*, beseeching the governors to protect them by every means in their power." Notwithstanding the violent persecution to which the Brethren were subjected, their work progressed, and many of the Indians were brought to a knowledge of the truth.

In 1782, the settlement of Gnadenhutten was entirely destroyed, and sixty-four adults and thirty-four children cruelly murdered by a party of Americans. The Indians, for the most part, fled, and the Brethren who were not killed wandered for some time, houseless and friendless.

In 1792, the Brethren and part of their congregations left their settlements south of Lake Erie, and took up their abode in Upper Canada, where the British Government gave them 25,000 acres of land on the River Thames, which falls into Lake St. Clair. Here they formed a settlement, and called it New Fairfield. When the United States drove the Indian tribes more towards the west, for the purpose of settling in their lands, the Brethren followed them, and established missions at Oochgeelogy and Springfield, in the Cherokee country. The Brethren have continued to labour among the Indians until the present day, enduring many trials, and achieving many victories. Some of their sorest troubles have been caused by the unchristian conduct of the settlers. In proof of this, we quote the following from the last Annual Report of the Brethren :—

"It was announced in the last Report, that the New Spring Place Station of this Mission among the Cherokee Indians had been brought to a calamitous termination, during an incursion of troops from the Army of the Federal States of America, when, upon the unfounded suspicion of the congregation and their pastors being disposed to take part with the Confederates, the missionary Brother Gilbert Bishop was carried off a prisoner, his assistant Brother L. Ward was shot, and the peaceful flock of Indians put to flight."

Brother Oehler, the Missionary at Westfield Station, Kansas, thus writes :—

"Our Mission at Westfield has gone through a series of very heavy trials during my twelve years' service there. First of all, the Indians lost their home through the treachery of the Delaware tribe, who, contrary to written agreement, sold the whole district, including our land, to the Wyandots. In the depth of winter we had to leave our settlement, and seek a home elsewhere. A spot was found and purchased, but, ere long, an epidemic disease broke out, favoured, if not produced, by the swampy nature of the place, which was often inundated, and so thickly wooded that no wind could sweep off the poisonous vapours. It proved fatal to many. One hundred and thirty-seven persons lie buried there; among them, a missionary, my wife, and some children. During our stay here, the spiritual life of the little flock was a source of great joy to my heart. A year had scarcely passed, when the Kansas territory was 'organized,' *i.e.*, opened up to the citizens of the United States for them to possess it. Immediately the land was overrun with a stream of people, all eager to seize on it, and recklessly and mercilessly crushing everything that stood in the way of their obtaining their hearts' desire. From that time, until we left the place in 1859, we were subjected to a constant succession of acts of tyrannical oppression. Shots were discharged at night into our dwellings, and attempts were made to set fire to them, in order to force us to depart. Once I was confined to my bed for six weeks, with severe sufferings caused by burns which I had received when trying to extinguish a fire which was about to destroy our Mission-house. Several times the intruders threatened to murder me. Once, when I was defending the rights of the poor Indians, two guns were levelled at me, with the declaration that I was the obstacle in the way of their obtaining possession

of the country. The cattle belonging to the Indians was stolen, and the timber cut down and sold publicly, and every remonstrance was answered by brutal violence. It was scarcely possible for me to preserve my horse from being stolen. After having borne this treatment for two years, bribery was resorted to, in order to gain the desired end; thousands of dollars being offered me, if I would betray the poor Indians and leave them to their fate."

In some of the Brethren's settlements, there has been much encouragement. Thus, Brother Romig, writing from another part of Kansas, says :—

"On Sunday morning, we have public service, which is well attended, particularly in summer—afterwards, Sunday-school. Almost all who attend understand English; for the rest, a young man assists as interpreter. In the afternoon or evening another Meeting is held. A Prayer-meeting on Wednesday evening during the winter months was evidently much valued. We have, however, to deplore the influence of the presence of some heathenish Indians, who have fled hither from districts where war is at present raging. The missionary's time is principally occupied by the day-school, which is regularly attended by twenty to twenty-five children. These make satisfactory progress, some showing a good deal of talent. Ten can read fluently, and write tolerably on slates. A boy of the name of Fremont Turner distinguishes himself in every respect. He has a remarkably retentive memory, rarely forgetting anything that he has once heard. The scholars are friendly, obedient, and respectful; so that it is a real pleasure to teach them."

From the *New Fairfield* Station, among the Delawares, intelligence has been received as follows :—

"It is reported that a good attendance marked the services of Christmas and New Year; the latter in spite of a most unpropitious state of the weather. In the course of the year 1863, seventeen persons were added to the little flock. Br. Vogler writes :—'The year 1864 was ushered in with a gale which will be remembered many years throughout the northern parts of America. During seventy-two hours there seemed to be no abatement of the furious wind, which furnished mournful matter for the newspapers everywhere. Cold as the weather was for several days, those near us came to the general speaking previous to the 6th inst. The week of prayer was observed

here, with meetings every evening. Five Indian brethren took part in the exercises. The festival of Epiphany was attended by all. Two youths were admitted into the congregation; one person was confirmed, and three communicants, who had excluded themselves for years, were re-admitted to the Lord's-table.' "

The Brethren have at the present time *four* stations, one among the Delawares, and *three* among the Cherokee Indians. These stations are superintended by *nine* missionaries. The number of Christian Indians residing in these settlements, at the close of the year 1864, was *four hundred and five.*

The spiritual condition of the Indians residing on the borders of the various States led many of the American Churches to make great efforts to evangelize them; and by the close of the eighteenth century six missionary societies were engaged in the work—viz., the New York Missionary Society, among the Tuscaroras and Senecas; the Baptist Board of Foreign Missions, among the Cherokee Indians of North America; the United Foreign Missionary Society, among the Osages, Tuscaroras, and Senecas; the Episcopal Missionary Society, among the Oneidas and other tribes within the States; the Methodist Missionary Society, among the Choctaws and Wyandots; and the American Board for Foreign Missions, among the Cherokees, Choctaws, and Creeks, the Pawnees, the Sioux, and the Ojibbewas.

The missionaries of this latter society have from time to time founded many settlements in different parts of the Indian territory, opened many schools, and reduced some of the Indian languages to writing; they have also taught the Indians several of the arts of civilized life. Considerable success has attended their labours. In less than eight years after the commencement of the mission to the Cherokees, above 500 children were regularly instructed in the various schools of the mission; and, in 1821, one of the missionaries, when speaking of the state of the people, says:—

"We often think it would animate and encourage Christians, who have helped us in this work, to see the many pleasant-looking families we pass and visit in our rides, to behold their industry within doors and without, their droves of cattle and fields of corn, and, above all, to hear them conversing on the subject of redeeming love, some of them giving evidence of a growth in grace, and a desire to learn the way to eternal life."

The work of American missionary societies among the Indian

tribes has been continued until the present day. At the close of the year 1863, there were nine societies engaged in the field, maintaining eighty-eight stations, superintended by ninety-five American ministers, and eight native missionaries. The number of Christian Indians in connexion with the various bodies was *thirteen thousand six hundred and seventy-nine.* The number of children receiving Christian instruction was *two* thousand three hundred and two.

The Missionary Work of the British Churches in the Hudson's Bay Territories.

The first of these that claim our attention is the Church Missionary Society.

The Hudson's Bay Company was formed in the year 1669. It was then that Prince Rupert, and some other persons associated with him, obtained a charter, empowering them to undertake an expedition to Hudson's Bay, for the purpose of discovering a new passage to the South Sea, and to have the exclusive right of trading in furs, minerals, or any other production of the country. This right was to extend only to those countries watered by the rivers which fall into Hudson's Bay—the country now called Prince Rupert's Land. Additions have been made from time to time, and now the company's territory extends from the 49th to the 70th degree of North latitude, and from the 55th to the 135th degree of West longitude, a tract of country containing 3,000,000 square miles.

It is divided into three districts—1. Hudson's Bay district, comprising East Maine, Abbitibb, Moose, Albany, Severn, York Island, and Churchill. 2. The central district, comprising Red River, Swan River, Norway, Saskatchewan, Lesser Slave Lake, English River, Cumberland, Nelson, Athabasca, Peace River, Mackenzie River, and Great Slave Lake. 3. The Pacific district, comprising Columbia, Queen Charlotte's Island, and Vancouver's Island.

Throughout this vast territory, except in the Red River colony, there are neither towns nor villages, the only dwellings being those of the servants of the Hudson's Bay Company, of which there are 160, and these are at immense distances apart. Mr. Ballantyne, when speaking on this subject, says :—

"Imagine an immense extent of country, many hundreds of miles long, and many hundreds broad, covered with dense

forests, expanded lakes, broad rivers, and mighty mountains; and all in a state of primeval simplicity, undefaced by the axe of civilizing man, and untenanted by aught save some roving hordes of Red Indians, and myriads of wild animals. Imagine, amid this wilderness, a number of small squares, each enclosing half-a-dozen wooden houses, and about a dozen men; and between any two of these establishments a space of forest, or of plains, from fifty to three hundred miles in length, and you will have a pretty correct idea of the Hudson's Bay Company's territories, and of the number and distance between the forts. It is as if in the whole of England and Scotland there were three hamlets, one in the north of Scotland, one in the south-east coast of England, and the third at the Land's End, with altogether a population of thirty men, six or seven women, and a few children."

Of the Indians residing in the neighbourhood of these forts the same writer says:—

"The Indians are sunk to almost the lowest state of degradation to which human beings can be brought. Their life is spent in struggles for its support, and they pass on from infancy to death without comfort, without hope in this life, while no bright gleam of future hope enlightens their dark and cheerless path, for no one has ever told them of a Redeemer's love."

In the year 1820, the attention of the Hudson's Bay Company in London was drawn to the state of the Indians in the Red River settlement, and they determined to appoint a chaplain to labour among them. This appointment was conferred upon the Rev. John West, who proceeded at once to the Red River. He arrived on October 15, and on the following Sunday conducted the first religious service which had ever been held in that settlement, at that time consisting of about 600 Scotch and English settlers, besides half-breeds and natives. That was a memorable Sunday: then many heard the Gospel for the first time, and others had their minds carried back to former days when, in the home of their childhood, they had joined in the worship of God.

But Mr. West was not content to preach to the settlers only; he had set his heart on instructing the wild Indians, and therefore he set out to visit the different parts of his district. In that journey he travelled between 500 and 600 miles, and had many pleasing conversations with the Indians. When he returned to the settlement, he determined on opening a school

for the native boys, in which they should learn, not only the rudiments of knowledge, and the way of eternal life, but also some of the arts of civilized life. Speaking of this, Miss Tucker says :—

"To this plan, however, the wild and wandering habits of the Indians presented formidable obstacles. Not only would it be difficult to induce the boys to remain long enough in one place to gain much profit, but he knew that these red men of the woods despised any one who could not hunt, and fish, and shoot, and it would therefore be necessary that these lads should be permitted, while at school, to retain some of their native habits.

"On the other hand, there was much to encourage him. The two boys he had brought with him from York Fort and Norway House, as well as another who was afterwards sent to him, were already able to speak English tolerably well; they were beginning to read, and could repeat the Lord's Prayer; and he had been able to excite in them a love for gardening, by giving them a piece of ground to cultivate for themselves. The proposed school had been a frequent subject of conversation between himself and the Indians he had met with on his late expedition, and had excited so much interest in their minds that several had promised to think about it, and perhaps to bring their sons to him in the summer. One little fellow, seven years old, was actually given up to him at once, his friends saying that, as Mr. West had been sent to them by 'the Great Spirit,' they could refuse him nothing.

"Some of these people fulfilled the hopes of Mr. West, and brought their boys to him in the course of the summer; so that, in September, 1821, he wrote, full of sanguine hopes that early in the following spring the establishment would be completely formed, and a building erected for the reception of 'as many boys as British benevolence would enable him to support.'"

During the summer of 1822 Mr. West paid another visit to York Fort, and, while there, received the welcome intelligence that the Church Missionary Society had determined to adopt the Red River as one of their missionary stations, and that they had appointed the Rev. D. Jones to superintend it. Mr. Jones arrived at Red River in October, 1823. By this time a small wooden church had been erected, and four Indian youths had been baptized.

The work now made considerable progress, and very soon an

additional place of worship was required. A substantial church was now erected at a place called Image Plains, and opened for Divine service in January, 1825. The schools continued to go on favourably; 169 boys and girls of all classes attended the Sunday-school, and the establishment for native Indians contained twelve boys.

In October, 1825, the mission was strengthened by the arrival of the Rev. Mr. and Mrs. Cockran. Both churches could now be superintended—the old one called the Upper Church, and the new one called the Lower Church—and, what was of great importance, the female part of the population, and the young children, could receive that sort of superintendence which a Christian woman alone can give.

Soon after this, viz., in 1825-6, the colony was subjected to the most severe trial it had ever experienced. "A short account of the circumstances," says Miss Tucker, in her "Rainbow in the North," "will serve to illustrate the trials of the missionaries, as well as to show the work of the Holy Spirit upon the heart of many.

"From some cause which does not appear, the hunters had failed in their winter expedition of 1825-6 against the buffaloes; so much so, that instead of bringing back the usual supply of food for future use, many of them had, even while in the plains, been reduced to the extremity, not only of devouring their dogs, but of eating old shoes, buffalo-cloaks, and the leather of their tents.

"This of itself was a severe trial to the colony, but a far more severe and more general calamity was at hand. As the spring of 1826 advanced, the river became swollen from the melting of the unusual quantity of snow which had, during the winter, fallen on the higher lands; the thick crust of ice, with which it was bound, was gradually raised to the level of its steep banks, till, early in May, the frozen mass, four feet and a-half in thickness, was dislodged by the impetuous torrent and borne towards the lake, carrying with it everything that impeded its resistless progress; young maple-trees, oaks, and large elms, being uprooted and swept away.

"Soon the water rose above the banks, and now began a long course of varied calamities to the inhabitants. The houses in the lower part of the settlement were rapidly filled with water and deserted by their occupiers; and soon the higher ones shared the same fate; the cattle were driven to the few spots still left

dry, where their piteous wailings for food and shelter added to the general distress of the scene.

"All this time the thermometer continued five degrees below freezing point, the weather was stormy, with sleet, hail, and driving snow, and the suffering inhabitants were driven to take refuge on the nearest hills. Some fled towards the Lake, and pitched their tents on the Cedar Hills, nine or ten miles distant from their homes; while 500 or 600 of the rest found safety in an opposite direction, and fixed themselves on the Snake Indian Hills, about the same distance from the settlement.

"By degrees, the mission family and a few strangers, who sought shelter from them, alone remained, their house and the Upper Church were still untouched, but all around was desolation. As far as the eye could reach on every side, the mighty torrent was holding on its way, always troubled, and sometimes lashed into waves, several feet in height, by storms of wind. On one side were seen many of the log-houses of the settlers higher up the country carried by the flood across what had before been plains; while, on the other, their eyes and hearts were pained by the sight of the property and furniture of their nearer neighbours swept past by the resistless current without the possibility of saving them. Still the waters rose, and now the mission-house itself began to be in jeopardy. The missionaries endeavoured to secure some of their own property and that of the Society, by placing it in the roof of the church; for though the waters had entered the building, the walls still stood firm. They also prepared a wooden platform to which they might retreat in case of sudden necessity; and it was well they did so, for, in the course of the night, the water suddenly burst into the house.

"Sunday, May 14, 'was a very dismal day; no people assembling to celebrate the day of rest, no church to go to;' but they held Divine Service on the platform, now the only abode of about forty persons, including, besides themselves and the Indian boys, a few poor people who had lingered near their ruined homes in the vain hope of saving some of their possessions.

"For three days they continued there, but the flood still rising, and the wind becoming so strong as to threaten the safety of their fragile retreat, they determined to follow the example of their neighbours. With some difficulty they procured boats, and taking with them as many small articles of

daily use and comfort as they could, they rowed over fields and plains, now an almost uninterrupted waste of water, to the Snake Indian Hills. Here they pitched their tents, and here they remained a month in anxious suspense watching the continual rising, and at length the subsiding of the waters, with feelings of alternate fear and hope, sorrow and thankful joy, till the 12th of June.

"On the 12th of June the waters were sufficiently abated to allow of the people's return; but it was a dismal scene that awaited them. Only three houses in the whole settlement were left standing; one of them, to the joy and thankfulness of the missionaries, was their own dwelling, but they only found the outer walls, everything else was gone; the partitions between the rooms, the doors, the windows, and the furniture had all been swept away."

Notwithstanding this severe trial the spiritual state of the mission was most encouraging. The numbers attending public worship increased, and not a few became communicants.

In the year 1829 the mission was extended to the part of the colony called the Grand Rapids. Mr. Cockran settled on the western banks of the river, about fifteen miles below the Upper Church and ten miles from Image Plains. Here, in a most dreary uncivilized spot, an effort was made to cultivate the ground and civilize the barbarian. Of necessity the missionary had to be everything to the people, and they looked to him for guidance in all matters. On this subject Mr. Cockran says:—

"I am obliged to be minister, clerk, schoolmaster, arbitrator, agricultural director, and many other things, to this mixed and barbarous people; and it is no sinecure. They are scattered over twelve miles of country, without roads, full of swamps and miry creeks, where in wet weather I have the utmost difficulty in reaching them. I have everything to teach them, to enter into all their personal concerns, to be a peacemaker, and to teach them to manage their temporal affairs. Wearying as all this is to the flesh, it is very beneficial to the people: it leads them to look on me as one of themselves; they feel they can depend on my friendship, they know that I shall advise them only for their good; and this leads them to listen with a willing ear when I tell them of spiritual things."

Great success attended the labours of this devoted pioneer, and by the close of the year 1831 he could say:—

"Three years ago my house, school, congregation, and church

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were all imaginary: the timber was growing in the forests, the glass and nails were in England, and one-half of my congregation were wandering heathen, worshipping no God but profit or pleasure, acknowledging no Saviour, and knowing no Sabbath. But when the time appointed came, death and hell could no longer hold their prisoners: their jubilee was come—they must go free; and, gathered from the shores of almost every river between Hudson's Bay and the Rocky Mountains, they were brought to this place, where God had provided for them the glad tidings of salvation."

In 1833 Mr. Cockran commenced a new settlement at Sugar Point in Crescent Bay. All was then a dreary waste; one solitary wigwam with its miserable owner was all that could be seen. Christian civilization, however, was about to invade this territory of barbarism; and see what was accomplished! In October, 1835, Mr. Cockran thus writes:—"Now, from the opposite side of the river I see the village standing along the Crescent Bay; *twenty-three* little white-washed cottages are shining through the trees, each with its column of smoke curling to the skies, and each with its stacks of wheat and barley. Around them lie various patches of cultivated ground; and here and there pigs are seen busily seeking for their food, cows are lowing for their calves, while in the centre stands the school-house, where sixty merry children, 'just let loose from school,' are leaping, running, or wrestling; and all is life and cheerfulness. It is," continues he, "but a speck in the wilderness, and a stranger might despise it; but we who know the difficulties that have attended the work can truly say that God hath done great things, were it only that those sheaves of corn have been raised by hands that hitherto had only been exercised in deeds of blood and cruelty to man and beast."

To accomplish this, however, the missionary had to bestow much labour, overcome much opposition, and unarm many prejudices. The Indian chiefs considered that by cultivating the ground the supply of buffaloes and beavers would be lessened, and hence they looked with much jealousy upon the operations of the mission party. Thus one chief named Pigwys once exclaimed,—

"Before you whites came to trouble the ground, our rivers were full of fish and our woods of deer; our creeks abounded in beavers, and our plains were covered with buffaloes. But now we are brought to poverty. Our beavers are gone for ever, our

buffaloes are fled to the lands of our enemies, the number of our fish is diminished, our cats and our rats are few in number, the geese are afraid to pass over the smoke of your chimneys, and we are left to starve; while you whites are growing rich upon the very dust of our fathers, troubling the plains with the plough, covering them with cows in the summer, and in winter feeding your cattle with hay from the very swamps whence our beavers have been driven."

This chief subsequently joined the settlement, and was one of the few who, having reaped the harvest, kept it for the winter use. Pigwys afterwards became a truly converted character, and was admitted into the Church by baptism. On the occasion of Mr. Jones visiting the village, in order to conduct a farewell service previous to his departure for England, Pigwys thus addressed him:—"You have spoken as you always do, as a father to his children, and I wish all would listen to you. I send by you a letter to the missionary men in England; tell them not to forget me, I want the word of life to be always spoken in my land." The following is the copy of the letter which he sent to the Church Missionary Society:—

"*August* 1, 1838.

"My Friends,—It has never been my custom to leave off in the midst of my work, but to finish it off hand; and what I said to you in my former letter I intend to adhere to, to the end of my life. My friends, my heart is sore to see our praying-master (Mr. Cockran) driven about like a slave, to teach all the people here. You cannot know how far he has to go; I think you are killing our friend; you should send another to teach us. My friends, what are you about? There is not a summer but some of the French praying-masters arrive, but I do not wish to go to them; I wish you alone to teach me the word of God. I am getting very old, my friends, but there are young people growing up who are instructed to seek everlasting life, and I sincerely hope they will find it. I do not now look so much to my body as to my soul, and I intend therefore to hold fast to your instructions. It was fully my intention that my son, whose hand wrote to you for me last year, should have been useful to you, but he is now no more; he has left me for ever; he sleeps by your church, and I hope to sleep there too. I hope, therefore, you will more particularly consider my case. You may, perhaps, be discouraged as you hear that many of my young men do not wish to follow your doctrine; but, you know,

perseverance goes a great way, and I think in time many will be brought in.

"WILLIAM KING,
"*Chief of the Red River Indians.*"

After Mr. Jones's departure for England, the care of the entire colony devoted upon Mr. Cockran, and for fourteen months he had to administer to the wants of four churches and their congregations. At length, in the autumn of 1839, the Rev. W. Smithurst arrived from England and commenced his labours among the Indians, and a new station was formed on Cumberland Lake.

In the summer of 1844 the Bishop of Montreal visited the Red River settlements. On that occasion the bishop travelled *three thousand six hundred miles in an open canoe*, ordained two European catechists, and confirmed eight hundred and forty-six persons. Shortly after the bishop's visit, Mr. Cockran was compelled through ill health to leave for a time the scene of his labours and triumphs.

Two out of the four boys whom Mr. West baptized previous to his return to England in 1823 had remained in connexion with the mission, and had rendered some service in the schools. One of these, Henry Budd, was now chosen to lay the foundation of a new settlement at Cumberland Lake. As he belonged to the same tribe—the Crees—he was enabled at once to instruct the people. Mr. Budd arrived safely at Cumberland, and shortly after took up his abode at a place called the Pas, on the banks of the Saskatchewan River. At this place Mr. Budd laboured as a catechist with much success, and, on the occasion of the Rev. Mr. Smithurst's visit to the settlement in 1842, he found thirty-eight adults carefully prepared for baptism; and when the Rev. J. and Mrs. Hunter arrived in 1843, thirty-one adults were waiting to be admitted into the Church. By the end of the year 1848 as many as *four hundred and twenty-four* adult Indians had been baptized. The attendance at public worship in the summer exceeded *four hundred.* The influence of the mission at the Pas was felt among the Lac la Ronge Indians, and in course of a few years nearly the whole tribe embraced Christianity.

In 1849 Dr. Anderson was consecrated Bishop of Rupert's Land. On the 7th of June he set out for his distant diocese, where he arrived on Wednesday, October 3. Everywhere he

was received with cordiality, and in every station he found the evidence of a great and permanent work in connexion with the mission.

On the 10th of January, 1850, the first missionary meeting was held, and a Church Missionary Association for Rupert's Land was organized. On that occasion upwards of twenty-nine pounds in money were contributed, and, in addition to this, goods to the value of fifty pounds were given. In the same year the bishop ordained Mr. Budd to the office of the ministry.

The sphere of the Society's operations has been considerably extended during the last few years. At the present time the mission is divided into *eight districts*, namely:—1. *Red River district;* 2. *Fairford or Manitoba district;* 3. *Cumberland district;* 4. *English River district;* 5. *James Bay district;* 6. *York Factory district;* 7. *Fort Simpson, on the coast of the Pacific;* 8. *Mackenzie River.*

The state of the different districts is quite satisfactory. Thus Archdeacon Hunter reports from Red River district:—

"The congregations and the communicants both here and at Mapleton are very large; and the people listen with apparent pleasure and profit to the preaching of the Gospel. There are many native boys who could be trained up and prepared for schoolmasters, catechists, and, ultimately, native missionaries. We want a Training Institution for the natives, and a good and able man from home to superintend it. If such an Institution be established and well conducted, I am sure we could supply all the stations with native ministers from the country. We have young men of talent and ability; all they want is care and good discipline for a few years."

The missionary at La Prairie—the Rev. Archdeacon Cockran—thus reviews his work:—

"It will be forty years on the 4th of June next since I left the London Docks for Gravesend, to come to this country. After I had spent twenty years in the service of my Lord and Master, I found that I was perfectly emaciated, and felt my zeal so far cooled that I thought I could never form a resolution to again face the difficulties of Rupert's Land. However, after twelve months perfect seclusion from the world, spent in prayer, reading, and meditation, my strength and spirits so perfectly recovered that I felt the same disinterested benevolence towards my fellow-men, and zeal for the glory of God, that I experienced in my early days, so that I returned to the old field of labour,

and began afresh to buffet with the difficulties of the times. I finished St. Andrew's Church, parsonage, and Orphan Home; went to the Indian Settlement, built an excellent church, and left 125 Indian families settled in houses to fill it. In 1855 I visited La Prairie, and built a church for forty-eight families. Having failed to induce any to take up the cause of La Prairie, I came here in 1857. Since then I have built two other churches, which have regular congregations attending Divine service. After forty years' active warfare against barbarism and heathenism, I have the pleasure of witnessing 100 miles brought under the benign influence of Christianity and civilization, in a country more unfortunately circumstanced than any in the world, in the midst of a barbarous territory, separated by 600 miles from all civilized men. This work of benevolence has been fostered by the Church Missionary Society, and persevered in by their missionaries, till a great number at every post throughout this country are obedient to the faith of the Gospel."

From Great Slave Lake Mr. Kirby writes :—

"In my last year's journal I mentioned the interesting state of mind of the Indians belonging to Fort Resolution, Great Slave Lake: I rejoice to say it still continues. About six weeks ago I received a letter from them, urging me to go up in the spring and instruct them. Cadieu, who was interpreter here, is now there, and, in the face of much cruel opposition from priests and others, continues to testify of the truths of Christ's blessed Gospel, and of the errors of Romanism, to all. And the consequence is, more than a third of the Indians there have left the priests altogether, united themselves to Cadieu, and are waiting for me to go up to instruct them in 'the way of salvation' more fully."

Summary of the North-West American Mission :—Stations, 17; country-born and native clergymen, 6; native lay teachers, 23; communicants, 984; native christians, 5,279; schools, 22; scholars, 720.

The Wesleyan Missionary Society.—The labours of this Society in North America have been chiefly directed to the European settlers in Canada, and in the Eastern British America districts; but it has also paid some attention to the Indian races in the Hudson's Bay territories. The missionaries of this Society have established mission stations and schools among the Ojibbeway and Ottawa tribes, on the borders of Canada, have penetrated

the great Saskatchewan plains, have translated the Scriptures into the language of several of the tribes—one of their number, the Rev. J. Evans, was the inventor of the invaluable syllabic character now in common use by several churches—and have been the means of converting some hundreds of the wild sons of the forest. Among the many cases which might be given to prove the power of the Gospel, and the success of this mission, the following cannot fail to interest both teacher and children: —In 1837 a powerful chief of the Ojibbeways attached himself to the mission settlement, and subsequently became a truly converted character. He shortly afterwards visited England, and attended some missionary meetings. At one of these he made the following speech :—

"I understand"—said Shawundais (John Sunday), the converted chief of the Ojibbeways—"that you are disappointed at my not having brought my Indian dress with me; perhaps, if I had it on, you would be afraid of me. I will tell you how I was dressed when I was a Pagan Indian. My face was covered with red paint; I stuck feathers in my hair; I wore a blanket and leggings; I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. Now I will tell you why I wear this no longer. You will find the cause in the 2d of Corinthians, chap. v., ver. 17,—'Therefore, if any man be in Christ, he is a new creature: old things are done away; behold, all things are become new.' When I became a Christian, feathers and paint done away; my silver ornaments I gave to the mission cause; scalping-knife, done away; tomahawk, done away. That is my tomahawk now!" said he (at the same time showing a copy of the Ten Commandments in the Ojibbeway language). "Blanket, done away. 'Behold,'" he exclaimed, in a tone in which simplicity and dignity of character were combined, "'Behold, all things are become new.'"

At the close of the year 1864 the Society had twenty-six Indian mission stations, superintended by twenty-three missionaries. The total number of Indians in full Church membership was *one thousand six hundred and forty-seven.*

Such, then, have been the efforts of Protestant Christians to civilize and evangelize the wandering, warlike tribes of the North American Indians, and such the measure of success. Enough has been achieved to make the most faint-hearted take courage; enough to enable the friends of missions, when asked

to show the results of their labours, to say, "Here they are." At the same time the work which has still to be done is great enough to stimulate the Church to increased efforts, so that the thousands yet living in ignorance of the true God, and slaves to superstition and fear, may receive the light and liberty of the Gospel.

The Church of Rome has made great efforts to bring the North American Indians within her pale, and with considerable success. As early as 1615 she founded a mission to the Huron Indians, and in less than fifteen years as many as sixty missionaries were labouring among that people. In 1641 the Chippeways were visited, and in 1648 the Mohawks heard for the first time the voice of the priests. By the close of the century the number of converts in that tribe is said to have exceeded eight thousand.

Since that time the Romish missionaries have visited many parts of the North American continent, and done a great deal to improve the condition of the Indians. Captain Morrell, when speaking of the Romish missions in California, says:—"The Indians are very industrious in their labours, and obedient to their teachers and directors, to whom they look up as to a father and protector, and who, in return, discharge their duty towards these poor Indians with a great deal of feeling and humanity. They are generally well clothed and fed, have houses of their own, and are made as comfortable as they wish to be."

The writer of "Wanderings of an Artist among the Indians of North America," when describing one of his journeys in Oregon, says:—"The sun was just setting as we came over against it" (a missionary station on the banks of the Atinam) "on the hill side. We dashed down into the valley, that moment abandoned by sunlight. . . . . As I drew near, a sound of reverent voices met me—vespers at this station in the wilderness! Three souls were worshipping in the rude chapel. It was rude indeed—a cell of clay, but the sense of the Divine presence was there not less than in many dim old cathedrals far away, where earlier sunset had called worshippers of other race and tongue to breathe the same thanksgiving and the same heartfelt prayer."

Governor Stephens, when speaking of the Indians of his district in the Rocky Mountains, says:—"They are the best Indians in the territory—honest, brave, and docile; they possess

the Christian religion, and I am assured that they live according to the precepts of the Gospel."

These facts are recorded simply because they are *facts*, and because I conceive that the cause of Protestant missions can never be truly served by withholding truth. May the energy and perseverance of the Jesuits stimulate the teachers of a purer faith to greater activity, and the members of all Protestant communities to greater liberality!

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CHAPTER VI.

MISSIONARY EFFORTS AMONG THE NEGROES IN THE WEST INDIES.—SOUTH AMERICAN MISSIONS.

The discovery of the West India Islands by Columbus—The British possessions in the West Indies—Clarkson and the Slave-trade—Abolition of the Slave-trade and Slavery—The religious state of the Negroes at the time of the first missionary efforts among them—The labours of the Moravian Brethren; the Wesleyans; the Baptists—Missionary work of the Church of England—Opposition of the planters to the missionaries; their sufferings and their successes—Present state of the Negro population—Introduction of the Gospel into British Guiana—Labours of the Missionaries—The Moravian Missions in Surinam—South American Missions—Efforts to evangelize the Fuegians—Labours of Gardiner, Maidment, and others.

The West Indies.

On the 3d of October, 1492, Columbus sailed from the island of Saltes on a voyage of discovery in the western seas. On the morning of the ninth day after starting, he discovered land. To this he gave the name of *San Salvador*, as a grateful tribute of remembrance for the dangers he had escaped. Columbus, transported with joy, was the first to land. He was speedily followed by all the crews. When the *Te Deum* had been chanted, the island was taken possession of, for the Crown of Spain. Supposing that the country he had discovered was situated at the extremity of India, he gave to the natives the general name of Indians, and thus the country obtained the name of the West Indies.

Sailing along the coast to the southward, Columbus afterwards discovered Hispaniola—now called St. Domingo—and Hayti. Having left some settlers here, he proceeded on his homeward voyage. The accounts he gave of these islands led

the Spanish Government to fit out another expedition, for the double purpose of exploring and conquering new countries. During this second voyage Columbus discovered Cuba and Jamaica; and, in a third voyage which he afterwards made, the whole archipelago now known as the West Indies.

The West India Islands are divided into three principal groups—

1. The Bahamas, consisting of fourteen islands, and numerous small islets.

2. The Greater Antilles, consisting of Cuba, Porto Rico, Hayti, and Jamaica.

3. The Lesser Antilles, consisting of two groups—

(1). A long chain, extending in a curved line from Porto Rico to the Gulf of Paria, and called the Windward Islands; and,

(2). A smaller and more scattered group along the coast of Venezuela, and called the Leeward Islands.

When first discovered, many of these islands were inhabited by races more or less barbarous and savage, those on the southern islands being much more fierce and warlike than those on the northern. These native races have long been extinct, with the exception of a few on the islands of St. Vincent and Trinidad.

The present population is estimated at about 3,400,000. Of these, about *two-thirds* are negroes, *one-fifth* white men, and the remainder mixed races. The population is distributed as follows:—The Dominican Republic, 136,500; the empire of Hayti, 572,000; British possessions, 836,000; Spanish colonies, 1,500,000; French possessions, 276,500; Dutch colonies, 300,000; Danish possessions, 40,000; Swedish colonies, 9,000.

The British possessions in the West Indies are—

1. In the Bahamas, sixteen islands.

2. In the Greater Antilles, Jamaica.

3. In the Lesser Antilles, fifteen islands in the Leeward division, and seven in the Windward.

Nassau, on the island of Providence, is the capital of the Bahamas. It is the seat of Government, and the principal place of trade in the group.

Jamaica is the largest and most important of our West India islands. It is 140 miles long and 40 broad, and has a population of nearly 380,000 souls.

Antigua is the seat of Government for the Leeward Islands,

and *Barbadoes* the seat of Government for the Windward group.

In sketching the history of missionary efforts in the West Indies, it will be necessary to give a short account of the abolition of slavery.

With that subject the names of Clarkson and Wilberforce can never be severed. It was in the year 1785 that the former of these two great men had his mind first drawn to the subject of slavery. In that year Dr. Peckard, the Vice-Chancellor of the University of Cambridge, proposed as the subject for a Latin essay, "Is it right to make men slaves against their will?" Thomas Clarkson coveted the honour of gaining this prize, and so commenced studying the subject. His essay gained the prize. As he thought over what he had written, he said to himself, "If the contents of the essay were true, then some person should see these calamities to their end." "Then and there," says Mr. H. Gurney, "the thought was born, and happily it did not die. The publication of his essay brought him into communication with Mr. Wilberforce and others, who were longing to assail this enormous evil, and in conference with them he gained more knowledge on the subject, while their sympathy and friendship gave him courage for his great enterprise." Mr. Clarkson now travelled from one part of the country to another, visited all the seaport towns, collected evidences of the cruelties and wrongs of the accursed trade, and endeavoured to form public opinion in his favour. On the 12th of May, 1789, Mr. Wilberforce made his first Motion in the House of Commons. On that occasion the debate was long and stormy. Mr. Pitt, Mr. Fox, and Mr. Burke supported the motion for the abolition. The latter is reported to have said, "A trade begun in savage war, prosecuted with unheard-of barbarity, entailing loathsome imprisonment during the transportation, and ending in perpetual exile and slavery, was a trade so horrid in all its circumstances that it was impossible to produce a single argument in its favour. It was therefore the duty of the House to put an end to it without further delay." The contest thus begun was carried on for many years. "The Parliamentary history of the struggle," says Mr. Gurney, "may be summed up as follows. In 1792 the House of Commons passed a Resolution that the trade should cease in four years; but the House of Lords wanted more evidence,—the standing plea for delay; and so the thrice proved case was proved over again, while two more sessions

slipped away, and all but the faithful few began to tire of a subject which had grown stale by repetition. In 1794 a bill, forbidding British merchants to trade in slaves with foreigners, was carried in the Commons, and lost in the Lords. In 1795 the cause went back again; for the time named in the Resolution of 1792 was approaching, and it became necessary to legislate, if it were not to be a dead letter; but a dead letter it proved, for leave was refused to bring in the bill. In 1796 the abolitionists were tantalized by success up to the third reading, and then defeated by Mr. Dundas. In 1798 Mr. Wilberforce's motion was lost by four, in 1799 by eight,—on both occasions in a House numbering *less than a hundred and seventy* members. In 1804 hope revived again; the Commons passed a bill; but the House of Lords wanted more enlightening, and so put the matter off till another session. The year 1805 came, and then the negligence of friends on the division night gave another victory to the party whose zeal never slumbered; but it was their last, and better days were coming. The general election of 1806 brought a great accession of friends to the cause in the House of Commons. Mr. Pitt was dead; but the new Government, headed by Lord Grenville and Mr. Fox, found themselves strong enough to pass a restraining measure without delay; and in the following year came the crowning triumph. The bill for the abolition of the slave trade passed the Lords with a majority of *a hundred* to *thirty-six;* and in the Commons only *sixteen* men were found to declare themselves still unconvinced, while *three hundred*, nearly, ranged themselves under the banner of freedom. It was a noble cause nobly won,—won by brave, earnest spirits who hoped against hope, and had an undying trust in God,—won by patience and charity and self-devotion and prayer."

The traffic in slaves having been prohibited, there still remained one thing to do before England could be held guiltless of blood of Africa's sons, and this was the emancipation of the slave himself. It was not until 1833 that this was achieved. In this year an act was passed for the abolition of slavery in all the British dominions, which act was to take effect on the 1st of August, 1834. On that day the name of slave ceased to exist in the British territories. It was now that the poet could sing,—

"Thy chains are broken, Africa; be free!
Thus saith the Island Empress of the sea:
Thus saith Britannia. O ye winds and waves,
Waft the glad tidings to the land of slaves;

Proclaim on Guinea's coast, by Gambia's side,
And far as Niger rolls his eastern tide;
Through radiant realms beneath the burning zone,
Where Europe's curse is felt, her name unknown;
Thus saith Britannia, Empress of the Sea,
Thy chains are broken, Africa; be free."

The country voted *twenty millions sterling* as compensation to the owners of the slaves. The number of slaves emancipated was 770,280, of which number 663,399 were in the West Indies. The sum paid to the West Indian planters for compensation was rather over *sixteen millions and a-half sterling.* The rate paid per head varied from 12*l.* 14*s.* 4*d.* to 53*l.* 6*s.* 9*d.* The average was 25*l.* 5*s.* 7*d.*

The religious state of the multitudes of negroes in the West Indies is well described by Mr. Philipps, a missionary in Jamaica. He says:—

"Most of the negroes appear to have possessed some notions of a Supreme Being, though their ideas of the Deity were very absurd and unbecoming. From the frequency of hurricanes, earthquakes, and tornadoes in the West Indies, they associated with the character of the Most High all the base passions of a vindictive and capricious mortal. Hence their devotion proceeded completely from terror. They had their own priests and leaders among themselves, and some professed to be Roman Catholics, and others to belong to the Coptic and Abyssinian churches, and some were Mohammedans; probably according to the part of Africa from whence they came. Some were Polytheists and some Atheists; but most of them were idolaters, and worshipped the rude stone or block their own hands had fashioned, adding often snakes and reptiles to their list of deities. Dreams and visions were fundamental articles of their creed; and when any were sick, the minister or father (usually a free black) anointed the sufferer with oil, singing some ditty all the while, in which he was joined in loud chorus by the bystanders. Many of these priests, from ambitious or pecuniary motives, acquired a knowledge of the formularies of the English Church, and at the conclusion of the war with America, some who had been imported from thence, assumed the office of teachers, and disseminated their pernicious follies. They seldom delivered their instructions without a book, representing it to be the Bible, although it happened more frequently to be some other book. To such a de lorable extent did they

carry these superstitious practices, and so great was the ignorance of both people and pretended priests, that, in the absence of better information, as to what was to be sung in their religious assemblies, they were in the habit of singing the childish story of 'The House that Jack built,' probably learnt from the children of their English masters. These are facts which the writer has repeatedly gathered from some of the parties themselves."

MISSIONARY EFFORTS AMONG THE NEGROES.

To the Moravian Brethren belongs the honour of first preaching the Gospel to the negroes in the West Indies. In August, 1732, two of the Brethren left their native town of Herrnhut, in Upper Lusatia, for Copenhagen, intending to proceed to the Danish colony of St. Thomas, for the purpose of instructing the negroes located there. They set out from their homes with little more than their staff, and proceeded to Copenhagen, a distance of *six hundred miles.* They met with all sorts of discouragements by the way, and when they reached Copenhagen they found numerous obstacles put in their way; but, having placed their hands to the plough, they were determined not to turn back. After some considerable delay, they procured a passage in a vessel sailing to St. Thomas, on which island they landed after a voyage of ten weeks. As they were without money, they commenced working for their daily bread, and spent all their leisure time in instructing the heathen. This they continued to do for upwards of two years, when they withdrew from the island.

In the year following, three other Brethren arrived at St. Thomas, and commenced mission operations among the negroes. The various plantations were visited, and many of the black people were led to embrace the Gospel. Just when the good work was progressing, the planters prohibited their slaves from attending Divine worship, and even ordered that those who might be found guilty of disobeying their masters should be publicly whipped. In spite of this, however, the work progressed until 1738, when the missionaries were thrown into prison because they would not violate their consciences, and swear to what they knew to be false.

At this juncture Count Zinzendorf landed on the island, accompanied by two of the Brethren, who had come to assist

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the missionaries. Through the instrumentality of the Count, the Brethren who had been arrested were set at liberty; but the hostility of the planters was as great as ever, and they petitioned the governor of the island to prohibit the missionaries teaching any of the negroes. On one occasion both the missionaries and the negroes who attended their instruction were subjected to much personal violence. Against this conduct Count Zinzendorf appealed to the governor, who promised to redress them for the wrong. This promise, however, was never fulfilled; and when the Count left the island, greater wrongs were inflicted upon both the missionaries and the negroes whom they instructed.

Despite all the opposition, and all the injustice, the Brethren continued their work, and gradually the outward opposition ceased, and persecution was succeeded by the approbation of the white people generally. True, there were some planters who still prohibited their slaves, upon the pain of the lash, from attending the instruction of the missionaries; and to the honour of the slave be it recorded, that, rather than absent themselves from the worship of God, they chose to suffer the lash.

In spite of foes, and in spite of calamities, the Brethren continued to war against heathenism and prejudice. Many of the brave soldiers of the cross fell in the battle, but their places were soon taken by others, who were animated by the same spirit of loyalty to the great Captain of their salvation; and, relying upon His presence and aid, they invaded other parts of the kingdom of darkness. Thus, in 1754, they landed on the island of St. Jan and Jamaica; in 1756, Antigua was visited; in 1765, a mission was commenced in Barbadoes; in 1771, St. Croix was visited; in 1775, the first mission settlement in St. Kitts was established; and, in 1790, operations were commenced in Tobago.

After many years of faithful labour, the Brethren were permitted to reap the fruit of their toils, and to receive the confidence of the authorities of the islands.

In August, 1832, the Brethren in the Danish islands celebrated the centenary of the mission. Dr. Brown, in his "History of Missions," says:—"For some years after the commencement of the mission, the utmost hostility was manifested towards them; but now the colonial authorities, as well as the Danish government, afforded them every protection, and encouraged their labours. His excellency the governor-general

attended the jubilee in St. Croix. He was preceded by a detachment of cavalry and artillery, and followed by forty-three coaches, containing the first authorities of the island. The governor-general had even issued a proclamation to the planters to grant to the negroes connected with the Brethren's congregation throughout the island that day, and the half of the preceding, to themselves, that they might have the opportunity of being present on so interesting an occasion. The number assembled in St. Croix alone amounted to upwards of 7,000 persons, being at least *one-third* of the population of the island, but there was not the smallest disturbance, either before or after the festival; and his excellency remarked that, however large a number of persons belonging to the Brethren's congregations might be assembled together, no detachment of police was found necessary to maintain order."

During these hundred years, as many as 307 missionaries had been employed in the work, and nearly *twenty thousand* negroes had died in their communion.

The labours of the missionaries were equally successful in the British possessions. Numerous schools were established, and many thousands of children educated. The missionary operations of the Brethren have been carried on until the present day. At the close of the year 1864, in the Danish islands of St. Thomas, St. Jan, and St. Croix, there were eight stations, with 3,048 communicants, and 7,197 attendants at public worship.

In the British Possessions there were thirty-one stations, 10,913 communicants, and 28,900 attendants at public worship. In addition to these results, must be added, fifty-five schools, containing 4,039 scholars.

The earliest effort of the British to evangelize the negroes in the West Indies was made by Nathaniel Gilbert, in 1760. Mr. Gilbert was Speaker of the House of Assembly in Antigua. Being himself deeply impressed with the importance of the Gospel, he sought to make it known to those by whom he was surrounded. Accordingly, he collected a few people together in his own house on the Sabbath, to whom he proclaimed the glad tidings of salvation. He afterwards preached in public to both slaves and settlers. This conduct was considered singular, and brought upon him the slander of the enemies of the truth. Still Mr. Gilbert persevered, and in a few years his congregation consisted of several hundreds of

persons. Upon the death of Mr. Gilbert, the little flock was scattered, and they remained in this state until the year 1778, when Mr. J. Baxter, a member of the Methodist Connexion in England, went to Antigua to work in the service of the Government. Seeing the condition of the slaves, he commenced preaching to any who would hear him. Such of the late Mr. Gilbert's hearers as were alive, and had retained their faith, flocked round him, and very soon a considerable congregation was formed. In the course of a few years, as many as two thousand persons were joined in a Christian society.

In 1787, Dr. Coke, and three other Wesleyan Methodists—Warrener, Clarke, and Hammett—visited St. Vincent, and several other of the islands, for the purpose of establishing Missions to the negroes. From that time we must date the systematic efforts of the Methodist body to evangelize the slaves in the West Indies. At Antigua and Dominica Dr. Coke found a considerable number of believing negroes; and at St. Vincent, such was the general desire for Christian instruction, that Mr. Clark remained as missionary there, while Mr. Hammett went to St. Christopher.

While the slaves everywhere evinced the most earnest desire to be instructed in the truths of the Gospel, the planters and white population generally manifested the greatest opposition to the missionaries. In St. Vincent the Assembly passed a law (in 1792), prohibiting all persons except the Rector of the parish to preach without a licence; and further, that no person should be eligible for a licence until he had resided at least twelve months on the island. For the first offence a fine of 18*l.* was to be inflicted, or imprisonment for a period not exceeding ninety days, nor less than thirty; for the second offence, as much corporal punishment as the Court should think fit, or banishment from the island. And, lastly, if the person so banished should return, he was to be punished by death. Soon after this, another Government Order was issued, declaring that "If a white man is found praying anywhere with any of his brethren, he shall be fined for the first and second offence, and for the third offence he shall be whipped, declared to have forfeited all his goods and chattels, and be banished from the island. A black shall receive for every praying thirty-nine lashes, and, if he is apprehended the second time, he shall be whipped and banished the

island. Lastly, a slave, if it appear that he has prayed, shall be flogged."

Both missionaries and slaves disregarded these orders, and each, like Daniel of old, "prayed, and gave thanks before his God, as he did aforetime." In consequence of this, many were apprehended.

"A report," says Dr. Brown, "was circulated, that, under the pretext of instructing the negroes in the principles of religion, the Methodists designed to disseminate among them notions incompatible with their conditions as slaves, and with the interests of the masters. Repeated attempts were made to interrupt the meetings for Divine worship. One Wednesday evening they broke forth with more than ordinary violence. All was confusion and disorder. They stamped, they whistled, they roared, more like fiends than human beings. Leaving the chapel, they posted themselves at the door and assailed it in the most outrageous manner. Here they shouted, swore, and discharged such volleys of stones, as if they intended to break it open. After taking ineffectual vengeance on the chapel, they retired, amidst the noise of their own imprecations. In consequence of this attack, Mr. Pearce (the missionary) applied to the magistrates for redress. He heard his statement, with apparent indignation at the rioters; issued warrants against several of them, and promised to do him justice. On the day of the trial, Mr. Pearce appeared, with several witnesses; but, though the charges were proved by the most unquestionable evidence, the magistrate gave the following extraordinary decision:—'The offence was committed against Almighty God. It, therefore, does not belong to me to punish it.' Mr. Pearce was left, with all his expenses to pay, a prey to a lawless mob, at once the scorn and the pity of his foes."

From this time, the missionaries were subjected to much insult, and more than once their lives were in considerable jeopardy. So far was this riotous spirit carried, that, on one occasion, the mob totally destroyed the chapel and other premises of the Mission. Upon this, the missionary left the island.

The Governor issued a proclamation, offering a reward of 100*l.* to any person who should give such information as would lead to the conviction of any person concerned in the proceeding. To this, the rioters issued a counter

proclamation, threatening to punish any one who should give information. And, further, it stated that the chapel was destroyed, not by the rabble in order to create anarchy, and to trample down law; but "that the majority of the people assembled were of known respectability, and were supported by nine-tenths of the community,—that their motives were patriotic and loyal—namely, to eradicate from the island the germ of Methodism, which was spreading its baneful influence over a certain class, and which would ultimately injure both Church and State. With this view the chapel was demolished; and the villainous preacher who headed it, and belied us, was compelled by a speedy flight to remove himself from the island."

Similar scenes were witnessed in Jamaica. Here very stringent measures were taken to suppress the operations of the missionaries. At one time, the House of Assembly passed an Act, ordering that the instruction of the slaves should be confined to the doctrines of the Church of England; that no missionary should presume to teach them, or receive them into their houses or assemblies, under the penalty of 20*l.* for every slave who should be found present. In default of payment, the accused was to be committed to jail. By these means, all missionary operations were, for a time, suspended. More than five years elapsed before the missionaries were allowed to preach, and then, only after taking out a licence for that purpose.

In 1824, Jamaica and British Honduras were constituted an Episcopal See, and Dr. Lipscomb was consecrated the first bishop. On that occasion, the Chief-Justice of the Island of Bermuda gave the following testimony to the benefits which had accrued to the Church of England, through the labours of the Wesleyan missionaries:—

"I will maintain that your missionaries, in the scene of their operations, of all others the most interesting to us—I mean, the West India Colonies—have entitled themselves to the thanks of the Established Church, which they cannot, without being calumniated, be accused of undermining. We see a splendid religious establishment, and not more splendid than I sincerely hope it will be useful, going out to our West India Colonies;—two bishops, three archdeacons, and a number of clergy. One of the principal objects of their appointment, as stated by Lord Bathurst, the Colonial Secretary of State, is,

to improve the religious condition of the slave population. I will maintain, therefore, that your missionaries, sent from your parent Society, have prepared the way for this establishment. They have been the humble but useful pioneers, who have preceded and removed impediments from its march; and, instead of being accused of a wish to subvert it, they ought to be permitted to share in its triumphs; for what they have sown in tears the Church will reap in joy. They have, in fact, laid the foundation upon which the fabric of the Church will be reared among the slaves in the West Indies."

One would have supposed that such a testimony, from such a person, would have been the means of effectually stopping the persecution to which the missionaries were subjected. But this was not the case. In the year 1832 an Association was formed, called the Colonial Church Union, the object of which was to expel the island all ministers, excepting those of the Church of England and the Church of Scotland. This union was altogether disastrous to the cause of true religion. An anti-missionary spirit was called forth; and, by scattering the congregations, and closing the schools of the Mission, revived the extravagances of heathenism. This gave much satisfaction to the planters. On one occasion, a Member of the House of Assembly rose in his place, and said:—"He was happy to inform the House that a great improvement had taken place in the manner and morals of the negroes of the parish which he had the honour to represent, since the sectarians had been expelled. Before, they were always melancholy; and nothing but religion, and singing, and praying would do for them: but now, he was happy to say, they were returning to their old plays, dances, and other amusements, and were picking up all their old songs!"

Noble testimony this, to the success of the missionaries! Terrible witness here, to the depravity of the human heart!

At this juncture, the Earl of Mulgrave arrived as Governor of the Island; and to his honour it has to be recorded, that he determined to maintain the cause of religious freedom. The Earl laid all the circumstances before the King of England; and, fifteen months afterwards, a Royal Proclamation was issued, dissolving the Colonial Church Union, and declaring the King's intention to maintain the principle of religious toleration in all parts of his dominions.

Being now relieved of the pressure of restraint, the mission-

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aries redoubled their efforts to instruct the negroes; and, from that time until the present, the work has been fully sustained.

At the close of the year 1864, the operations of the Wesleyan Missionary Society extended over *seven districts*, viz., *Antigua*, *St. Vincent's*, *Demerara*, *Jamaica*, *Honduras*, *Bahamas*, and *Hayti*.

The following is an abstract of the work carried on in each:—

Antigua.—46 chapels, and 12 other preaching places; 19 missionaries, and 44 other paid agents; 49 unpaid local preachers, and 513 Sabbath-school teachers; 9,888 Church members; 5,915 scholars in week-day and Sabbath-schools; 28,250 attendants on public worship.

St. Vincent's.—45 chapels, and 67 other preaching places; 18 missionaries, and 2 catechists; 50 local preachers; 43 day-school teachers, and 306 Sabbath-school teachers; 7,533 Church members; 4,273 scholars in week-day and Sabbath-schools; 24,830 attendants upon public worship, including school-children.

Demerara.—23 chapels, and 5 other preaching places; 10 missionaries, 2 catechists, and 35 local preachers; 28 day, and 133 Sabbath-school teachers; 3,152 Church members; 2,902 scholars in day and Sabbath-schools; 11,450 attendants upon public worship.

Jamaica.—75 chapels, and 50 other preaching places; 25 missionaries, 3 catechists, and 72 local preachers; 16,252 Church members; 30 day, and 443 Sabbath-school teachers; 5,299 scholars; 38,000 attendants upon public worship.

Honduras.—6 chapels, and 10 other preaching places; 4 missionaries, and 21 local preachers; 793 Church members; 73 school teachers; 629 scholars; 2,000 attendants upon public worship.

Bahamas.—30 chapels, and 7 other preaching places; 9 missionaries, and 75 local preachers; 3,661 Church members; 250 school teachers; 2,516 scholars; 8,870 attendants upon public worship.

Hayti.—7 chapels, and 3 other preaching places; 2 missionaries, and 7 local preachers; 292 Church members; 12 school teachers; 460 scholars; 1,310 attendants upon public worship.

Summary of the Entire Operations.

Chapels, and other Preaching Places	383
Missionaries, and Local Preachers	400
Church Members	28,561
Day-school Teachers	149
Sabbath-school Teachers	1,736
Scholars in Day and Sunday Schools	21,994
Attendants on Public Worship	114,710

The Baptist Missionary Society commenced its labours in the year 1813, when Mr. J. Rowe arrived in Jamaica, and began to preach to the negroes. At first the missionaries o this Society were kindly received, but subsequently they wer as much opposed and as fiercely persecuted as the Wesleyans. Like them, however, they persevered in their work, and ultimately received the reward of their faith and patience.

During the insurrection of the negroes in 1831, the Baptist missionaries were treated with the greatest indignity, in consequence of the leading insurgents being members of that community; and several of the missionaries themselves were placed upon their trial, for having, as it was alleged, urged the negroes to seek their freedom. The charges were proved to be entirely false, and the missionaries were released. But such was the hatred of the colonists towards the Baptists, that they destroyed their chapels and Mission premises. The value of the property thus destroyed was estimated at over 22,000*l.*

After the abolition of slavery, the work progressed most favourably. Between the years 1835 and 1842, as many as 21,350 persons were baptized. Numerous schools were also established, and a Training Institution for the preparation of a native ministry was founded in 1843.

In 1842, the missionaries and the congregations in Jamaica became independent of the Society in England; the people having undertaken to maintain their own ministers, and to provide for the mission operations around them. They are still independent of the English Society, and maintain a Missionary Society of their own, which sends out missionaries to West Africa.

At the close of the year 1864, the Baptist Missions were carried on in *Trinidad, San Fernando, the Bahamas, Turk's*

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Island, and *Hayti*. The number of Church members were 2,418.

The Society for the Propagation of the Gospel in Foreign Parts may be said to have commenced its missionary operations in the West Indies when, in the beginning of the eighteenth century, General Coddrington bequeathed to it two plantations which he possessed in the island of Barbadoes, and part of his island of Barbuda. "The object which he had more particularly in view," says Dr. Brown, "will be seen from the following abstract of that part of his will which relates to them:—'General Coddrington gives and bequeaths his two plantations in the island of Barbadoes, and part of his island of Barbuda, to the Society for the Propagation of the Christian Religion in Foreign Parts, erected and established by his good master King William the Third; and desires that the plantations should continue entire, and 300 negroes, at least, always kept thereon, and a convenient number of professors and scholars maintained there, who are to be obliged to study and practise physic and chirurgery as well as divinity, that, by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst they are taking care of their bodies.'"

Since the abolition of slavery the Society has taken a most active part in providing for the religious instruction of the negroes, as well as to care for the religious welfare of the colonists.

The whole of the West India Islands are now under the superintendence of the clergy of the Church of England. At the close of 1864 the operations of that Church were as follows:—

The Diocese of Jamaica; comprising the island of Jamaica and British Honduras. Its population was 450,000, of whom 135,000 were members of the Church of England, 25,000 of whom were communicants. The Church Establishment is maintained by the Legislature.

The Diocese of Nassau; comprising the Bahama Islands, Turk's Island, and the Caicos Islands. Its population was 38,700, of whom 7,323 were members of the Church of England, 1,375 being communicants.

The Diocese of Barbadoes; comprising the islands of Barbadoes, Grenada, St. Vincent, Tobago, St. Lucia, and Trinidad. No returns are given in the Society's last Report.

The Diocese of Antigua; comprising the Leeward Islands, *i.e.*, Antigua, St. Christopher, Nevis, Montserrat, Virgin Islands, and Dominica. The population in 1864 was 112,520, of whom 62,000 were members of the Church of England, 3,662 being communicants.

What proportion of the Church members are negroes is not stated.

The London Missionary Society commenced its labours in the West Indies in 1834, and has continued the work until the present day. At the close of 1864 the Society's operations were as follows:—

Jamaica.—15 churches; 2,132 communicants; 18 schools; 1,000 scholars.

GUIANA.—The first efforts to evangelize the natives of Guiana were made by the Moravians in 1739. In that year several missionaries commenced their labours in Berbice (in British Guiana) and in Surinam (in Dutch Guiana). The intention of the Brethren was to devote their time to the instruction of the negroes on the different estates; but, as the planters violently opposed them, they turned their attention to the Carribee Indians. Subsequently they renewed their labours among the slaves, and considerable success attended their efforts. At one place, Paramaribo, there were in 1821 as many as 1,154 converted slaves.

Surinam was next occupied, and, notwithstanding some persecution, considerable progress was made, and by degrees the prejudice of the masters was removed.

At the present time the Brethren have flourishing Missions at Surinam and also on the Mosquito Coast.

At the close of the year 1864 the operations of the Mission were as follows:—

Surinam.—13 stations, and 70 missionary agents; 3,598 communicants, and 7,374 non-communicants; 16,575 candidates for baptism and young persons; total number of persons under instruction, 27,547.

Mosquito Coast.—5 stations, and 13 missionaries; 125 communicants, and 480 attendants at public worship.

The London Missionary Society commenced its labours in British Guiana about the year 1837. The missionaries have for the most part confined their attention to the negroes on the various plantations.

Considerable success has attended the labours of the mis-

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sionaries. At the close of the year 1864 the Society's operations were as follows :—

Berbice.—11 churches; 1,616 communicants; 16 schools, with 1,000 scholars.

Demerara.—9 churches, and 1,820 communicants; 10 schools, with 816 scholars.

Total Operations.—35 churches, with 5,568 communicants; 44 schools, with 2,645 scholars.

British Guiana was constituted an Episcopal See in 1842. The diocese comprises the colonies of Demerara, Essequibo, and Berbice, with their dependencies. The present population is estimated at 31,631, of which number 2,455 are members of the Church of England, 736 of whom are communicants. What proportion of these are negroes or natives is not stated in the Report of the Society for the Propagation of the Gospel in Foreign Parts, whose missionary clergymen have charge of the parishes.

The missions of the Church of Rome in South America date back to a very early period. In 1549 John III. of Portugal despatched some Jesuits to Brazil, and it was under their auspices that the city of St. Salvador began to assume the dimensions which made it afterwards the capital of Northern Brazil. The missionaries endeavoured to tame the savage Indians, and in this they were very successful. As the number of missionaries increased, they penetrated into the interior of the country, and appear to have made many converts. Mr. Markham, in his "Valley of the Amazons," says, "As early as 1663 there were fifty-six thousand baptized Indians on the banks of the Upper Marânon."

All writers, both Protestant as well as Catholic, agree in bearing testimony to the extent and success of the Jesuits in this part of America.

Guiana was first visited by the Romish missionaries in 1560, and several of these pioneers fell victims to the rage of the Indians. In 1643 the French Capuchins repeated the attempt, and, although at first they were unsuccessful, they afterwards succeeded in evangelizing the barbarous tribe of the Galibis. In 1653 Father Pelleprat published a Grammar and Dictionary of their language.

New Grenada was visited by Peter Claver in 1615. He devoted himself to benefit the negroes who were shipped from the coast of Africa. Claver seems to have possessed a true mis-

sionary spirit. "Do everything," he used to say, "for the greater glory of God. Seek nothing in this world but what Jesus Himself sought—to sanctify souls, to labour, to suffer, and, if necessary, to die, for their salvation, and all for the sake of Jesus." In his last mission he penetrated the dangerous country between the Magdalena and the Cordilleras.

Peru and *Chili* were visited as early as 1590, and by 1604 a missionary College was founded at Santa Fé. It is a striking proof of the zeal of the Jesuits that in a single year as many as fifty-six members of that Society arrived in Peru to replace those who fell in their work. The zeal of these men led them to surmount every obstacle and despise every danger; and, as we might expect, great success attended their self-denying labours. Dr. Archibald Smith, in his "Peru as It Is," says:—"From a corner of this department of Peru, the voice of Christianity has penetrated into vast regions of heathen and savage tribes, and reached the unsettled wanderers among the thickest entanglements of the woods, which occupy a great portion of the widely extended missionary territory of Peru. From Ocopa issued forth those zealous, persevering, self-denying, and enduring men, the great object of whose lives it has been, in the midst of dangers, and in the name of the Saviour, to add to the faith of the Church, and to civilized society, beings whose spirits were as dark as the woods they occupied." And Mr. Walpole, in his "Four Years in the Pacific," when speaking of these missionaries, says, "All South America was explored under their direction. Overcoming every difficulty, surmounting toils, braving unheard-of dangers, smiling at and glorying in wounds, hardships, death itself, these zealous men spoke of Jesus, and His love and mercy, in the remotest nook of this vast continent."

Paraguay was visited by the Romish missionaries as early as the year 1586. Shortly after this, two devoted men, Barsena and Ortega, commenced the Guarani and the Chiquitos missions. They also published grammars and dictionaries of the Guaranitic and Chiquitos languages. At the instigation of the Portuguese slave-dealers, the Jesuits were, at a subsequent date, expelled the country; but such was their influence over the natives, that "upwards of a hundred thousand civilized Indians," says Mr. Mansfield, "were ready to take arms in defence of their spiritual leaders, and it was only by their own earnest entreaties to their flocks that tranquillity was preserved."

To show the extent and completeness of the Romish missions, we quote Mr. Marshall's summary. Speaking of the work of the Jesuits before their expulsion from Paraguay, he says, "A chain of missions had now been established in all parts of this great continent. Those of the Spaniards from Quito met those of the Portuguese from Para, thus connecting the Pacific with the Atlantic. The missions of the Orenoco communicated with those of the Negro and the Orellana. The Moxo missions communicated with the Chiquito, the Chiquito with the Reductions in Paraguay; and, from Paraguay, the indefatigable Jesuits sent their labourers into the Chaco, and among the tribes who possessed the wild plains to the south and west of Buenos Ayres. Had they not been interrupted in their exemplary career, by measures equally impolitic and iniquitous, it is possible that ere this they might have completed the conversion and civilization of all the native tribes, and, probably, that they would have saved the Spanish colonies from the immediate horrors and barbarizing consequences of a civil war." May the mention of these few facts stimulate us to be as zealous and as self-denying; and may the day soon come when the Protestant Churches of both the Old and New World shall do all that might be done to make known to the Indians of South America the simple Gospel of the Lord Jesus Christ.

South America.

Through the interior of South America there are to be found numerous tribes of Indians, ranging over extensive regions, unconquered and uncivilized; but as they are for the most part enclosed by the Spanish and Portuguese States that occupy the seaboard, very little is known concerning them. Of these the principal are—

1. *The Wakeroo Indians,* occupying the Darien coast.
2. *The Araucanians,* consisting of two tribes, the Picuntos and the Welleches. These tribes have neither priests nor places of worship, and seem to have no other vestige of religion than the belief in the agency of evil spirits, and of one Supreme Being, whom they call Anti.
3. *The Pawenches,* who derive their names from Păwen—a pine—the seeds of which tree they eat.
4. *The Puelches,* a wandering, warlike tribe. They are sometimes called the Pampas Indians.

5. *The Patagonians;* and,
6. *The Fuegians.*

The Patagonians inhabit that part of the American continent included between the Rio Negro and the Straits of Magellan; and the Fuegians, the country between the Straits and Cape Horn, with the islands around.

The Patagonians believe in two superintending principles—a good and a bad one. They consider the good one to have been the Creator of all things. He is supposed never to interfere with the affairs of man. He is named *Soucha*, or chief in the strong drink. Also, *Gawjaracunnee*, or Lord of the Dead. The Evil Principle is termed *Hueccovoe*, or the Wanderer Without. He is supposed to preside over individuals, protecting some and annoying others. The priests are the mediators with these divinities, who inspire them with prophetic replies. When the event belies the prediction, the blame is put on the evil spirit.

In 1830, the late Captain Fitzroy, while engaged in surveying the coast of South America, touched at Tierra del Fuego, and induced four of the natives to accompany him to England. One of the four died soon after his arrival in this country; the other three were placed under the care of a schoolmaster at Walthamstow, by whom they were instructed in the English language, and in the rudiments of the Christian faith.

When Captain Fitzroy sailed again for the South, he took the three Fuegians back to their native land, accompanied by a Mr. Mathews, a zealous Christian, who proposed remaining among the Fuegians to endeavour to evangelize them. A few days' trial proved that it would be dangerous to remain among such a barbarous people, and so he returned to the ship, though this circumstance was the means of calling attention to the natives of the South American continent.

To Captain Allen Gardiner, however, belongs the honour of having called forth the desire on the part of the British christians to evangelize these barbarians. This brave man was born in 1794, and at the age of sixteen he entered the British Navy. Shortly afterwards he became a truly converted character, and subsequently determined to devote his life to the cause of missions. He felt it his duty to endeavour to open new fields in various parts of the world; and, in pursuit of that object, he made several attempts to reach the native tribes of South America. On one occasion he made a journey of more than 900 miles across the Pampas, scaled the heights

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of the Cordillera, and, after eleven days of incessant toil, reached Santiago, on the Chili side of the Andes. From Santiago he passed to the town of Concepcion, and from thence to New Guinea, and from this place to Valparaiso.

In these journeys he was not very successful. None of the chiefs whom he visited would consent to allow a missionary to settle among them. Finding all his plans fail, he turned his attention to the natives on the seaboard of the southern extremity of the continent. In a letter, written to a friend at home, he says :—

"Having at last abandoned all hope of reaching the Indian population where they are most civilized and least migratory, my thoughts are necessarily turned toward south. Happily for us, and, I trust, eventually for the poor Indians, the Falkland Islands are now under the British flag; and, although the settlement is poor, still it is the resort of numbers of whalers, and of the small sealing vessels which frequent the Straits of Magellan. The Patagonians about Gregory Bay, in the north-eastern part of the Strait, have always evinced a friendly disposition to foreigners, and it is to that spot that I am now particularly turning my attention. We purpose to proceed to Berkeley Sound, in the Falkland Islands. Making this our place of residence, I intend to cross over in a sealer, and to spend the summer among the Patagonians. Who can tell but the Falkland Islands, so admirably suited for the purpose, may become the key to the aborigines, both of Patagonia and Tierra del Fuego ?"

Captain Gardiner now sailed to the Falkland Islands, where he left his family, while he himself visited Patagonia, and endeavoured to commence a mission among the natives. He was kindly received by a chief of a small tribe of Indians, among whom he found a Spaniard, who had been residing some time with them, and who served the purpose of an interpreter. The friendly manner in which the Indians received him led Gardiner to determine to take up his abode with them, and, therefore, he sailed back to the Falkland Isles for the purpose of fetching his family. While waiting to obtain a passage back to Patagonia, he received letters from the Church Missionary Society, informing him that, in consequence of the lowness of the funds, it could not help him for some time. Upon this Gardiner resolved to return to England, and plead the cause of Patagonia in person.

When he arrived in England he applied for help to all the leading missionary societies, but in vain. He then printed an appeal to the Christian public on behalf of the natives of Patagonia and Tierra del Fuego. The appeal was not in vain. A Society was formed, a considerable sum of money subscribed, and Captain Gardiner and Mr. Robert Hunt sailed for Patagonia. This attempt was a failure, and the missionaries returned to England.

Nothing daunted by these failures, Captain Gardiner resolved to make another trial, and at a meeting of the Committee, he said :—

"Whatever course you may determine upon, I have made up my own mind to go back again to South America, and leave no stone unturned, no effort untried, to establish a Protestant mission among the aboriginal tribes. They have a right to be instructed in the gospel of Christ. While God gives me strength, failures shall not daunt me. This, then, is my firm resolve : to go back and make further researches among the natives of the interior, whether any possible opening may be found, which has hitherto escaped me, through the Spanish Americans ; or whether Tierra del Fuego is the only ground left us for one last attempt. This I intend to do at my own risk, whether the Society is broken up or not. I therefore beg of you to pause. Fund the money which belongs to the Society, and wait to see the result of the researches now to be made. Jesus Christ has given a command to preach the gospel even to the ends of the earth. He will provide for the fulfilment of His own purpose; let us only obey."

Gardiner did obey. Once more he proposed to sail to the Falklands, and then find some small island near the mainland where he might live until he should be able to effect a settlement on the coast. This was tried, and failed, and again he had the mortification of seeing all his plans fail.

He next proposed that, instead of settling on the land, the missionaries should live in a ship, which might be moored in some safe bay, and the natives might be visited and instructed without being placed in the midst of the temptation to plunder the mission property. After some time this plan was agreed to, and two small boats were fitted out to serve as houses for the missionaries. Three Cornish sailors volunteered to go with Gardiner. Mr. Maidment and Mr. Richard Williams were chosen as catechists. A vessel bound for San Francisco—the

Ocean Queen—was at this time at Liverpool, and the captain of it offered to take the party out and land them and their boats and stores at Tierra del Fuego. This offer was accepted, and the seven brave men sailed from Liverpool on September 7, 1850, and arrived in sight of their adopted country in the beginning of the following December. Though it was the summer of Fuegia, the weather was cold and stormy. Concerning this, Richard Williams thus writes :—

"Surely Fuegia is the land of darkness, a scene of wild desolation; both land and climate agree in character, the one frowning and desolate, the other black and tempestuous. A few, and only a few, cheering smiles has the sun beamed upon us, and the cold snows upon the rough masses of Staten Island put on an unnatural appearance, and looked more and more pale under the reviving influences of the light. If such be the land, and such the climate, we have reason to expect the people will not fall short of congruity with either. . . . Each day has been cold and squally, with hail, and sleet, and rain; the sun has only occasionally been visible; at sunset he has been most conspicuous, and last evening it was as splendid and brilliant a sight as any we have witnessed during the voyage. . . . The men have been sadly harassed at their duties ever since we hove in sight of this land of storms. Exposed to drifting snow squalls, and huge seas like cascades pouring their volumes of water upon them, their plight has been really pitiable, and they as well as every one else have been anxiously expecting to get to Banner Cove."

The *Ocean Queen* anchored in Banner Roads on December 5. The missionaries landed immediately, and pitched their tents on a spot in Gardon Island. The ship's crew helped them to carry their stores on shore, and in a few days they had their dwellings erected. The little party soon found it impossible to live on shore in consequence of the conduct of the natives, and as the *Ocean Queen* was still within reach they took refuge in her again for a few days. On the 18th of December they were again landed, and built a wigwam of trees near the beach, with the boats moored close at hand. The ship now set sail, and was soon out of sight.

The letters which Captain Gardiner and his fellow-labourers sent to England by the *Ocean Queen* were the only ones ever received from them.

As no tidings were heard of the missing party, their friends

in England became alarmed for their safety; and other sources failing, they applied to the Government to send out a ship in search of them. The application was not in vain. On October 25, 1851, the Admiralty ordered the *Dido*, then sailing for the Pacific, to make the required search for the missionary party. She reached Banner Cove on January 19, 1852.

On the rocks here Captain Morshead, the commander of the *Dido*, found painted, "You will find us in Spaniard Harbour;" and on the shore he found a bottle containing a paper, on which was written :—

"We are gone to Spaniard Harbour, which is on the Main Island, not far from Cape Kinnaird. We have sickness on board; our supplies are nearly out, and if not soon relieved, we shall be starved. We do not intend to go to Staten Island, but shall remain in a cove on the west side of Spaniard Harbour until a vessel comes to our assistance." They also painted on the rocks, in two places, these words :—"You will find us in Spaniard Harbour."

"When Captain Morshead read this," says the writer of "Missionary Evenings at Home," "although the weather was most threatening, he felt that at any risk he must wait another day. Next day he went on shore himself, and soon found the *Speedwell*, one of the two boats belonging to the mission party. With sorrowing hearts the sailors collected together all the mortal remains of the faithful martyrs; and after reading the beautiful burial service of the English Church, buried all in one grave beside the *Pioneer*, the other boat taken out by Captain Gardiner, placing a small inscription on a rock above; then collecting everything that seemed of value, returned to the *Dido*. They lowered her colours, and then fired three volleys of musketry as in honour of an officer's funeral, and then left the fatal shores."

Among the things brought away by Captain Morshead were the diaries of Mr. Williams and Captain Gardiner, which, wonderful to relate, had been preserved entire, though exposed for months to wind and rain.

From the journal of Captain Gardiner we make a few extracts. They cannot fail to interest, and perhaps call forth a tear :—

"*Feb.* 1, 1851.—The bow of the *Pioneer* stove in. She is quite irreparable. The party in this boat took to a cavern, but found it damp; and the tide washing into it, they hauled

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the wreck higher up on a beach, and, covering her with a tent, made a dormitory of her.

"*Feb.* 18.—Unusually high tide. All valuables washed away, and all the warm clothing.

"*May* 12.—Biscuits nearly all gone, and only enough supplies of all sorts for three weeks.

"*May* 19.—All the preserved meat gone. Mr. Williams's health failing.

"*May* 22.—Day set apart for special prayer for the sick and for supplies of food. Tide broke into the cave.

"*June* 11.—Two more of our party fell sick.

"*July* 4.—We have now remaining half a duck, about a pound of salt pork, the same quantity of damaged tea, a little rice, two cakes of chocolate, four pints of peas, to which I may add *six mice.*

"*July* 22.—After living on mussels for a fortnight, I was compelled to give them up; food now mussel broth, and the soft parts of limpets.

"*August* 14.—Compelled to take to my bed to-day; some rock weed discovered; a little nourishment produced from it.

"*August* 22.—John Erwin died.

"*August* 26.—J. Bryant died. Mr. Maidment buried them both in one grave. Mr. Pearce became delirious.

"*September* 3.—Wishing, if possible, to spare him (Mr. Maidment) the trouble of attending on me, and for the mutual comfort of all, I purposed, if practicable, to go to the river and take up quarters in the boat. This was attempted on Saturday last. Feeling that without crutches I could not possibly effect this, Mr. Maidment most kindly cut me a pair (two forked sticks), but it was with no slight exertion and fatigue in his weak state. We set out together, but soon found that I had not strength to proceed, and was obliged to return before reaching the brook in our own beach. Mr. Maidment was so exhausted yesterday that he did not rise before noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot leave the place where I am, and know not whether he is in the body or enjoying the presence of the gracious God whom he has served so faithfully. I am writing this at ten o'clock in the forenoon.

"*Sept.* 4.—There is now no room to doubt that my fellow has ceased from his earthly toils, and joined the company of the

redeemed in the presence of the Lord whom he has served so faithfully."

"*Friday, Sept.* 5.—Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst."

The next entry was written in pencil, and was the last ever made :—

"My dear Mr. Williams,—The Lord has seen fit to call home another of our little company. Our dear departed brother left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of his Redeemer whom he served so faithfully. Yet a little while, and through . . . . . the Almighty to sing the praises . . . . . throne . . . . . I neither hunger nor thirst . . . . . though . . . . . days without food. . . . . Maidment's kindness to me . . . . . heaven.

"Your affectionate brother in . . . .

"ALLEN GARDINER."

And here the curtain falls. Peace to the memory of the devoted band!

> Rest, rest from toil, brave soldiers of the Cross.
> Your life, your sufferings, your death shall bear
> Their precious fruit. And Fuegia's sons shall yet
> Accept their Lord.

When the news of the sad fate of Gardiner and his companions became known in England, it produced a feeling of intense grief, and not a few persons were found who considered that no further attempt should be made to reach the Fuegians. Others considered that the object so dear to the heart of the gallant Gardiner should not be abandoned, but that another effort should be made to add Tierra del Fuego to Christendom. It was now determined to form a colony on Keppel Island, one of the West Falklands, and here to instruct those Fuegians who might be induced to take up their abode in the mission settlement, and also to purchase a mission ship which might visit the various islands of Tierra del Fuego.

Funds being supplied, the *Allen Gardiner* was built, and put to sea in October, 1854. A suitable captain and crew being engaged, arrangements were made to convey to Keppel Island Mr. Garland Phillips (who was to act as catechist), a surgeon, carpenter, and mason. The party took possession of Keppel on

February 5, 1855, and began at once to set up a wooden house. In the following October the whole party visited Banner Cove, and had some friendly interviews with the natives. Mr. Phillips thus describes an interview he had with two of the natives on the shore :—

"I knelt down, and motioned them to do the same, which they immediately did; and then, pointing them upwards, I poured forth an earnest prayer to God that He would bless those to whom we had come, by bringing them out of darkness into light, and causing them to know Jesus Christ as the way, the truth, and the life. As we rose from our knees, there was plainly visible on the dark features of the natives an expression of awe and wonder. Oh, may the Giver of all good grant that this, my first missionary act, may be speedily followed up and extended!"

Much to the surprise and delight of the party, they found one of the three Fuegians who had been brought to England by Captain Fitzroy, and who, after having learnt the rudiments of the English language, had been taken back to their native shores. In 1856, the Rev. Mr. Despard undertook the superintendence of the colony, and sailed for Keppel Island in company with Mr. Schmid, a German missionary, and Captain Gardiner's only son, who was ready, like his father, to devote his life to the cause of the Fuegians.

The *Allen Gardiner* sailed again in April, 1857, for Banner Cove. Here the mission party found the same native that they had had an interview with on their last visit. He now agreed to return with the missionaries to Keppel, where he remained five months, and made considerable progress in English, and the missionaries learnt from him a good deal of the native language.

When the missionaries took Jemmy Button—for such he had been called—back to Banner Cove, the natives received them kindly; and, thus encouraged, the mission party remained some weeks in their vessel off the coast, and chose a site for a future mission station, and, after consecrating it by prayer, they began to build a house. When the *Allen Gardiner* returned to Keppel, she conveyed nine natives to the mission settlement—three men, with their wives, two boys, and a little girl. Three Fuegians remained at Keppel until October, 1859, when they were conveyed back to their native country.

Another dark cloud now hung over the mission. When the

Allen Gardiner returned to Fuegia with the natives, the captain and Mr. Phillips resolved to have worship on shore in the building which they had erected. This being agreed to, the whole of the party, except the ship's cook, landed in the long-boat. At first all went on well, but presently the natives were observed taking the oars out of the boat, and then to surround the building in which the mission party were assembled. Phillips and his companions now rushed from the house, and were pursued by the natives, who murdered every one of them. Cole, the cook, fearing lest the ship should be attacked, made his way to the shore and hid himself in the woods, where he lived for some considerable time subsisting upon what wild fruits and berries he could find, till, pressed by hunger, he ventured to the shore to search for shell-fish. Here he met some natives, who robbed him of his clothes; with these he wandered about for some time in a wretched state. He subsequently fell in with some members of the Button family, who treated him with great kindness.

The *Allen Gardiner* not returning to Keppel at the appointed time naturally gave much anxiety to Mr. Despard and the other members of the settlement. Three months had passed, and still no tidings were heard of the missing ship. Mr. Despard now determined to send in search of the party. A trading schooner, the *Nancy*, was secured, and despatched to Fuegia. The *Allen Gardiner* was found afloat, but a complete wreck, and Cole rescued from the natives, and with Jemmy Button taken on board the *Nancy*.

The *Allen Gardiner* was afterwards recovered, repaired, and fitted up for a voyage to England. Mr. Despard took advantage of this opportunity to return home to plead the cause of the mission.

Mr. Bridges, the catechist, remained at Keppel to superintend the settlement, and instruct those Fuegians who still remained in the colony. Mr. Bridges instructed the natives in the English language, and taught them to read from books printed in a particular kind of spelling called the phonetic system. One of the natives, Ookokko, wished to possess a Bible of this kind, and it was sent to him by the Rev. James Wood, of Bath. Ookokko acknowledged the receipt of this Bible in a letter, of which the following is a translation:—

"My Friend Man,—Thank you, distant friend, because you sent me good book. I am surprised at you, true friend!

What name have you? We two, my wife, also glad of my book. We love Keppel Island. Plenty food, clothes, kind friends. Not like my country, poor country! How is your wife? What is her name? I love the countrymen of you two, because you pity my countrymen. By-and-by, I shall not be like countrymen; I shall be happy man. Your countrymen make civilized; other men love. I cry, bad my countrymen, murderous, lying, not truly speak. I want much try understand God; little know God. I pity Jesus Christ; Jesus Christ wicked men kill. Jesus Christ now far away lives. I ask try life, strength, kindness, good heart. I first hear of God-Jesus. I say, 'Indeed!' I may again visit my country, because brother in my country. My wife very good. I have tried to sew my variegated waistcoat. I have one son—Cranmerenjes. I shall understand your language not to-day. Good-bye to you, distant friend!

"OCOCCOWENCHES COPONISCOLA.

"*March* 17, 1862.

"*To Rev. James Wood, Bath.*"

In 1862, the *Allen Gardiner* returned to Keppel, carrying out the Rev. Mr. Stirling as Superintendent of the Mission, and three other missionaries. When Mr. Stirling arrived at Keppel, he was pleased with the progress made by Ookokko and his wife. An early opportunity was taken for a visit to Fuegia. Ookokko accompanied Mr. Stirling, and, on one occasion, he addressed some of his fellow-countrymen, and tried to impress them with the desire of the missionaries to benefit them.

When the *Allen Gardiner* prepared to return to Keppel, a number of natives expressed a desire to accompany Mr. Stirling. Six were chosen, and these, with Ookokko and his friends, made eleven Fuegians in the Mission settlement.

By the close of 1862, Mr. Bridges had made such progress in Fuegian, that he hoped very soon to be able to print the Word of God in that language, and have a Grammar and Dictionary, so that other missionaries might learn it more easily.

CHAPTER VII.

MISSIONARY ENTERPRISES IN WESTERN AFRICA.

The countries of Western Africa—Senegambia, and its inhabitants—Sierra Leone, its early history and present condition—Liberia—The Ivory and Gold coasts—The Ashantees, their manners, customs, and religion—Dahomey, its people, its laws, and its religion—The Yoruba country—Abbeokuta, the history of its foundation—Benin, and the tribes in the neighbourhood—A general review of the efforts of the various religious bodies to evangelize the inhabitants of Western Africa—History of particular Missions—The Sierra Leone Mission, its rise and progress; gradual development of native agencies—The present state of the Sierra Leone Churches—The Yoruba and Niger Missions—Successive attempts to penetrate into the interior of Africa—Labours of Bishop Crowther—The foundation of Abbeokuta, and the introduction of the Gospel by converted Africans—Efforts of the King of Dahomey to crush Abbeokuta—Trials and sufferings of the inhabitants—Persecution of the Christians—The defeat of Dahomey—Summary of the labours of all the Missionary Societies at present engaged in Western Africa—Review of the success of the West African Missions.

THE countries included in Western Africa are, *Senegambia*, the British colony of *Sierra Leone*, the American settlement of *Liberia*, and the country of *Guinea*. In the latter is included the kingdom of *Ashantee* and *Dahomey*.

The extent of the whole is from Fort St. Louis, on the north, to the river Gaboon on the south, and from the sea-coast to the range of mountains which separate it from the interior.

SENEGAMBIA includes all the region watered by the two rivers Senegal and Gambia. It reaches about 250 miles along the coast, and stretches about 500 miles into the interior, from which it is separated by a lofty range of mountains. The country is inhabited by various tribes of the negro race. Among these are—

The Foulahs.—This race is supposed to have come from

Foolador, on the Upper Senegal. They are now spread over all the banks of that river, in the kingdom of Foola Falls to the south, and on the banks of the Gambia. According to some writers, they have been induced to embrace the Mohammedan faith. They are said to be liberally-minded towards those who differ from them in their religious views, courteous and gentle in their manner, and hospitable to strangers.

The Mandingoes.—This tribe is supposed to have come from the territory of Manding, a country in the hilly part of the interior. They are now found in all parts of Senegambia, especially along the banks of the river Gambia. They are an exceedingly enterprising race, carrying on considerable traffic with the foreign merchants.

There are several traits in their character which make them favourable subjects for missionary efforts. They possess much curiosity, a considerable amount of simple faith, and their whole temperament is that of cheerfulness.

The Jalofs.—This race occupies the whole of the inland territory lying between the Gambia and the Senegal. Merchants and others, who have had communication with this people, say that they possess many noble qualities, but, on account of the entire absence of moral culture, the powers of the mind are misused. Theft and other vices are constantly practised. The particular mode of carrying on their thievish propensities is very curious, being effected by a skilful movement of the toes.

SIERRA LEONE is a rich and fertile peninsula, about twenty-six miles long by twelve broad. It was known to the Portuguese as early as the year 1442, and was even then employed by them and other nations, including the English, as an *entrepôt* of the negro slave trade.

"In 1787, Mr. Granville Sharpe, commiserating the runaway slaves, who had congregated in great numbers in the streets of London, procured their settlement on the peninsula." These poor creatures were soon reduced in numbers by disease and destitution, and, ere six months had elapsed, the remnant was dispersed. "Four years afterwards, the African Company, promoted by Wilberforce and other opponents of the slave trade, was incorporated, and obtained possession of Sierra Leone, and of various forts and factories on the Gold Coast. In 1818, the settlement was transferred to the British Crown, and has since been employed as the principal location of the

recaptured Africans from Spanish and Portuguese slavers." The history of the colony up to this time was one of disaster and defeat. Religion now came to the rescue. The Church Missionary Society undertook the care of the settlement, and made arrangements to supply suitable ministers for the fourteen parishes into which the colony was divided. "The main element of the population of course consisted of the living cargoes of slave-ships captured at sea by the British cruisers engaged in the suppression of the hateful traffic in human creatures, liberated at Sierra Leone in wretchedness and degradation, and thus brought under the teaching of Christian missionaries. As they were gathered from upwards of 100 tribes in various parts of Africa, speaking widely different languages, they were taught to acquire English as a means of intercommunication with each other, as well as the medium of Christian instruction."

LIBERIA.—From Sierra Leone to the commencement of the grain coast of Guinea is about 200 miles. The Americans formed a settlement on this coast in the year 1820. Having purchased a tract of land in the neighbourhood of Cape Mesurado, they laid the foundation of a town, afterwards called *Monrovia.* The whole district occupied by the colony was named *Liberia.*

In the establishment of this colony a threefold object was sought. *First,* to relieve the mother country of its free black population, by providing for them an asylum, where they might exercise their rights and privileges apart from those prejudices which unfortunately existed in the Northern States of America. *Secondly,* to establish a check to the degrading practice of slave smuggling. And, *Thirdly,* to promote the establishment and development of Christianity among the native tribes of Western Africa.

Liberia now embraces all the coast from Cape Mount, on the north-west, to the Cavally River, on the south-east (a length of more than 300 miles), and extending inland to a width varying from ten to thirty miles.

Within the colony are several settlements, established by various American Colonization Societies.

There are a number of towns in the colony in addition to the capital, Monrovia, on Cape Mesurado. The principal of these are, Millsburgh, Caldwell, and New Georgia, in the vicinity of

Monrovia; Marshall, at the mouth of Junk River; Edina and Bassa Cove, on the opposite sides of John's River; Bexley and Rosenburgh, some distance up the same stream.

The climate of Liberia, in common with other parts of the west coast of Africa, is not well suited to the constitution of white men.

In 1838, the population of Liberia amounted to about 5,000 persons, of whom 3,500 were negro emigrants from the United States of America; the remaining 1,500 were natives of Africa, who had voluntarily united themselves with the colonists; the only white men in the colony being the governor, the medical men, and the missionaries belonging to the various Societies that laboured there. Very few white men hold any office of authority in the colony. With the exception of the governorship, all the offices are held by Africans, who are elected annually by the people themselves. The colony continues in a satisfactory condition.

The coast beyond Cape Palmas to Cape Apollonia is called the *Ivory Coast;* and from Cape Apollonia to Rio Volta extends the country of *Guinea*, or the *Gold Coast.*

THE GOLD COAST.—The inhabitants of this coast are the *Fantees*, a race possessing some noble qualities. They are, however, a turbulent people, and exceedingly difficult to govern. Many of their customs are very degrading. That of immolating human victims over the tombs of the chiefs is accompanied with much tumultuous feasting and intoxication. The social state of the women is particularly low. Almost the whole of the laborious work in the house and in the field is performed by them.

The country behind the Gold Coast is known as the kingdom of *Ashantee.*

The inhabitants, while they are barbarous and morally degraded, have qualities which show that they are, as a race, far superior to many of the other native tribes of Africa. The houses which are built are more commodious and ornamented than those of other States. The manufacture of textile fabrics is especially good, and the manners of the people are polished and dignified.

The king is an absolute monarch, and, with the exception of a council of four principal officers, whom he consults on questions of peace and war, he takes counsel of none.

War is of very frequent occurrence, and is carried on in a most barbarous manner. Indeed, Ashantee stands out con-

spicuous among the other native kingdoms, in this respect, in the most unfavourable aspect. Here the greatest amount of human life is sacrificed to the pride and ambition of the king, and the warlike spirit of the chiefs.

The waste of human life is not confined to the wars of hostile tribes. There are two festivals—*annual customs*, as they are called—in which the king and chiefs endeavour to propitiate the wrath of their ancestors by a multitude of victims. On one occasion, while Mr. Freeman, the Wesleyan missionary, was on a visit to the capital, one of these funeral customs took place in its full barbarity, and more than forty victims were sacrificed in two days. The victims are generally chosen from foreign slaves and criminals. This, however, is not always the case; sometimes unprotected persons are seized in the streets, and hurried off to be immolated.

In respect to their religious state it is remarkable that whilst they have a multitude of idols, the Ashantees have some vague idea of a Supreme Being. But, like the Athenians of old, He is to them "the unknown God." To this being they give the name of *Yankumpon*, which is compounded of *Yanker*, friend, and *pon*, great. The idea, therefore, which this term conveys is, *The Great Friend*. To this the Fantees add, *Manah*, *grandfather*, or *father of all*, so that *Yankumpon-Manah* signifies, *The Great Friend, the father of all*. There are other terms applied to this "unknown God," which go very far to show that, if they were honestly to follow the dictates of their conscience, they would cease to bow down to the stocks of wood and stone which they have set up as the objects of their worship.

One of the terms given to this being is *Yehmi*, which is composed of *Yeh*, to make, and *emi*, me. Another is, *Titequarfrarmuah*, which signifies, *he endureth for ever*. Here, then, are the two ideas of Omnipotence and eternity. May we not apply the words of the Apostle in Romans i. to this people: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their own imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an

image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things." The deities to which the general name of *Fetish* has been given are identified with some of the most striking objects of nature. The rivers are supposed to be their particular habitations. The rivers *Tando*, *Adirai*, and the *Prah* are favourite deities of the Ashantees. The latter of these is called *Bosumprah*, or *the sacred river*.

Animated nature also furnishes various objects of superstition and veneration. In some cases animals are deified,—as the leopard, panther, and wolf. In other cases reptiles are considered sacred,—as the serpent and crocodile; and in some instances even insects supply objects of veneration.

To the objects of nature are added those of human device; and hence in many cases rude figures carved in wood and daubed with red ochre constitute the household god. The priests are a very numerous body, and are divided into two classes; those who attend at the Fetish houses and perform the offices of religion, and those who itinerate through the country, remaining a set time in one place. Both these classes are maintained by the offerings of the people. The sum given is expected to be in proportion to the station and wealth of the individual.

The power of the priest is very great; and this of necessity, because the people are taught that the evils which afflict them are produced by supernatural means, and can only be removed by supernatural agency. Now as the priests alone are supposed to be able to exert this agency, it is a natural consequence of the system that the people are entirely in the hands of these men. In a word, they are priest-ridden.

Some of the traditions held by the people are remarkable as having in them the faint outlines of truth.

One example may suffice. Respecting the creation of man, it is held that God created three white men, three black men, and an equal number of women of each colour. In order to leave them no room for complaint, He allowed them to fix their own destiny by giving them the choice of good and evil. A large box was placed upon the ground, together with a sealed paper. The black men had the first choice; and they took the box, expecting that it contained all that was desirable. On opening it they found that it contained only a piece of gold, some iron, and some other metal, of which they did not know the use. The white men opened the paper, and it told them all things. All this is supposed to have taken place in Africa,

where it is believed the gods left the blacks with the choice they had made under the care of inferior deities. The white men were conveyed away to the water-side, where they were taught to make a small ship, which took them to another country, from whence, after a long period, they returned with all kind of merchandise to barter with the black, whose choice of gold in preference to knowledge had doomed them to inferiority.

The general notion of a future state is deeply impressed on the minds of the people; but it is sadly mixed up with the most degrading superstitions. It is supposed that at death the soul passes into another world, where it exists in a state of consciousness and activity. The life of the soul in this state is supposed to correspond with the life lived on earth. In a word, the state, the pursuits, and the rank are all reacted and enjoyed. It is easy to see that this belief leads to those fearful sacrifices of human life which disgrace the history of this people. Thus, if a man dies, they consider that he will require his wives and servants to wait upon him, and hence the slaughter of the household.

Such is Ashantee. What a field for missionary enterprise! Oh that there was a more general knowledge of her wants! Would that there was a more burning zeal in the Christian Church to make known the Gospel! Oh, that the Sun of Righteousness might arise in the midst of this darkness with light and healing on His wings!

DAHOMEY.—Between the kingdom of *Ashantee* on the west, and *Yoruba* on the east, is the large and powerful kingdom of *Dahomey*. It extends from the sea-coast on the south to the Kong Mountains on the north, being about a hundred and eighty miles wide, and about two hundred long.

It was not until the early part of the eighteenth century that the people of this country became known to us. About the year 1724 one of their kings overrun and conquered the kingdom of Ardra, which lay between him and the sea coast. Now the King of Dahomey holds absolute sway over all the sea-ports on the coast, and exacts tribute from all who enter them.

The king is an absolute monarch; yea, more than this, he is a tyrant. His subjects consider him a demi-god, and as a consequence never question his actions. When any of the people approach his person they prostrate themselves flat on the

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ground, and cover their heads with earth. His meals are taken in secret, and should any one see the action he is put to death.

The king is considered the proprietor of all the land, all that is produced on it, and all the people. All, therefore, are his slaves, and come and go at his bidding. The women are his especial property, and no one can have a wife unless he purchase her from the king, or has one conferred upon him for his bravery.

The present king has appropriated no less than three thousand women to his own use. Once a year the women are distributed; some being given to the chiefs as reward for bravery, the others sold at a fixed price. The money paid for the purchase is laid at the feet of the king. All the strongest women are reserved for the king's army; about 5,000 of these amazons—as they are called—are at the present time in the royal service. After a proper training they make the best of soldiers, and surpass all others in their bravery and daring; on account of this the king prefers to have them around him in all times of great peril. As might be expected, these amazons become masculine, and lose all true feminine refinement.

The main part of the revenues of the king are derived from the slave trade, and to this circumstance may be attributed the reluctance of his majesty to abolish that nefarious traffic. If this could once be suppressed, attention would be paid to the natural resources of the country, which are very great, and which, if properly developed, would render this now exhausted country one of the finest portions of Western Africa.

From the nature of the soil, the regularity of the seasons, and the geographical position of the country, it is natural to suppose that if attention was paid to industrial pursuits its ports would be well supplied with goods and much frequented by merchants.

The natural products of the soil include the cotton plant and the palm. Were these last-mentioned products cultivated the revenue produced from them would be very great, and might in course of time repair the desolation of former years. And if to the benefits of commerce were added the blessings of Christianity, the present reckless waste of human life would be stopped, and a numerous as well as a prosperous people be found. Then would cease to flow the blood of human sacrifices—then would cease the revolting sight of skull-paved court-yards—then the

war cry would give place to the songs of peace—then this abode of cruelty would become the habitation of gentleness and affection—then the physical courage of the amazon would be changed for the truer courage of the mother; and what is now the domain of the evil one would become "the kingdom of the Lord and of his Christ."

The population of Dahomey is estimated at two hundred thousand; a very considerable portion of this number are captives and slaves. The army numbers twenty thousand, of which number, as has been previously stated, *five thousand are women.*

The sea-ports of Popo, Whydah, Porto Hovo, and Badagry are under the jurisdiction of the king. Of these Whydah is the most important. Its present population is about twelve thousand, of a very mixed character, consisting of natives, adventurers from Cape Coast, and free blacks from Brazil. This mixed population seems to have made progress in little else than vice. Indeed, here may be found some of the vilest of the human race. The heathenism of this kingdom is of the most degrading character. Amongst the numerous objects worshipped by the people the *snake* stands foremost. In the middle of the town of Whydah and other places a house is provided for the exclusive use of these creatures. Much care is bestowed upon them—indeed, more than is taken of human life. At the sight of these reptiles the people bow themselves to the ground, and show them all possible reverence. At certain seasons of the year they are taken through the town by the priests, and honours are shown them. The penalty of death is incurred if any person should injure them. These creatures are employed by the priest to detect any one guilty of withcraft. The method adopted is the following:—The priest holds the serpent in his hands while the suspected person is brought within its reach; if it should bite the suspected one, it is taken as an evidence of his guilt. It is not difficult to see that by skilful training the serpent may be made to do the will of the priest. Images of the most uncouth form are to be found in all towns and in the dwellings—these are worshipped by all classes of the people.

Passing from the western to the eastern side of the Rio Volta, we enter that part of the coast which has received the name of the *Slave Coast.* This territory was once the most populous and best cultivated part of Western Africa.

The most easterly portion of this tract is called *Benin*. The coast here is penetrated by the various minor rivers which form the outlets of the *Niger*, and, being low and marshy, is the most unhealthy part of the west coast.

Formerly the slave-trade was carried on with much vigour and success. Of late years, however, the British squadron has kept it well in check; and, as a consequence of the restraints put upon this traffic, the natives have turned their attention to the legitimate commerce in the natural products of the country.

On the rivers, especially the *Bonny*, may now be seen many large ships waiting to take in cargoes of palm oil. The quantity of this valuable product which is exported is yearly increasing.

YORUBA.—To the west of *Benin* lies the *Yoruba* Country, which extends from the sea-coast to the Niger. This river separates it from the kingdom of Nufi. The principal sea-port of *Yoruba* is *Lagos*. This town, being situated at the mouth of a large river, which penetrates far into the interior of the country, and on the banks of a navigable lagoon, communicating with the principal outlets of the Niger, was, for many years, the most notable slave-market on the west coast. For nearly a quarter of a century this abominable traffic was kept up by the Spanish and Portuguese settlers, in spite of the efforts of the English to put it down. In the year 1852, the place was taken by storm. It is now under the jurisdiction of the British Government.

About seventy-five miles from the coast, on the banks of the Ogun, is the town of Abbeokuta, containing, at the present time, an estimated population of 150,000 persons.

The foundation of this town was owing to the following interesting circumstance:—About thirty-five or forty years ago, a few desponding bands, threatened and annoyed by the continual slave-hunts carried on in their neighbourhood, retired to a large cavern, near the banks of the Ogun, as a place of security against their enemies. From time to time, they were joined by others, who, like themselves, desired peace and security; and thus they became a small community, banded together for mutual defence. At first they were afraid to leave their hiding-place. As their numbers increased, they built themselves houses to dwell in, and engaged in agriculture. They called the group of houses in which they dwelt "*Understone*," or *Abbeokuta*, in

honour of the cavern in which the first fugitives found a place of concealment.

About twenty-five years ago an event occurred which was by God made the means of infusing new life into this interesting community:—A number of free negroes from *Sierra Leone*, who had formerly been taken from this region, and who, having acquired some property, purchased a small vessel, visited Lagos for trade. Here they became acquainted with some of their own nation, and, in some cases, met with members of their own family. In the course of trade, they received some information respecting Abbeokuta, which, by this time, had grown into considerable importance, and had made a bold stand against the slave-trade.

When this company returned to Sierra Leone, they made known what they had heard respecting Abbeokuta. This led many of the free negroes to resolve upon an immediate return to their native land; some, it is true, with the hope of gain, but others with a nobler desire—even to make known to their fellow-countrymen the Gospel, which they had now learned to value.

Several companies of these free negroes arrived at different times in Abbeokuta. All were well received by the inhabitants. In many cases, relatives, who had been separated for more than twenty years, had the satisfaction of meeting together. Parents and children, sisters and brothers, were once more wrapt in each others' arms. After a time, missionaries followed in the track of these emigrants; and hence sprung up schools and churches, which quickly did their work of aiding civilization and establishing Christianity. Among the first of these missionaries was Henry Crowther, a native of the Yoruba country, who had been shipped as a slave in 1822. The vessel in which he was confined was captured by the British, and Crowther was taken to the colony of Sierra Leone, where he was educated, became a Christian, was ordained a minister, and, when he returned to his native land, commenced translating the Bible into the Yoruban language. He found his mother and two sisters here. Since that time, he has had the happiness of seeing them all become Christians.

The growth and increasing power of Abbeokuta aroused the anger and jealousy of the King of Dahomey; and more than once he has organized an attack on the place, in the hope of subduing it, and reducing its inhabitants to a state of slavery.

These will be noticed when we speak of the Mission operations.

BENIN.—Passing over the *Cradoo Lake* to the east, the traveller enters that part of the coast of Africa named Benin. This territory extends about 200 miles, and nearly the whole of the country forms the delta of the Niger. The numerous branches of this river communicate with each other, and, on account of the flatness of the surrounding country, often overflow their banks; and, being thickly wooded, the whole district is injurious to European constitutions. About fifty miles from Benin, and situated upon another estuary, is the Island of Waree. This is the principal sea-port and commercial depôt of the kingdom. The town, which is named after the island, contains a population of about 5,000.

Formerly, the slave-trade was carried on to a great extent; but, since the restraints laid upon it by the British, the inhabitants have turned their attention to commercial pursuits. In consequence of this, the natural resources of the country are being developed. On the river Bonny, there is now one of the most flourishing palm-oil depôts on the whole coast. Sometimes as many as fifteen ships from Liverpool are anchored in the river at the same time, waiting for cargoes of this valuable product.

The character and habits of the inhabitants of this part of the coast are very bad. The Rev. J. L. Wilson thus describes them:—

"They are thievish, turbulent, grossly addicted to intemperance; and, were it not for the fear of summary punishment by the men-of-war on the coast, they would, at any time, not hesitate to perpetrate the most atrocious villanies upon the white men who visit their country. Perhaps a more degraded or barbarous people are nowhere else to be found on the coast of Africa."

Passing on still towards South Africa, the traveller reaches the *Pongo Country*, which extends over a space of four hundred miles in length, and from sixty to two hundred miles in breadth.

This country is inhabited by a number of independent tribes. Along the sea-coast are found, the Kameroons, Banaka, Benga, Gabun, Cape Lopez, or Orungu, and the Kama people. Between the sea-coast and the mountains are found, the Shakanis, Bakeles, Shebas, Yebwis, and the Pangwes.

The Kameroons are a numerous people, and inhabit the country on the shores of the river of the same name. Before they were visited by European missionaries, they were noted for their thievish habits. Their language has been reduced to writing, and some religious books have been circulated amongst them. From all that travellers say respecting this people, it is evident that they are most favourable subjects for missionary operations.

The Banaka people inhabit that part of the country which is between the Kameroon River and the Bay of Corisco. In their physical character, they are more like the Kaffirs of the Cape of Good Hope, than any other tribe inhabiting the western coast. Their moral character is, in many respects, superior to that of their neighbours. Their manners are simple and very primitive. Their dwellings are the rudest huts, which, in some cases, are elevated above the ground to the height of ten feet, and have to be entered by climbing a ladder. They have some very stringent laws among themselves, and they never fail to inflict the penalty of a broken law upon the offender, whatever may be his station in life.

Both theft and adultery are punished with death.

The women seem to delight in disfiguring their faces. Large holes are made, both in the ears and noses, large enough to admit the fingers to pass through. In these holes they wear large pieces of fat meat.

The men are celebrated for their skill in managing their canoes. They make very small ones of cork wood, which do not weigh more than eight or ten pounds. These canoes are very narrow,—too narrow for an ordinary-sized man to sit in.—A seat is, therefore, placed across the middle of the boat. On this a man sits, and, with the aid of very small paddles, propels it with marvellous speed, even in the roughest sea. When propelling with both hands, they will often use one foot to bale out the water which has accumulated in the canoe. Sometimes they use their feet instead of their hands to propel their boat. When tired of passing round a ship, they will climb the side with one hand, and haul up the canoe with the other.

The Corisco or *Benga people* occupy the Island of Corisco and the coast between Cape St. John on the north and Cape Clara to the south. The number of the tribe is supposed to be about 8,000, although very many more speak the Benga lan-

guage. They are more civilized than some of the tribes on the mainland. Their language has been reduced to writing by the missionaries, so that now the Gospel can be preached to them by means of the written word.

Closely allied to this tribe, in language, habits, customs, and superstitions, are the inhabitants of the Gabun, Cape Lopez, and Cape St. Catherine.

The Nipongive people are found on the banks of the Gaboon River, within thirty miles of the sea. Once they were numerous and powerful; but, through intemperance, and the demands of the slave-trade, they have dwindled down to a small number. As a whole, however, they are wealthy and intelligent. They possess great capacity for improvement.

The majority of the adult male population can speak either the English or the French language with tolerable fluency. Their language has been reduced to writing, and the Bible and several other books have been translated into it, and have found a ready circulation among the people, many of whom, by means of the Christian missionaries, have received a good education.

Missionary Operations on the West Coast of Africa.

First, A General Survey of the Work of the various Mission Societies amongst the Negroes.

The Church of Rome claims the honour of being the first to proclaim the Gospel to the benighted tribes of Western Africa. As early as the fifteenth century, the Romish missionaries were at work in this part of the world; and they prosecuted their work with an energy and a zeal which may teach the Protestant Churches a lesson. For more than two centuries, these sons of the Church laboured, amidst difficulties and discouragements which would have damped the ardour of any but those who were animated by a zeal greater than that of a worldling or an hireling.

At one time, Rome had her Missions at Kongo, Loango, Angola, Cape Lopez, Waree, Benin, Whydah, Sierra Leone, Goree, and Senegal. In most of these places, all traces of these Missions have passed away; and, with the exception of those settlements which properly belong to Roman Catholic countries, the Church of Rome is doing nothing at the present day for the evangelization of Africa.

The earliest efforts of the Protestant Church to christianize the negro races were made by the Moravian Brethren in the year 1736. In that year two Brethren settled on the Gold Coast. One of these died soon after his arrival in the country. The other continued to labour alone for more than thirty years. In 1768 five others were sent to reinforce the mission, three of whom died soon after their arrival in the country. In a short time four more were sent to supply the deficiency thus made. In a few years the whole of these were removed by death, and the mission was finally abandoned in 1770.

In the year 1751 the Society for the Propagation of the Gospel in Foreign Parts sent out a single missionary to the neighbourhood of Cape Coast Castle. He remained four years in the country, and succeeded in inducing three native youths to visit England for the purpose of being educated.

One of these received a University training at Oxford, was ordained a minister, and, returning to his native country, officiated at Cape Coast Castle for more than fifty years. No particular record is to be found of the results of his work. Doubtless, however, it was not without many beneficial effects.

In 1795 an attempt was made by the Baptists to found a mission, and two missionaries were sent out to Sierra Leone. Nothing was done by these men, and very shortly, from the ill health of one, and from other causes, the project was abandoned.

In 1797 a combined effort was made by the Scotch, Glasgow, and London Missionary Societies to establish a mission among the Fulahs, a powerful Mohammedan tribe residing in the neighbourhood of Sierra Leone. Six missionaries were sent out. When they arrived at Sierra Leone they found the Fulah country involved in war; so the idea of establishing a mission among them had to be abandoned. The missionaries then determined to turn their attention to other places, and it was agreed that the agents of each Society should form a separate mission—one on the Bullom Shore, another at Rio Pongas, and the third in the Susa country. Nothing much was accomplished, and, on account of the murder of one of the number, and the failure of health of the rest, the whole affair was given up, and thus ended the third unsuccessful attempt to carry the light of the Gospel to the benighted millions of West Africa.

In 1811 the Wesleyan Missionary Society commenced its operations in Western Africa. The first station formed was in

Sierra Leone; the next, on the banks of the Gambia, among the Mandingoes; a third, on the island of St. May. In 1834 the coast of Guinea was occupied, and in four years the mission had extended itself far into the interior of the country, and was superintended by the Rev. Thomas Freeman, a coloured man of education. Mr. Freeman undertook many missionary tours into the interior, and visited the capitals of Ashantee, Dahomey, and Yoruba.

The Baptist Missionary Society attempted to establish a mission at Sierra Leone in 1795, but failed. From that time until 1841 nothing more was done by this Society. In this latter year two missionaries were sent to explore the island of Fernando Po, and the adjacent country on the mainland, with a view to establish a mission on that part of the coast. They organized a church at Fernando Po, and commenced two missions on the mainland, the one at Bimbia, and the other at the Kameroon River. Great success attended these efforts, and all promised well, when they were expelled by order of the Spanish Government, and their places occupied by the Roman Catholic missionaries.

These Romish missionaries stayed but a few months, and, on their departure, the Protestant agents resumed their former work, and have continued it without interruption unto the present time.

In 1828 a company of missionaries belonging to the Basle Missionary Society arrived at Christianberg, the place at which, thirty years previous, the devoted Moravians had settled. Most, if not the whole, of these men fell victims to the climate. About four years afterwards three others were sent to the same place, two of whom shared the fate of their predecessors. The third, who was mercifully spared, continued to labour for many years. In 1843 a reinforcement of twenty-four Christian negroes arrived from the island of Jamaica; and, under the guidance of the Europeans, these natives have done good service in the mission cause. The operations of this mission continue in a prosperous condition.

In the spring of 1846 the United Presbyterian Synod of Scotland commenced a mission on the Old Kalabar River, in the Gulf of Benin. The missionaries were well received, and very soon the effect of work was seen. One of the first things done by the labourers was to reduce the language of the natives to writing. This done, the people were taught to read both in

their own language and also in English. The mission has been maintained with efficiency and success up to the present time.

The Protestant Churches of America have done much to promote the evangelization of West Africa; and, since they turned their attention to this particular locality, have prosecuted the work with great zeal and success.

The American Baptist Union commenced their work at the time of the foundation of the colony of Liberia. The first Church in that colony was founded in 1822.

Efforts were also made to carry the Gospel to the natives of Cape Mount. Several of the devoted men who went forth to this place found an early grave in the land of their adoption.

Between 1822 and 1835 several converted negroes were chosen by the Church to help in the mission cause. The language of the Basa tribe was studied and reduced to writing, and the New Testament translated. The mission has been carried on to the present time. The principal agents in it now are natives.

In 1833 the Presbyterian Board of Foreign Missions sent one of its agents to Monrovia, to make observations, and report on the desirability of establishing a mission there. The result of this was, that in 1834 a party of missionaries went forth to the work. A mission was founded, which, with some slight interruption, has been maintained until the present time.

In 1849 a mission was founded by the same Society in the island of Corisco, in Southern Guinea. The language of the people has been studied, reduced to writing, and made the medium of instructing the natives in the truth of the Gospel.

In 1834 the Methodist Episcopal Church commenced their missionary labour in Liberia, and it confined its main efforts to the Liberian settlers. Several stations, however, were founded among the natives of the country, but, from a want of knowledge of the language by the agents, few results have been effected. The chief work of the Society has been with the settlers. The superintendence of this mission has been for many years confided to a converted free negro.

In the same year the American Board of Foreign Missions founded a mission at Cape Palmas. One of the earliest results of this mission was the reduction of the language to writing, a Grammar and Dictionary of which was published, and a part of the New Testament was translated. After seven years of faithful labour, in the face of much opposition and many dis-

couragements, the mission was transferred to Gaboon, at which place it has been continued until the present time. Two interior stations have been formed, one at the distance of twenty-five, and the other one hundred, miles from the sea-coast. Two dialects of the language have been reduced to writing, and a part of the New Testament translated into them, as have also other religious publications.

In 1836 the Protestant Episcopal Foreign Missionary Society commenced a mission at Cape Palmas. Much attention has been paid by the agents of this Society to the education of the young, and many hundreds of young persons have passed through their schools. From recent Reports of the Society it appears that of late there has been a very general religious movement among the Grebos, a tribe to which the principal labour of this mission has been directed.

About the year 1842 a mission was founded by the American Missionary Association in the *Sherbro* country, lying between Sierra Leone and Grand Cape Mount.

The Southern Baptist Convention have established missions both in Liberia and the Yoruba country; the latter was commenced in 1853. According to late Reports, the mission continues to work successfully, and promises to be one great means of influencing the great country of Soudan.

Secondly, The History of Particular Missions.

The Sierra Leone Missions of the Church Missionary Society.

The operations of the Church Missionary Society in Western Africa date back to the year 1804. In that year two German Lutheran missionaries sailed for Africa, and commenced a mission among the Susa tribe, on the banks of the Rio Pongas, about 100 miles from Sierra Leone. For a period of eleven years these pioneers laboured amidst many dangers and difficulties. Of the fifteen who entered the field at different times, seven found an early grave in that distant land. After much discouragement, the missionaries succeeded in learning the language of the Susa tribe, and so were able to preach to them "Jesus and the Resurrection." When two schools and churches had been erected, and when all promised well for future success, the agents of the slave-dealers interfered, the

whole establishment was destroyed, and the missionaries compelled to retreat, and take refuge in the colony of Sierra Leone.

Here, then, as in many other cases, the purposes of God seemed to be defeated, and the enemies of truth to triumph. The sequel, however, will show that God utterly confounded the plan of His enemies, and out of the system of slavery itself brought its own destruction.

In 1812 a new station was opened on the Bullom Shore, and another on the Rio Dembia. At Canoffee a church was erected and fifty children baptized. This act of aggression on the part of the missionaries provoked the opposition of the slave-dealers, and ultimately the little company of christian soldiers were compelled to retreat.

It was with the greatest satisfaction that the slave-dealers beheld the failure of the missionaries. But the men who were driven back were simple-minded enough to believe what God had said,—"I will work, and who shall let?" In these words they beheld His purpose and power, and so, relying upon Divine aid, they renewed the attack, and rested not until they did succeed.

Sierra Leone now became the home of the missionaries; and here have been exhibited some of the brightest examples of the power of the Gospel in civilizing the most degraded of the human race; and here has been given the most emphatic denial to the assertion so often made by the unbelievers, that the African race are incapable of mental and moral improvement. It was here that both King and Crowther lived as heathens, were converted, and afterwards laboured successfully as christian ministers, at once an honour to their country and a glory to their race.

For a time all missionary efforts were confined to the colony, which place was ultimately made the basis of operation in conducting a more vigorous, a more systematic, and a more successful attack upon the stronghold of heathenism.

At the first, very little progress was made in the work of evangelization. The missionaries, however, continued to labour in faith and hope, and were at last rewarded.

By the close of the year 1825, out of a population of about 10,000 liberated Africans, there were 3,000 regular attendants on public worship. For several years after this there appears to have been a season of stagnation and discouragement. While

the population had been doubled, the number of worshippers remained the same, and the number of communicants decreased.

This unsatisfactory state of things continued until the close of the year 1835, when there appeared signs of a happy change throughout the whole mission. Speaking of that period, a writer in the "Church Missionary Intelligencer" says:—"From that period the mission progressed. The annual return of the communicants increased year by year, by a progressive growth of a healthful and satisfactory character, until the year 1842, when, by the blessing of God on the means used, the moral aspect of the colony had completely changed. Instead of a dearth of native agents, which had so pained the missionaries at the end of the first fourteen years of labour, there were no fewer than forty catechists and others engaged in sowing the seed of Divine truth amongst their fellow-countrymen, old and young; more than 6,000 persons statedly attended Divine worship, beside 5,287 children and adults in the Sabbath and day schools; while, dispersed throughout the different stations, were to be found 1,300 communicants, and as many candidates for baptism."

We cannot be surprised at the somewhat slow progress of the Gospel when we take into account the terrible degradation and superstition of the people who formed the main element in the colony.

Mr. Weeks, when giving an account of the work in the district of Hastings, thus writes:—"During this quarter I have witnessed more of the ignorance and idolatry of the liberated Africans than in all the previous time that I have been in Africa. How much remains to be done in this colony! and how earnest ought we to be in prayer that God would bless our labours to this degraded people!

"Early in August last (1831), in consequence of a Circular issued by Governor Findlay, which prohibited any one from sacrificing to idols, six persons were brought to me, as Justice of the Peace, for having, contrary to the new law, killed several fowls, and offered them in sacrifice to an idol named Headon. It is a rough figure, made of wood, tattooed all round the head. The hands are fastened to its side. Its height is about eighteen inches. This god is considered to afford comfort in time of affliction. Should any female be delivered of twins, and one child die, the parent goes to the Greegree (charm) man, and obtains one of these gods, to serve as a substitute for the dead

child, and to benefit the living one. If the child should become sick, the parents pray to the Headon to restore their child to health, and to bless him. To know what answer will be given to their prayers, the parent divides a Kolah (a native fruit) into four parts, and throws them on the ground before Headon: if the round part of the greater number of pieces, when on the ground, remain upward, it is a good answer; they will then sacrifice a goat or sheep to Headon.

"While I was expressing my sorrow and pity for these poor, ignorant people, the constable who had brought the parties before me said that there were plenty of Greegrees in Hastings. On my hearing this—for I was not at all aware of it—I requested that all the idols to which any sacrifice was offered might be brought to me. The same evening four baskets full of idols, of various kinds, were brought. On the following morning I sent for all the persons from whom the idols were taken: they were all of the Aku Nation. I then told them, through an interpreter, that as they were brought to this country by means of the English Government, to whom they were all indebted for their freedom and other privileges, they should endeavour to conform themselves both to the English laws and to the laws of the great God, especially as those laws were intended for their good. I then explained to them the Governor's Circular relative to the matter in question. They all assured me that they had not heard anything of the Governor's Letter before.

"By this time my piazza was crowded with about 150 Akus. I asked one of the Greegree men, named Fagboo, to explain to me the nature of these gods, which were then placed before them. Fagboo commenced the history of his god by saying, through an interpreter (for he did not know anything of the English language), that he had worshipped him eight years. During this period Fagboo sacrificed kolahs, fowls, and occasionally a ram. Shangoo, which is the name of his god, was first good to him when he had been sick eight months: he sacrificed a ram to him, who then made him well. If Fagboo wanted employment, he would offer a fowl to Shangoo, who would be sure to bless him. If a thief had stolen anything out of Fagboo's house or farm, he kneels down to Shangoo, and Shangoo tells him the very person who has robbed him; or, if any person has had anything stolen from him, and comes to Fagboo to know who is the thief, Shangoo will directly tell

Fagboo; but Fagboo will not tell the person that was robbed who the thief is, lest he should carry the palaver to the white man; but he tells the man to keep it in his heart, and Shangoo will soon make the thief come again to steal something from him, when the person, by lying in wait, will catch him, and get the thief punished for both offences.

"Shangoo—*i.e.*, the god of thunder—is made of wood, like a large mortar. The blood of sacrifice is always applied to Shangoo. Whenever it thunders, all the worshippers of Shangoo pray to him to be preserved from danger; and they believe that if the thunder injures any person or his house, that that person has been doing something very wicked to make Shangoo angry with him. Thus are the poor, ignorant Africans still blinded by the god of this world, and led captive by him at his will.

"Another god is named Ellebar—*i.e.*, the Devil. It is made of mud and clay; a very ugly figure, and small. It is supposed to possess power to compel men to sin; and all those who worship and trust in him believe that he will make them wise to do evil, and, at the same time, prevent any one detecting them in their wicked practices. Should any of the Ellebar's worshippers quarrel with another, he repeats the following words,—'Ellebar oebah ewah,' that is, calling on the Devil to kill him. This is generally considered a great curse.

"The name of the next god is Orchung—*i.e.*, the god of water. There is a small quantity of water kept in a little vessel, for the purpose of baptizing both children and adults. The head person at this ceremony puts his finger into the water which is in the vessel, and wets the person who is to be baptized on the head, breast, and back. Should any one who has been baptized fall sick, he goes or sends to Orchung, to inquire whether he, or any other god, is angry with him, that he may do sacrifice, in order that his sickness may be taken away."

Notwithstanding such discouraging scenes as that just described, there were many proofs given in different parts of the colony that the Lord was owning His work. Thus the Rev. F. Bultmann, writing from the Sea District in 1840, says:—

"I have pleasure in being able to state that the congregation continually increasing in numbers and growing in importance. Not a few of the people are sincere inquirers after truth; and here are others, of established christian character, who, I can confidently affirm, have imbibed the spirit and exercise the

principles of the Gospel. Some few, with unquestionable sincerity, have expressed their ardent desire to proclaim the wonders of a Saviour's love to their benighted countrymen. Indeed, one of the communicants declared to me, last night, that, next to seeing and speaking to his own parents, who most probably were not alive, his principal motive for wishing to go back to his country was to see the man who first tied the chain round his neck, and sold him as a slave; and to tell him, that he had not only no malice whatever in his heart against him, but that, for the infinite good which he had by that cruel act unwittingly entailed upon him, he had come to return him his warmest thanks, and would do all in his power to make him enjoy those blessings which had been, through God's mercy, conferred upon himself. After depicting, with the utmost calmness and moderation, the really cruel circumstances connected with his first capture—how his young limbs (for he was then a boy) were fettered with chains, which were tied not only round his neck and waist, but on his feet and hands likewise; and how, after that, he was violently torn away from the last of his little sisters, whom he ardently loved—he declared, and his declaration I believe to be quite true, that now his pity for that man who had thus cruelly treated him was so great, and his desire for his salvation so ardent, that sometimes, when occupied with these thoughts, he could not sleep for whole nights; but, being unable to do more, he felt constrained to make his requests known to God, by interceding for the man in prayer.

"What can this be, but the influence of His love who, in His dying moments, under the most excruciating pains on the cross, exclaimed, 'Father, forgive them! for they know not what they do'? May His forgiving love, which is able to remove an ocean of guilt and sin, be soon proclaimed and felt in the remotest corners of this vast country and the world itself!"

The christian negroes manifested great interest in the abolition of slavery. The following address, written by a liberated African, in October, 1842, speaks well for both the head and the heart of the writer.

The address is dated "Freetown, Oct. 12, 1842":—

"I herewith propose and suggest a few things of a very important and interesting character, which I humbly pray you to peruse, and to consider carefully; and, if they should be approved by you, to lose no time in attending to them.

"It has long been my earnest wish and desire to bring these

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things before you—ever since the year 1840, when I heard that there were some good noblemen in England who had assembled together for the purpose of forming a Society for the suppression and extinction of the traffic in human flesh in this our native country, and that his Royal Highness Prince Albert was one of this truly benevolent company. And not only was it their object to put down this awful traffic, but also to be instrumental in scattering the light of the Gospel through every part of this vast continent, that its inhabitants might be brought to 'know the only true God, and Jesus Christ whom he has sent,' of whose holy name they have never yet heard, and upon whom they have never yet believed; for 'how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' And we may ask, How can they be sent without such exertions as are being made by the good people in England, who are actuated by the Spirit of God to do what they can for the benefit of degraded Africa? All praise, honour, and glory to God; and thanks and blessing to the kind inhabitants of that country!

"Having been prevented from putting these wishes and desires of mine into execution by the severe illness through which I have been called to pass, it was not until now that I have had an apportunity of laying this humble address before you.

"Those gentlemen above mentioned have formed and established a Society, called 'The Society for the Extinction of the Slave-trade, and the Civilization of Africa;' and, for the accomplishment of these important objects, have, as many of you are aware, despatched an expedition to the River Niger, under the superintendence of wise and valuable men, many of whom have fallen victims to the climate of that insalubrious region. But, notwithstanding these distressing circumstances, they are not daunted nor discouraged, knowing that the good Master in whom they have confided will, in His own time, bestow His special blessing upon those undertakings which have His glory, and the happiness of His creatures, for their object.

"You must bear in mind, my dear friends, the many sacrifices which the people of that favoured country have made, and still are making, to accomplish their object. Time, property, and life are willingly offered up; and all this, not for the purpose

of benefiting themselves, but solely that they may rescue and deliver the helpless Africans from slavery, degradation, and death.

"If these considerations are not sufficient to excite in you gratitude and thanks, allow me to remind you of the condescension of the Consort of her who now sways the sceptre of England, who felt so deeply interested in the subject that he took an active part in one of the principal meetings which were held in connexion with it.

"From the foregoing observations it may be asked, What are we doing? In what way or manner are we endeavouring to evidence our gratitude to this Society for their benevolence toward us? Though we have scarcely anything to give—neither do they require anything from us—yet a letter of gratitude, with as great a sum of money as our present circumstances will allow us to contribute, will, I apprehend, assure them that we have a lively sense of the obligation under which they have laid us, and will be an evidence of the gratitude which we cherish toward them. It will also show them that we, as well as they, earnestly desire to see the Gospel of Christ sent to our benighted countrymen, that they may be brought from 'the region and the shadow of death,' to see 'the light of the glory of God in the face of Jesus Christ.'

"With these remarks, I most humbly beg to propose that a letter of gratitude, with as much money as may be raised in this colony, be sent to the Society above named. Remember, St. Paul says, 'To do good and to communicate forget not, for with such sacrifices God is well pleased.'

(Signed) "JOHN LANGLEY.

"*Liberated Africans, from Sierra Leone, in Jamaica.*"

It may interest the reader to know that this man was liberated from slavery in 1822, and, on his arrival in the colony, was placed in the Church Missionary School at Regent, and he was subsequently admitted into the Christian Institution, was trained as a native schoolmaster, in which capacity he laboured for several years, and then became a manager of a district and a magistrate.

The year 1843 was rendered memorable by the preaching of the Rev. S. Crowther, who, in the month of December of that year, preached his first sermon in Africa to a large congregation of natives in English. The year following he commenced a

service in the Yoruba tongue. Referring to this, Mr. Crowther says :—

"As the people were expecting me to open the Yoruba service in the Mission Church, I fixed the 9th of January, at half-past four in the afternoon, for a commencement; and

the number, and, as a consequence, new life seemed to be infused into the whole mission.

That a great and permanent work was being carried on in Sierra Leone, through the instrumentality of the missionaries, is placed beyond a doubt by the evidence of the most credible witnesses; witnesses, too, not chosen from the ranks of those who could be charged with uttering falsehoods, or over-colouring statements in order to prop up their cause, or mislead the Christian public. Who, then, are the witnesses? Not the paid agents of any Society; not missionaries, in some distant land, nor yet enthusiastic advocates of foreign missions, but a Committee of the House of Commons, who, after a lengthened investigation of the state of the British settlements upon the west coast of Africa, gave the following testimony in favour of the colony of Sierra Leone:—

"To the invaluable exertions of the Church Missionary Society more especially—as, also, to a considerable extent, as in all our African settlements, to the Wesleyan body—the highest praise is due. By their efforts, nearly *one-fifth* of the whole population—a most unusually high proportion in any country—are at school, and the effects are visible in considerable *intellectual*, *moral*, and religious improvement—very considerable, under the peculiar circumstances of such a colony."

We might add much to what has been advanced in proof of the success which has attended the efforts of the Christian missionaries in this colony, but to do so would be to repeat what has already been said. The holy lives of some, and the peaceful deaths of others; the increase of education, and the general advancement of the whole settlement, all bear testimony to the power of the Gospel.

In the year 1860, when the last census was taken, the entire population of the colony was 41,624, of which number 15,782 were liberated Africans, 22,593 colony-born, 2,602 native strangers and others, and only 181 Europeans and Americans. Out of this population there were as many as 11,016 in attendance at the various schools established. Of the entire population only 5,094 were pagans or Mohammedans, while the number of Protestant Christians was nearly 30,000.

Another interesting fact in connexion with Sierra Leone mission is, that now, in a great measure, the native churches are self-supporting.

In 1860 no fewer than nine churches, with all their establish-

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ments and responsibilities, were transferred to the native pastorate. The native clergy, on being thus transferred from dependence on a foreign missionary society to the more proper maintenance afforded by their own churches, forwarded to the Church Missionary Society the following address :—

"*Freetown, Sierra Leone, Jan.* 21, 1862.

"REV. AND DEAR SIR,—We, the undersigned, formerly agents in the service of the Church Missionary Society, desire, at the present stage of our work, humbly to tender our heart-felt gratitude to Almighty God for the many religious privileges we enjoy through the Society, as the honoured instrument in the hands of God. We have witnessed a material change in the character of our work. The Sierra Leone mission, sustained for more than fifty years by the self-denying zeal and liberality of British Christians, has, during the last year, passed from a missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the bishop.

"This is the day which many of Africa's staunch friends, who had served her in her day and generation, would have rejoiced to see. The change which has just recently taken place in the condition of the native church of Sierra Leone is too important, we conceive, to be allowed to pass by without some special notice on our part.

"The period seems a very fitting one for calm reflection. We would pause and consider the way in which the Lord has led this mission from infancy to comparative manhood. We would call to mind that the seeds of the rich harvest, which gladden the hearts of all God's people, were sown years gone by, in much weakness, in tears, yea, in the blood of a host of martyrs, who counted not their lives dear unto them ; that we ourselves have been gratuitously educated in the first place, and then employed in the work in which we are now engaged ; and that the congregations we are now serving have been gathered and carefully tended for more than half a century by your faithful missionaries. These are privileges which call forth our gratitude at this important juncture. We pray that a thousand rich blessings from above may, in return, descend upon you.

"The separation, we hope, is merely outward : inwardly we shall still be united in the indissoluble bonds of the Gospel—on our part by respect, affection, and gratitude; on your part, we trust, by your prayerful sympathy, counsel, and guidance.

"May the congregations now under our pastoral care not

take any hurt or hindrance by our negligence; but may they continue to grow in grace and in the knowledge of our Lord Jesus Christ. It is with feelings of thankfulness that we record the willingness of our people to come forward for the support of the native ministry. About 600*l.* are being raised among them for this object. But the chief difficulty in the way is the dilapidated state of almost all our churches; and our people, backed by Bishop Beckles (whom may God preserve!), are making vigorous efforts towards the restoration of our places of worship.

"We will not take up much of your valuable time by any lengthened remarks; but, commending ourselves and work to the sympathy and prayer of the Committee,

"We remain, Rev. and dear Sir, yours respectfully,

(Signed) "GEO. NICOL,
JOHN THOMAS,
And others."

In the same year, the congregations in connexion with the Wesleyan chapels subscribed over 160*l.* towards the funds of the Wesleyan Missionary Society.

THE YORUBA AND NIGER MISSIONS.

In 1841, an expedition, consisting of three steamers of the Royal Navy, was sent up the Niger by Her Majesty's Government, with a view to promoting "the substitution of an innocent and profitable commerce for that traffic by which the continent of Africa has so long been desolated." It was accompanied by one of the missionaries, who had spent ten years in Sierra Leone, the Rev. J. F. Schön, and by Mr. Samuel Crowther and other native teachers.

The expedition was generally considered a failure, owing to the fearful mortality amongst the Europeans engaged in it, forty-two white men out of one hundred and fifty having died in sixty-two days. In this respect, doubtless, it was a failure, but not in any other. In reviewing the matter, the Rev. J. F. Schön says:—

"Concerning the abolition of the slave trade, the expedition has been as successful, or more so, than could have been expected. The King of Ibo and the Attah of Iddah have most readily entered into treaties, pledging themselves to abolish it; and, as far as we had opportunities to observe, have carried them into effect. There can be no doubt that, if vessels were continually in the interior, they would be the means of putting

an end to it altogether; but as the native kings and chiefs have been—though not, strictly speaking, promised—led to expect a more profitable trade instead of the slave-trade, and must have something in its place—which, however, it seems difficult to procure—it cannot be a matter for surprise if they should resume their former traffic, when they see themselves disappointed in their expectation, and when they are delivered from the fear of being noticed, by the absence of men-of-war.

"I have made some progress in the Haussa language, though not as much as I expected, since we did not reach the Haussa country. The language is understood and spoken most extensively, and well deserves the attention of the missionaries. At Sierra Leone a complete knowledge of all the languages spoken on the banks of the Niger, and, to a great extent, in the interior, may be obtained; and the best way of labouring for the interior would be to prepare translations of portions of Scripture, and school-books, which would facilitate the labours of missionaries, either natives or Europeans, in future. All the experience I have gained, during my sojourn up the river, has confirmed my belief that it is through native agency chiefly that Africa must be benefited. I had frequent opportunities to observe that the chief objection raised—that the natives would pay no attention to what their own country-people might tell them—is without foundation. They listened to those who were with us very attentively, and often asked them to remain with them, and teach them better things. I know that the heads of the expedition are also impressed with the importance of paying great attention to the training of native missionaries."

In 1854, a second Niger expedition penetrated successfully 500 miles into the interior, and found the natives everywhere anxious to receive Christian teachers. In 1857, Macgregor Laird, Esq., projected and successfully carried out a third expedition. From this time dates the commencement of the Niger Mission. In 1859, the Committee of the Church Missionary Society, referring to the subject, say:—"Two native clergymen and five native teachers have established themselves at various points on the river, with the cordial welcome of the people, at Onitsha, at Gbegbe, near the Confluence, and at the important town of Rabba. The Haussa language, spoken over the great district drained by the Niger, is one of the most important of the African tongues, being the common medium of communication throughout all north-west Africa; eastward

as far as Sierra Leone, and northward even to Tripoli. It is *written* by the natives in Arabic character. Considerable progress has been made in the translation into Haussa of the New Testament and part of the Pentateuch."

In 1862, the first converts were admitted into the Christian Church. Referring to this, Mr. Crowther says :—

"*September* 14.—This day, at the morning service, though with fear and trembling, yet by faith in Christ, the great Head of the Church, who has commanded, 'Go ye into all the world, and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' I took courage, and admitted eight adults and one infant into the Church by baptism in our mud chapel, in the presence of a congregation of 192 persons, who all sat still, with their mouths open in wonder and amazement at the initiation of some of their friends and companions into a new religion, by a new and singular rite ; the form in the name of the Trinity, and at the signing of the cross, being translated in Nupe, and distinctly pronounced, as each candidate knelt to be sprinkled. Thus nine, namely, two male adults and a male infant, and six female adults, were admitted into the Church this day at Gbebe, as the first-fruits of the Niger mission."

When the Christian negroes who accompanied the Niger expedition returned to Sierra Leone, they carried with them the intelligence that the wars which once wasted their country had ceased, and that the way was open for them to return to their long-lost home. Very naturally, therefore, many desired to return to their mother-country. Those who had learned to value the Gospel were anxious that a missionary might go with them. Hearing that Mr. Townsend was about to visit Badagry, the port of entrance to the Yoruba country, many of the native Christians wrote to the missionaries, urging that Mr. T. should not stay in that town, but go into the interior of the Benin country. The following letter is a specimen :—

"Rev. Sir,—I have taken the opportunity of reading these few lines unto you. Sir, we hear that the missionary is going down to the Aku Land; so I write these few lines to you, that we wish the missionary to go to Benin country, and the king will give them ground for to build their chapel. The Benin king he have the ground of Legas (Regis). If the missionary want Badagry and Legas, they must first go to the Benin king, and tell him that they want to build their houses in Legas and

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Badagry. Then the king of Benin and king of Shakree will drive all the Portuguese from the land. But if not so, the English can get no power to have ground in Legas or Badagry. The king of Shakree like to see Englishmen in their country. No Portuguese never trade with slave in that country. English people build their houses in the town to trade; they trade with palm-oil, and camwood, and ivory; the Shakree people send some of their families in England to learn English; so that make I bring this note to you, that if you believe me, all is well, Sir, because the Benin people like to see English people. And I found one man (the man who accompanied him) belongs Serjeant Ashley's Town (Murray Town). He was born in Shakree; his name is J. G. The king of Shakree's name is Dagbah; the king of Benin's name is Sommedeh.

"*Gloucester Town.*" (Signed) "P. J.

Mr. Townsend embarked at Freetown on the 14th of November, 1842, in the *Wilberforce* (a vessel belonging to three young men of Yoruba, who were engaged in trading between Sierra Leone and Benin), and landed at Badagry on the 19th of December. After making the necessary arrangements Mr. Townsend set out to visit Abbeokuta, where he arrived in January, 1843. He was very kindly received by the chiefs and people. As he entered the town great crowds were gathered together to see him; the corners of the streets and the doorways of the houses were filled with eager spectators, who all showed the greatest joy, and shouted, "How do you do, white man? How do you do, you that are coming?" Mr. Townsend paid several visits to the principal chiefs, and found that they were anxious for missionaries to settle in their country, and they promised that if they would do so they should receive them kindly. Referring to one of these visits, Mr. Townsend says:—

"*Jan.* 7.—In the afternoon, Sodeke sent for me to write his letter to his Excellency the Governor of Sierra Leone, which I did. I was highly gratified with the sentiment which he wished to express. He wanted to express his thankfulness to the British Government for what it had done for his people, and his own convictions that they were seeking the happiness and welfare of the African race. Also, that he had determined to suppress all slave-trade in his own country, and in the neighbouring parts, so far as his influence extends. Further, his

desire for the return of his people, and that white men, both missionaries and merchants, might settle in his country. After having finished his letter, I asked if missionaries were to be sent to Abbeokuta, whether he would give them children to teach. 'Yes,' he said, 'more than you would be able to manage;' and also, 'If you will stop a few days more than you state you purpose doing, I will give you any spot of ground you may select on which to build a school-house.' I was obliged to decline his offer, as my instructions did not sanction my contracting any engagement to commence a mission. I also asked him if he would receive a native, should one be sent, as a schoolmaster. He replied, 'Yes; and I would help him to build his house.' He also told me, in answer to my inquiries respecting it, that it was unlawful for any chief to sell a domestic slave; and any one found doing so would be punished."

In consequence of the account given by Mr. Townsend of the state of affairs at Abbeokuta, the Committee of the Church Missionary Society resolved to commence a systematic work in that place as soon as the necessary arrangements could be completed. William Crowther had been ordained to the ministry by the Bishop of London, and was now at Sierra Leone, preparing to visit his native country. It was therefore determined to present Mr. Townsend to the bishop for ordination, and then that he, with the Rev. C. A. Gollmer and the Rev. S. Crowther, should proceed to the Yoruba country and commence a mission there.

In the meanwhile, several parties of the liberated Yorubans returned to their own country. Many of these were members of the Christian Church.

The Christian converts who went to Abbeokuta were superintended by Andrew Wilhelm, himself an African, and the firstfruits of the Sierra Leone mission; and when they reached their destination they commenced teaching their fellow-countrymen the knowledge of God. With what success they laboured may be judged from the fact that at the end of three years afterwards, when the missionaries arrived in Abbeokuta,* they found more than 500 attendants on public worship and 200 candidates for baptism. Among the native teachers who were sent to the Yoruban country were Mr. Crowther and Mr. King, both of whom had the unexpected and unspeakable happiness

* In November, 1846.

of being restored to their mothers after an absence of many years. Both had been stolen as slaves, both had been liberated and sent to Sierra Leone, and both had returned to the land of their birth, not only free men, but Christians. Referring to the above event, Mr. King writes:—"About one o'clock we entered the town. Our arrival caused great joy indeed among the people. Could the friends of Africa have witnessed the scene to-day, and heard the many blessings the people implored upon their heads for the return of those whom they had given up for lost, they would have seen how much their services are regarded. The people are deeply sensible of the good that the British Government have done by their generosity in freely restoring their children to them from slavery. Mr. Crowther's house, where we first came, was entirely crowded. The road from Igbein, Mr. Crowther's station, to Ake, leads through a market. We could hardly walk for too many people, till we entered the yard.

"Among those who came to meet us on the way was my aged mother, but she was too old to recognise her son among the crowd. When I was pointed out to her, so much was she overcome by her feelings, that she sat down in great amazement, weeping, while all the bystanders were rejoicing with her, and blessing the people of England on my behalf."

Some little time before this, when Mr. H. Townsend was about to leave Abbeokuta for England, the chiefs sent the following letter to the Queen of England:—

"The words which Sagbua and other chiefs of Abbeokuta send to the Queen of England, May God preserve the Queen in life for ever! Sodeke, who communicated with the Queen before, is no more. It will be four or five years before another takes his office. We have seen your servants, the missionaries, whom you have sent to us in this country. What they have done is agreeable to us. They have built a house of God; they have taught the people the Word of God, and our children beside. We begin to understand them.

"There is a matter of great importance that troubles us—What must we do that it may be removed away? We do not understand the doings of the people of Lagos and other people on the coast. They are not pleased that you should deliver our country people from slavery. They wish that the road may be closed, that we may never have any intercourse with you. What shall we do that the road may be opened, and that we

may navigate the River Ossa to the River Ogum? The laws which you have in your country we wish to follow in the track of the same—the slave-trade, that it may be abolished. We wish it to be so. The Lagos people will not permit; they are supporting the slave-traders. We wish for lawful traders to trade with us. We want also those who will teach our children mechanical arts, agriculture, &c. If such a teacher should come to us do not permit it to be known, because the Lagos people, and other people on the coast, are not pleased at the friendship you are showing us.

"We thank the Queen of England for the good she has done in delivering our people from slavery. Respecting the road that it should not be closed, there remains yet much to speak with each other."

To this letter the Queen returned the following answer through the President of the Church Missionary Society:—

"I have had the honour of presenting to the Queen the letter of Sagbua and other chiefs of Abbeokuta, and also their present of a piece of cloth. The Queen has commanded me to convey her thanks to Sagbua and the chiefs, and her best wishes for their true and lasting happiness, and for the peace and prosperity of the Yoruba nation. The Queen hopes that arrangements may be made for affording to the Yoruba nation the free use of the River Ossa so as to give them opportunities for commerce with this and other countries. The commerce between nations, in exchanging the fruits of the earth and of each other's industry, is blessed by God. Not so the commerce in slaves, which makes poor and miserable the nation which sells them, and brings neither wealth nor the blessing of God to the nation who buys them, but the contrary.

"The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do upon this subject of commerce. But commerce alone will not make a nation great and happy like England. England has become great and happy by the knowledge of the true God and Jesus Christ.

"The Queen is therefore very glad to hear that Sagbua and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it.

"In order to show how the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages—one the Arabic, the other the English.

"The Church Missionary Society wish all happiness, and the blessing of eternal life, to Sagbua and all the people of Abbeokuta. They are very thankful to the chiefs for the kindness and protection afforded to their missionaries; and they will not cease to pray for the spread of God's truth, and all other blessings, in Abbeokuta and throughout Africa, in the name and for the sake of our only Lord and Saviour Jesus Christ.

(Signed) "CHICHESTER."

The letter, with its accompanying gifts, were presented to Sagbua and the other chiefs on May 23, 1849. Mr. Crowther thus describes the event:—"To-day was the time appointed to deliver Her Majesty's letter and her splendid presents of two copies of the Bible, and the corn-mill from the Royal Consort, Prince Albert, to Sagbua and brother chiefs. Sagbua having called many of the influential elders, representatives of different towns, together, and Orgubonna and Shornoi being present on the part of the war chiefs in the outer court of the council-house at Ake, the spokesman announced their readiness to hear Her Majesty's letter. I took the letter and read it, one paragraph after another, and translated it to them; after which, the copies of the Bible and the corn-mill were presented to Sagbua and the chiefs, which they received with tokens of much respect.

"We could not let this fine opportunity pass without embracing it, to impress upon the minds of these old superstitious people that clause in Her Majesty's letter, that it is not only commerce which makes England prosperous as she is, but the knowledge of God. I proved it to them while holding the splendid Bibles in my hand; the prosperous reigns of Kings David, Jehoshaphat, Hezekiah, Josiah, who feared God, and encouraged their people to do the same, as well as the successful government of Nehemiah, who rebuilt the ruined walls of Jerusalem; whereas, those kings who did not fear God, but worshipped the devil, and offered human sacrifices, never prospered, because the blessing of God was not upon them.

"Messrs. Müller, Hinderer, and Smith addressed the assembly. It is not often that we can get so large a number of the elders of the country together; and of all they are the most superstitious, and cling with all their heart to the custom of their forefathers. After this the mill was fixed; some Indian-corn

having been got ready, was put into the funnel before them, and, to their great astonishment, came out in fine flour by merely turning the handles of the machine. They requested all the corn put in to be ground, that each one might take some home to show to their people. As a token of their gratitude, they presented us with a goat, so we parted with satisfaction on both sides."

It must not, however, be supposed that there were no difficulties and discouragements mixed with these successes. The heathen priests endeavoured to stir up persecution; and for a long time a dark cloud seemed to hover over the infant Church. Many were now called to suffer for their religion. Cruel, indeed, was the treatment which they received, but still they remained faithful. Mr. Crowther, referring to this matter, says:—"Whatever accusation was made a cloak of this persecution, the first question put to the people in their confinement was whether they would not worship Ifa and Orisa again, to which they unanimously answered, 'No!' At first they tried to subdue them by starvation. For nearly two days nothing was given them to eat; but our poor persecuted sufferers said, 'Christ fasted forty days and forty nights in the wilderness, and that it was Christ's will that they should suffer after His example.' They comforted one another in their confinement, and prayed for their persecutors, while in bonds, after the example of Christ, 'Father, forgive them, for they know not what they do.' Their Christian fortitude in suffering preaches loudly to all the inhabitants of Abbeokuta. They sent frequent messages to me not to be broken-hearted; that they remained the same, and would be to the last, because they had been told such things would take place,—that the very fulfilment of them strengthened their faith more and more in Christ their Saviour."

The growing power of Abbeokuta and the rapid spread of Christianity served as an effective check to the slave hunts of the king of Dahomey, and it was evident that he and other parties interested in that abominable traffic were preparing to make a desperate attempt to destroy Abbeokuta and expel the missionaries from the land. Towards the close of the year 1850, the slave-trading chiefs, both at Lagos and Porto Novo, combined their efforts with Dahomey, and threatened the town of Badagry. Much alarm was felt by the inhabitants. On one occasion, when a large number of war canoes threatened the

town, many of the boys from the mission boarding-school were taken away to places of safety. A parent of two of the scholars—a native priest of Ifa—came to Mr. Gollmer to speak to him about the removal of his children and the rest of his family to a town in the country. Mr. Gollmer told him that he might do so if he liked, but that as for himself he intended to remain at his post, and trust in God. This made the man reflect, and the day following he went to Mr. Gollmer, and said, "I cannot take my boys away from you; for I will, with you, put my trust in God."

Soon after this great preparations were made for the attack upon Abbeokuta. This attack is thus described:—

"At length the grand *coup de main* was attempted—the destruction of Abbeokuta by the powerful army of Gezo, the 'Leopard' of Dahomey. On Sunday evening, the 2d of March, intelligence was received of the approach of the enemy. Many of the Christian converts went from Divine worship and their special prayer-meetings to man the walls; for the whole male population was summoned to the defence of the town. Many of the timid inhabitants fled when the Dahomians were in sight. The missionaries remained calmly at their posts, exhibiting an unshaken trust in God. Mr. Crowther's house was near that part of the wall against which the chief attack was directed, but he thought it his duty to remain there, though his wife and family took refuge in the other mission premises.

"The attack was coolly directed. Masses of well-trained warriors, estimated at from 11,000 to 16,000, well armed with muskets, bore down with a steady tread upon the town, defended only by a low mud wall. They fought with desperation. But the Lord, who giveth the victory, did not suffer one Dahomian to enter the town, except as a prisoner. The enemy was completely routed, first under the walls of Abbeokuta, and the next day at a neighbouring town, which they attacked in their retreat, and where they were overtaken by the Egbas. The Dahomians lost, it was estimated, 3,000; the Yorubans, only 200 or 300.

"The missionaries occupied themselves in endeavouring to mitigate, as far as possible, the horrors of war, and to save the lives of the prisoners. These were, at length, exchanged in the town of Porto Novo for ammunition, and other means of defence

against future attacks. This disposal of the prisoners was in itself a signal triumph of Christian principles, as hitherto they had always been regarded as the private property and slaves of those who happened to be their captors.

"The immediate moral effect upon the inhabitants of Abbeokuta was most striking. The victory was by them universally attributed to the goodness of the God of Christians. All persecution ceased; the principal chiefs sent their children to the Christian schools; and it may be hoped that great advantage will soon be seen to have accrued to the cause of Christ from this deep and bloody plot against its very existence in Abbeokuta."

The Committee of the Church Missionary Society, in their Report for the year 1862, say :—

"The year 1862 has been one of great trial to the missionaries at Abbeokuta, in consequence of the disturbed state of the country. At the commencement of the year, the safety of the place was threatened by the Dahomians. After the Egbas tribe heard that the enemy was in the neighbourhood, they assembled in large numbers to defend the walls of their town. In a few days, the news came that the foe had taken *Ishagga*, a town about twenty miles distant. This report was confirmed by the clouds of smoke in that direction, proving that the town was being destroyed. For many days and nights a strict watch was kept at the wall of Abbeokuta, the Christians taking their share of the duty. The members of the various churches encamped together. One Sunday, while the female side of the chapel was filled, the men's benches were empty, all the men being on duty at the wall. This was the day after the destruction of Ishagga, when the enemy was expected every hour. However, the Dahomians did not come nearer than Ishagga. This town was completely destroyed, and is now a heap of ruins. Those of the inhabitants who were not slaughtered, were carried into captivity, and afterwards offered as a sacrifice to the name of the late King of Dahomey. Among these victims were some Christians, members of the Church Missionary Society. These were singled out for special insult and cruelty. Their teacher, Mr. William Doherty, who had come there from Sierra Leone, suffered as his Master had done eighteen hundred years before. He is reported to have been crucified. We were graciously

delivered from the hand of the enemy. Whether we shall be attacked this dry season, remains to be seen.

"About the time Ishagga was taken, Ijaze, a large town, about sixty miles from this place, was destroyed by the Ibadans. Most of the warriors escaped, but the larger portion of the women and wounded were captured. Among these were several of our own people, all of whom, we are glad to say, have since escaped. Among those who were carried to Ibadan was an Englishman, a catechist of the Church Missionary Society, who is still a prisoner.

"The Alaki, or King of the Egbas, died some time ago; so, at the present time, there is no definite authority. The Ibasheroun, or General, is nominally the head of affairs; but his influence is small. Every one does as he thinks right, which is anything but satisfactory to those who wish to see peace and prosperity. This confused state of affairs has led to great mischief and lawlessness. A portion of the army at Makun went to the River Ogun, and plundered canoes, on their way to this place; taking cloth, rum, guns, powder, and other valuables, and murdering and otherwise maltreating the canoemen. The merchants appealed to the Governor of Lagos for redress. He has demanded restitution of the stolen property, as well as the persons of the ringleaders of the attack upon the canoes. He has commanded all the British subjects to leave Abbeokuta for Lagos forthwith. This the European merchants have done, but the missionaries felt themselves unable to do so. In their opinion, it would not have been right to leave their congregations; for if the missionaries had left, the heathen would not have hesitated to kidnap our people, and otherwise attempt to root up the good seed."

In 1862 another attack was decided upon, but never carried out. About this time, a Vice-Consul was sent out from England by Her Majesty's Government, to reside at *Abbeokuta*. From some misunderstanding, on the part of the chiefs, as to the exact nature of his office, and from the fact that their consent had not been asked, he was refused permission to reside in the town. The Governor of Lagos regarded this as an insult to the Queen of England, and threatened Abbeokuta with the displeasure of Her Majesty. In consequence of this supposed rupture with England, the King of Dahomey attempted to give his long-

meditated attack on Abbeokuta the character of a friendly measure towards England. He avowed his intention of giving up the town to the English, after he should have destroyed its inhabitants. In the month of March, in this same year, the King had utterly destroyed *Ishagga*, putting all the native Christians to death in the most cruel manner. He now made it known that he determined to treat in the same way all the Christians whom he might take in Abbeokuta.

Under these circumstances, a deputation from the Church Missionary Society waited upon the Secretary of State for the Colonies, and placed before him the state of the Mission. The result of this interview was, that the Committee of that Society were authorized to convey to the chiefs of Abbeokuta the assurance that the British Government had an unimpaired interest in the welfare of their town.

During the year 1863, Commodore Eardley Wilmot, C.B., Commander of the African Squadron, went himself to Abomey, the capital of Dahomey, to negotiate a treaty with the King, to desist from his slave-hunts, and to abstain from attacking Abbeokuta. The king, however, refused the proposals, and avowed his firm resolve to exterminate Abbeokuta, and not even to spare the lives of the white men, if found in the town when it was conquered.

In anticipation of the proposed attack, the Christians united in earnest prayer to God for His help. The missionaries remained at their posts, encouraging the people, and waited to see the salvation of the Lord. The prayers were not offered in vain, and the faith was not found vain. While some neighbouring places were made desolate by fire and sword, Abbeokuta was left unmolested. As when the proud Sennacherib encamped against Jerusalem, not an arrow was shot against the city; so with Abbeokuta. By the way that the enemy came, by the same did he return; for God himself defended the city. When the army of the king was seen retiring from the position which it had occupied for sixteen days, the earnest prayers for help were changed for earnest songs of praises. God had granted deliverance, and the Church was bound to rejoice.

Nothing daunted by his previous failures and defeats, the King of Dahomey made another attempt, in 1864, to crush the power of Abbeokuta.

An eye-witness thus describes the attack :—

" 'An African' writes the 'Times' from on board the African mail steamer, off Holyhead, May 10:—

" It may not be uninteresting to you to learn from one who is steaming on his way homewards from the West Coast of Africa, that the long-vaunted expedition of the King of Dahomey against Abbeokuta and the Egbas has been undertaken and has come to a disastrous close.

" You recollect, no doubt, that the King dwelt very stoutly on the necessity of the expedition, at the time when Commodore Wilmot paid his last memorable visit to Abomey; and that no argument of the gallant Commodore could dissuade the Royal savage from his determination to pour forth the vials of his wrath on Abbeokuta.

" It would appear, that on Monday, the 15th of March, the Dahomian army, with the King at its head, encamped at Owiwi, which is about twelve miles from Abbeokuta. Before six o'clock on Tuesday morning, the frequent reports of a gun fired at Aro, one of the five gates of Abbeokuta, gave warning to the Egbas that the Dahomians were in sight. The Abashorun had made every preparation for the defence of the town. 'Abashorun' signifies the principal chief, and, as this word is curious in composition, I may as well explain that its literal meaning is, 'A King of heaven opening out everything.'

" The enemy approached boldly enough. He had three brass field six-pounder pieces, bearing the inscription upon the breech of 'Mexico, 1815.' He advanced in a column of 3,000 strong, till within fifty yards of the wall of Abbeokuta; then suddenly displayed his flags, extended his lines, and marched rapidly towards the wall. The Egbas immediately opened a tremendous fire on the serried lines, and arrested them at once.

" In the advancing columns were Amazons, who fought bravely and desperately. Many of these furies climbed the wall, which is more than fifteen feet high; but, so soon as they had reached the top, the Egbas dragged them over and slew them. One Amazon, who had one of her hands cut off in her efforts to clamber over the wall, discharged her musket with the other hand, and shot an Egba. She received a severe blow from a sabre, and fell backwards into the trench.

" The Dahomians were utterly defeated. In fact, they have never met with such a signal defeat—not even in 1851. They

lost upwards of 1,000 in killed; and the number of prisoners is said to exceed 2,000. The whole strength of the king is stated to have been 10,000 men and women.

"The Dahomians fled in two divisions. In front of the division which took first to flight was the doughty king himself. The Egbas pursued both divisions, and slaughtered the fugitives without mercy, and without a pause. Seeing the discomfiture of the king, the inhabitants of the neighbouring crooms turned out, and joined heartily in the general massacre. Out of his three field-pieces, the king had the misfortune to leave two in the good keeping of the Egbas.

"I may now, perhaps, be allowed to tell you, that the wall of Abbeokuta is fifteen miles in circumference, and that the population is scarcely less than 200,000 souls.

"'Abbeokuta' means 'understone.' The name was given to the place, partly in reference to some twenty hills of primitive formation upon which it is built, and partly in memory of a huge porphyritic rock, called 'Olumo,' standing in the heart of the town, where bands of robbers used of yore to conceal themselves. In 1825, 'Olumo,' or 'the hiding-place,' was deserted by the robbers, and it became in that year the refuge of a few poor wretches, who had stolen thither from the clutches of the slave-hunters. From such a forlorn knot of wanderers it is that the present large native city of Abbeokuta has sprung. Other wanderers arrived in terror from all quarters of the country to seek and to find an asylum there. They settled upon the hills in small but separate townships. Each township had its own laws; each its own chief, judge, war-captain, and council-house; and each fondly assumed the name of the village whence its people had been originally driven. The hills mark the site of the townships. The townships still exist in complete distinctness from one another, but neither natural nor artificial boundary seems to separate them; and the entire community is surrounded by the common wall to which I have already alluded."

In 1863, the Rev. Samuel Crowther was consecrated to the office of bishop. The Niger Mission was then placed under his especial superintendence. He proceeded at once to Sierra Leone, and from thence to Lagos, for the purpose of ascending the Niger.

Speaking of this, the Committee of the Church Missionary Society, in their Report for 1864-5, say:—

"He (the bishop) was received on board Her Majesty's ship 'Investigator,' which was about to ascend the Niger, under Commander Knowles, with supplies for Dr. Baikie at the Confluence. By this opportunity, the Bishop was enabled to spend seven weeks in visiting the stations, and to lay out many plans for the future extension of the Mission, and then to return to Sierra Leone for a fresh supply of native teachers, with whom he will be ready again to ascend the river this year to strengthen and enlarge the native church, already firmly rooted, through the good providence of God, on the banks of the Niger.

"At Ghebe the work of conversion had been quietly but surely advancing, through the agency of the humble Scripture-readers stationed there; so that the Bishop confirmed twenty-one candidates, sixteen of whom were natives of the place, and five Sierra Leone settlers. On a subsequent Sunday, he administered the Lord's Supper to a company of twenty-five converts, and afterwards baptized ten adults and seven children of converts. A few of the converts were from among the Mohammedans, but the greater part are from the heathen tribes of the Igbiras and Bunus.

"At Onitsha, the Bishop found the native minister, the Rev. J. C. Taylor, zealously maintaining his ground, amidst much opposition from Mohammedans, and all the evils of a barbarous government. Nevertheless, the native church had increased to 135 converts, with forty-eight communicants. A day-school of fifty children was established, and a Sunday-school of seventy, chiefly adults. The advantages of Christian education were beginning to attract the respect of the people, and a fair commencement was made of an industrial institution; so that the Mission may be regarded as established upon a firm basis.

"Upon Bishop Crowther's return to the coast, he visited the chiefs of Bonny River, who have frequently applied to the Missionary Societies to send them a missionary. The Bishop called them together, and represented to them, that, as they prospered in trade with the Europeans, they were able to support a missionary; and if they really desired his presence, they must guarantee his salary. These heathen chiefs agreed to the terms, and guaranteed 150*l.* a-year to the native teacher whom the Bishop should select and send to them."

SUMMARY OF THE MISSIONARY OPERATIONS ON THE WEST COAST OF AFRICA AT THE PRESENT DAY.

CHURCH MISSIONARY SOCIETY:—

Sierra Leone.—5 *stations*, in the Quiah Country, the Sherbo Territory, and the Bullom Shore; 8 *native clergymen;* 11 *native lay teachers;* 1,253 *native communicants;* 7 *schools and seminaries;* and 257 *scholars.*

Yoruba Mission.—6 *stations.* The principal of these are, *Badagry, Abbeokuta, Ibadan,* and *Lagos.* 43 *native clergy and lay teachers;* 1,125 *native communicants;* 2,198 *native Christians;* 14 *schools;* 868 *scholars.*—(These returns are imperfect.)

The Niger Mission.—3 *stations.* 12 *native clergymen and lay teachers,* superintended by Bishop Crowther; 73 *native communicants;* 202 *native Christians;* 4 *schools;* 52 *scholars.*

WESLEYAN MISSIONARY SOCIETY:—

The Gambia District.—*Stations:* St. Mary's, Barra, Macarthy's Island. 7 *chapels and other preaching places;* 10 *missionaries and catechists;* 44 *Sunday-school* and 7 *day teachers;* 1,026 *Church members;* 3,180 *attendants on public worship;* 867 *scholars.*

Sierra Leone District.—38 *chapels;* 11 *missionaries;* and 144 *local preachers;* 59 *day-school and* 255 *Sabbath-school teachers;* 53 *schools, with* 3,993 *scholars;* 6,308 *Church members;* and 13,275 *attendants on public worship.*

Gold Coast District.—*Stations* at Cape Coast, Anamabu, Domonasi, Akrah, Kumasi, Logos, Abbeokuta, Whydah, and Popo. 53 *chapels and other preaching places;* 19 *missionaries and catechists;* 27 *local preachers;* 2,245 *Church members;* 1,645 *scholars;* and 8,750 *attendants on public worship.*

THE BAPTIST MISSIONARY SOCIETY:—

Stations at *Cameroon's River, Bimbia, John Aqua's Town,* and *Sierra Leone.* 8 *stations;* 6 *missionaries;* and 4 *native teachers;* 103 *Church members.*

In 1852, the colonies of Gambia, Sierra Leone, and the Gold Coast, were constituted an Episcopal See. In less than six years, three bishops died at their posts. The present bishop was consecrated in 1860. He has charge of the native Church in Sierra Leone, which in 1863 consisted of nine separate parishes, superintended by nine native clergymen and sixteen lay teachers. In connexion with these churches were 2,504 communicants, and 4,393 attendants on public worship; also, thirty-two schools, with 2,699 scholars.

Several other Christian bodies are labouring in Southern Africa. These are, the French Protestant Missionary Society; the Berlin Missionary Society; the Rhenish Missionary Society; the Basle Missionary Society; the Norwegian Mission; the Free Church of Scotland Mission; American Board of Foreign Missions; and the United Presbyterian Missionary Society. At the close of the year 1864, these different agencies maintained 64 stations, superintended by 93 ministers, of whom 8 were natives. The number of native Christians in connexion with the various stations was estimated at 11,322, and the number of scholars in the mission schools was 2,144.

The success attending the mission operations in Western Africa has been thus summed up in the "Colonial Herald":—"It is within the bounds of truth to assume that along the west coast of this continent there are 150 churches, with 20,000 hopeful converts; above 200 schools, with 20,000 children under instruction; twenty-five dialects have been mastered, into which portions of Scripture, and religious tracts and books have been translated and printed; and that some knowledge of the Gospel has reached 6,000,000 of debased Africans. From the Gambia to the Gaboon, a distance of 2,000 miles, there is perhaps not a village where a visitor could not be saluted by the natives in the English language." To achieve these results, however, a vast amount of labour has been bestowed, many acts of self-sacrifice have been exhibited, and many a worthy name has been added to the "noble army of martyrs." Many a young, ardent Christian has bravely faced the peril of an unhealthy climate to tell of his Saviour's love; many a Christian woman has left her home of comfort and affluence, and shared the toils and dangers of an African journey, to help forward the good work of evangelizing her benighted sisters; many a grave bears testimony to the fact that there were those who counted

not their lives dear unto themselves, so that they might testify to the grace of God. Truly, their labours have not been in vain. In the language of the "Quarterly Review" for January, 1860, it may well be said, "Truly the seed of the Church is here. The labours of these men of God have been pursued for more than half-a-century, in spite of the scorn and contempt of the world, which could not understand them. Now missions to Africa are popular. Universities patronize them, the learned and honourable engage in them, statesmen as well as prelates catch warmer texts of eloquence in setting forth the merits of the enterprise. This change in public opinion is one in reference to which we heartily rejoice; but let it be remembered that the glory of first vindicating the missionary character of the Church of Christ, in an age of blasphemy and rebuke, is due to those Moravian Brethren who were willing to become slaves in order to obtain access to the oppressed negro; to the simple-hearted Methodist preachers who began, eighty years ago, to lay the axe at the root of slavery in the West Indies; and to the handful of poor Baptist ministers, praying and subscribing in a parlour at Kettering. No men in our day can take their crown, but men of like spirit are the men to evangelize Africa."

The colony of Sierra Leone is a striking example of the permanent character of the work which has been accomplished by Christian missions, and of the ennobling effect of the Gospel. The Rev. Canon Boyd, in his letter on the progress and results of missions, when speaking of this colony, thus expresses himself:—"We have in the colony of Sierra Leone a respectable, happy, industrious population of 80,000 persons, of whom 20,000 are communicants, who, after expressing to our Society (Church of England Missionary Society) the deepest gratitude for the advantages conferred upon them, and praying, with a touching love, that the bond of religious affinity may ever link the mother and the children to each other; that they may be permitted to release the Society from further care and expense—to provide out of their own independent resources for the support and diffusion of God's truth among them. Surely, when we witness such results as these—degradation changed into responsibility, indolence into industry, vice into morality, utter want of power into honest and productive occupation, a wilderness into tracts teeming with cultivation and plenty, dependence into manly assertion of the right of duty, recipients

of bounty into the providers of bounty for others—we are amply justified in coming to the conclusion that the labour has not been in vain." (Pp. 29—30.)

Not the least important result achieved in connexion with the West African mission is the success of native agency. Native teachers superintend the schools, native ministers preside over the congregations, and a native bishop directs and controls a native Church. To the honour of the negro race, and the glory of God, William Crowther, once a captive slave, once a degraded heathen, is now the bishop of the African native Church. In view of this, well may we exclaim, "What hath God wrought."

Though much has been achieved, still much remains to be accomplished. In some cases, the spiritual wants of the people are but partially met, in others entirely unprovided for. Whole tribes have yet to be subdued, and whole provinces to be invaded. What has been done is an earnest of what might be accomplished. The firstfruits betoken a glorious harvest. May the Church of Christ arise to its duty and privilege, and give of itself, its wealth, and its prayers.

CHAPTER VIII.

SOUTH AFRICAN MISSIONS.

The Cape Colony and its inhabitants. Character of the Hottentots and Bushmen—Kaffraria and the Kaffirs. Traditions and superstitions of the Kaffir race—Mission operations in South Africa—The work of the Moravian Brethren—The labours of the London Missionary Society. Dr. Vanderkemp, Mr. John Williams, and Mr. Moffat. Triumphs of the Gospel. The conversion of the chief, Africaner. Mission to the Griquas, and Bechuanas. Present state of the mission settlements—The Wesleyan Missions. Mr. Shaw's visit to Little Namaqualand. Operations in Kaffirland. Summary of labour—Church of England Missions. The dioceses of Capetown, Grahamtown, and Natal—Labours of other Christian Churches—General review of the success of mission operations in South Africa.

SOUTH AFRICA contains six distinct provinces, viz., *Cape Colony, British Kaffraria, Kaffraria Proper, The Sovereignty beyond the Orange River, Natal,* and *Amazula.*

The Cape Colony.—This is the largest portion of South Africa, and encloses within its present boundaries upwards of 190,000 square miles of country.

In 1614, the English attempted to form a settlement in this part of the world; and for this purpose a few convicts were landed on Robben Island, in Table Bay. They were, however, soon dispersed. Some were killed by the natives, and the others returned to England.

In 1652, the Dutch formed a colony here, and, after a few years, the Hottentot chiefs made a contract with them, whereby the land around the Cape was sold for a certain fixed sum, to be held as a perpetual hereditary possession.

For a period of 143 years the Dutch continued to hold this colony. During this time they seem to have paid but little attention to the internal resources of the country, and to have done nothing for the welfare of the natives.

In June, 1795, the English Government resolved to take possession of the colony. Letters were sent from the Prince of Orange to the authorities at the Cape, enjoining them to place the colony under British protection. A French party was then at the head of affairs, and, at their instigation, this was refused. In consequence of this, the colony was taken possession of by force.

On the 20th of February, 1803, the inhabitants were "absolved from their allegiance to his Britannic Majesty," in conformity with one of the articles of the treaty of peace of Amiens. When hostilities with France broke out again, the British Government determined to attempt the recapture of the Cape, and accordingly a force was sent out to effect this. After a slight resistance on the part of the Dutch troops, Capetown capitulated. At the Congress of Vienna in 1815 it was finally ceded to the British, from which time it has been under our rule.

The present population exceeds 225,000, of whom about 77,000 are Dutch, 29,000 British, and 120,000 natives—Hottentots, Mosambiques, and Malays.

The Hottentots are supposed to be the original inhabitants of the country; and, from the prevalence of Hottentot names in Kaffraria, it is supposed that they once possessed that land. They appear to have retired from the Dutch when they ceded their territory to that people, and to have travelled along the southern and eastern coast, returning at intervals to trade with the settlers. Their course in these directions was opposed by the Kaffir tribes, and so they migrated towards the northwest, and finally took up their abode in Namaqualand, dividing themselves into three tribes—the Korunnas, the Namaquas, and the Bushmen.

The *Korunnas* are the pure Hottentots. They are found on the banks of the Orange River. When not excited by contentions, they are a quiet, unassuming race. They have no settled system of religion; in its place is found a wild, traditionary superstition.

The *Namaqua* tribe dwell in Great and Little Namaqualand, on the western extremity of the Orange River. When describing this district, Mr. Moffat says:—"Great Namaqualand, as it is usually called, lies north of the Orange River, on the western coast of Africa, between the 23d and 28th of south latitude; bounded on the north by the Damaras, on the east by an

extensive sandy desert, called by Mr. Campbell the South Zara, or Zahara. As an inhabited country it is scarcely possible to conceive one more destitute and miserable; and it is impossible to traverse its extensive plains, its rugged, undulating surface, and to descend to the beds of its waterless rivers, without viewing it as emphatically a land of drought, bearing the heavy curse of

> 'Man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woes.'

"Meeting with an individual on my journey thither who had spent some years in that country, I asked, 'What is its character and appearance?' 'Sir,' he replied, 'you will find plenty of sand and stones, a thinly scattered population, always suffering from want of water, on plains and hills roasted like a burnt loaf under the scorching rays of a cloudless sun.'"

The tribes inhabiting this country differ but little from the Hottentots. They lead a wandering life, passing from place to place in search of food for their cattle, whose milk is their principal diet. Their language has been reduced to writing, and several parts of the New Testament have been published in this dialect.

The *Bosjemen*, or *Bushmen*.—This portion of the Hottentot nation is remarkable in many ways. Inhabiting the desert wastes and barren mountain ravines, they really claim the title of the children of the desert; stunted in their growth, and debased in their moral nature, they seem but just raised above the mere brute creation—considered by some to be the connecting link between the rational and irrational creation. The average height of the males is about four feet two inches, that of the females four feet. Many are found below this standard. When to this diminutive size is added limbs withered and destitute of muscle, long bones, and large joints, it is easy to imagine that these poor creatures present a very repulsive appearance. In addition to their natural uncomeliness, they make themselves appear disgusting by reason of their habit of besmearing themselves with grease, filth, and ochre, which substances also they use to rub into little knots the scanty, wool-like hair of their heads. They wear no clothing except a small girdle of raw hide.

In their secluded villages of the desert, they have no cattle, no manufacture—indeed, no occupation of any kind; and their

sole care is how to produce the necessaries of life. To secure these they are often compelled to journey to a considerable distance from their native village. When they go out on such expeditions, all who are able to carry anything are employed, and are often absent from their home for weeks at a time. The younger children are left to the care of the aged and infirm. It appears to be the united testimony of all those who have visited this people that the most inhuman practices are common amongst them. The Rev. T. Fleming, in his "South Africa," says:—"A most inhuman practice respecting children also prevails amongst them. When a mother dies whose infant is too young to supply its own wants, it is without any ceremony buried alive with the corpse of its mother." Speaking of the women, the same author says:—"They appear to care little for their children, seldom correcting them for offences, and, when they do so, it is merely in a fit of passion, when they nearly kill them."

Mr. Kecherer says:—"There are instances of parents throwing their tender offspring to the hungry lion, who stood roaring before their cavern, refusing to depart till some peace-offering be made to him. In general, their children cease to be the objects of a mother's care as soon as they are able to crawl about in the field. In some few instances, however, you meet with a spark of natural affection which places them on a level with the *brute* creation." Cases have been known that, when pursued by enemies, or when in want of food, mothers have buried their infants alive, or left them to be devoured by the wild beasts. Mr. Shaw, in his "Memorials of Southern Africa," gives several instances of great cruelty on the part of the Bushmen to the other coloured races around them. He mentions the case of an unhappy Hottentot who had the misfortune to fall into their hands. He says:—"They placed him up to the neck in a trench, and then wedged him in on all sides with earth and stones, so that he was incapable of moving. In this dilemma he remained all night, and the greater part of the next day, when, happily for him, some of his companions, passing that way, effected his release. The poor fellow stated that he had been under the necessity of keeping his eyes and mouth in constant motion during the whole day, to prevent the birds of prey from devouring him."

As the different tribes are destitute of government, chiefs, or control of any kind, of course the strong rule; with them

might is *right.* The two motives for many actions are revenge and self-preservation. Respecting the former feeling, Mr. Fleming remarks :—"Several most tragic instances of revenge, as put into execution by these creatures, are upon record. One of the most barbarous we remember hearing of was in the case of some real or supposed oppression having been exercised over some Bushmen by a party of Dutch Boors. The Bushmen followed them home in the distance; and, having ascertained the exact locality of their dwelling, they then discovered the spring which supplied it with water; this they impregnated with the poison which they used on their arrows, and so glutted their revenge by destroying the whole family, and all who drank of it."

They appear to be entirely destitute of any system of religion; its place is supplied by superstition and witchcraft. Many strange traditions are held by them, and they appear to derive much pleasure by repeating them. Sir J. C. Alexander, in his account of this people, says :—"It is believed in the land that some of the Bosch people can change themselves into wolves and lions when they like. Once upon a time a certain Namaqua Hottentot was travelling in company with a Bosch woman, carrying a child on her back. They had proceeded some distance on their journey, when a troop of wild horses appeared, and the man said to the woman, 'I am hungry, and I know you can turn yourself into a lion; do so now, and catch us a wild horse, that we may eat.' The woman answered, 'You'll be afraid.' 'No, no,' said the man; 'I am afraid of dying of hunger, but not of you.' Whilst he was yet speaking, hair began to appear at the back of the woman's neck; her nails began to assume the appearance of claws, and her features altered. She put down the child. The man, alarmed at the change, climbed a tree close by. The woman glared at him fearfully, and, going to one side, she threw off her skin petticoat, when a perfect lion rushed out into the plain; it bounded and crept among the bushes towards the wild horses, and, springing upon one of them, it fell, and the lion lapped its blood. The lion then came back to where the child was crying, and the man called from the tree, 'Enough, enough; don't hurt me; put off your lion's shape, and I'll never ask to see this again.' The lion looked at him and growled. 'I'll remain here till I die,' said the man, 'if you don't become a woman again.' The mane and tail then began to disappear; the lion went towards the bush

where the skin petticoat lay; it was slipped on, and the woman in her proper shape took up the child. The man descended, partook of the horse's flesh, but never again asked the woman to catch game for him."

The low and miserable condition of this people is thus forcibly stated by Mr. Moffat:—"Hard is the Bushman's lot, friendless and forsaken, an outcast from the world, greatly preferring the company of the beasts of prey to that of civilized man. His gorah (a musical instrument) soothes some solitary hours, although its sounds are often responded to by the lion's roar or the hyena's howl. He knows no God, knows nothing of eternity, yet dreads death, and has no shrine at which he leaves his cares or sorrows. We can scarcely conceive of human beings descending lower in the scale of ignorance and vice, while there can be no question that they are children of one common parent with ourselves." Degraded as is this people, yet it appears that they can be kind and hospitable, and have been known to show fidelity and gratitude. Mr. Moffat says that he himself has seen them divide their scanty meal with their friends, and even known those who first received the boon to retain the least for themselves; and he has seen an hungry mother give what she had received to her emaciated children without tasting it herself.

One great obstacle to missionary operations among the Bushmen is the difficulty of reducing their language to writing. Then, again, the number of dialects spoken seriously retard the progress. One party will express themselves in a dialect which another, separated from them by a river or a mountain, does not understand. Mr. Moffat thus accounts for this fact:—"The fathers and mothers," he says, "are often obliged to take long journeys to procure food; on such occasions all who can bear a burden often set out for weeks at a time, and leave their children to the care of two or more infirm old people. The infant progeny, some of whom are beginning to lisp, while others can just master a whole sentence, and those still further advanced romping and playing together—the children of nature through the livelong day—become habituated to a language of their own. The more voluble condescend to the less precocious, and thus from this infant Babel proceeds a dialect composed of a host of mongrel words and phrases joined together without rule, and in the course of a generation the entire character of the language is changed."

Still, something has been done to overcome the difficulty, and the christian missionary, relying upon the Great Teacher to enable them to utter the praises of God in this (to him) unknown language, has gone forth and revealed to his degraded brother the magic story of the Cross. There is no doubt that the great want in respect to mission operations among the Bushmen is that of a native agency. What has been accomplished by the means of this on the western coast might find its counterpart here. Has the bloodthirsty Ashantee been turned into a loving father, a faithful friend, an humble christian? May not the degraded Bushmen be elevated and christianized? Yes, all this and more can be accomplished by that Gospel which is the "power of God." May the day speedily arrive!

KAFFRARIA.

The country inhabited by the great Kaffir family extends from the north-eastern boundary of Cape Colony to Delagoa Bay on the north of Natal, and is divided into British Kaffraria, Kaffraria Proper, the colony of Natal, and Amazula.

There are three great branches of the Kaffir nation—the Kaffirs, the Zulus, and the Fingoes. Each of these use a separate dialect of the one common Kaffir language.

The total number of Kaffirs is estimated at between 440,000 and 450,000. Of this number about 42,000 reside in British Kaffraria, 150,000 in Natal, 12,000 beyond the Orange River, and 29,000 beyond the boundaries.

Each tribe is governed by its own chief or king. The subdivisions of the tribes are ruled by petty chiefs; but, in all matters affecting the welfare of the tribe, they always own the sovereignty of the "Erkumkam," or king, and, in questions of peace or war, are ever ready to obey his commands. In all matters affecting the individual clans the petty chiefs are obeyed.

Speaking of the internal government of these subdivisions, Mr. Fleming, in his "South Africa," says:—"In enforcing their orders, and to aid them by their counsels in matters of difficulty, each chief is assisted and supported by ten counsellors, selected from the oldest, most experienced, and most acute of the tribe. These are called '*Pakati*,' and always accompany their chief on expeditions of importance. They stand around him, and prompt him by their counsels at an interview with an embassy, and they usually spend most of their

time in and around his hut. Some of these sages are very handsome, their hair and beards being quite grey, and figures bent with age; whilst the steady, penetrating gaze, the piercing vivacity of their eyes, and the wonderful craft and practised cunning with which they are ready at any emergency to help their chief, show how deservedly they occupy the positions of honour which they fill. In the counsels of the Kaffirs, ability and talents are quite as common, and are esteemed quite as important, as power and wealth, as qualifications for their barbarous statesmen."

The Kaffirs are a very superstitious people. They believe that all diseases, and death itself, is brought upon the sufferer through witchcraft, and hence every tribe is supplied with its witch-doctor. This man is generally chosen for his ugliness, cunning, and deception. He generally lives in a hut by himself, and in close proximity to the chief, over whom, in common with the rest of the tribe, he exercises considerable influence.

Their views of the immortality of the soul are very vague. Most of the tribes believe that the spirits of the dead are transmigrated to the bodies of the living. They have no idea of future punishments. The greatest evil they fear is that of incarnate evil spirits among themselves in the person of the witch-doctor.

On the subject of life and death, a curious tradition is held. Life and death were supposed to have been introduced into the world by two reptiles—a chamelion and a lizard. The latter of these, outrunning the former, came and bewitched the first Kaffir, *Ukumkani;* and, in consequence of this, he died: and so death was introduced into the world.

The Zulu Kaffirs have a distinct traditionary belief in a Supreme Being, whom they acknowledge under the twofold title of *Unkulumkulu*, "the Great Essence," and *Umvelinquangi*, "the first comer out." Still He is to them "the unknown God;" they being totally ignorant of both His nature and His attributes. They neither worship nor invoke Him.

The greatest object of a Kaffir's veneration is his chief. Him he reverences, both living and dead. In life, his power is supreme; after death, he is supposed to go with his tribe to battle, and bewitch the enemy; and hence it is that they sacrifice to him before going to war, and, by the number of the offerings, propitiate him on their behalf.

The sacrifices consist of those parts of the animals which are not eaten—as the horns, hoofs, skulls, &c. These are placed in a heap, and burnt. While they are being consumed, the people form a circle round them, dance slowly, and chant a solemn invocation.

The manner of killing the animals at these seasons is particularly revolting, and tends to excite such passions in the attendants as lead them to perform those dreadful acts which stain their character, and keep alive their taste for blood.

"When about to slay a beast," says Mr. Fleming, "several Kaffirs assemble around it, and, dividing their number into two bands, range themselves at either side of the victim. Twenty or thirty of them then throw the weight of their bodies against the ribs and shoulders of the ox, and thus succeed in holding it, wedged in between them, while a strong, powerful man comes forward, and, with the point of a large, sharp 'assegai,' makes a deep incision in its chest, about a foot long. Then, baring his sinewy arm to the shoulder, he thrusts it into the centre of the poor beast's body, and, seizing the heart, lungs, &c., he drags them out by main force; thus tearing asunder the life-strings. The by-standers then close in, throw down the unfortunate animal, rip it open with their knives and 'assegais,' and stifle its dreadful cries by cutting its throat, and effectually extracting those vital parts which the first operator has seldom sufficient strength to drag out at once. Thus a lingering death of cruel torture is inflicted upon the poor beast, whose deep and piteous bellowing resounds through the surrounding valley. During this revolting scene, the men and women, and even children, cluster round the spot, skipping and leaping in the wildest joy; while, shouting, dancing, and throwing themselves down, they even lap up with their tongues the hot, reeking blood, in which the carcase of the ox is weltering."

No wonder that, after such barbarities, they are inflamed with passion, and are ready to reek their vengeance on their enemies, or supposed enemies.

It is an interesting and remarkable fact, that many of the customs and observances of the Kaffir tribes are counterparts of those observed by the Jews of old, and clearly point to Ishmael as the founder of the race. Thus, we find that they have a kind of a school of the prophets, the members of which exert an

influence over the people, of a remarkable kind. A festival, closely resembling that of the Firstfruits, is held annually, and heaps of stones are often placed outside their dwellings, which point to the "pillar of witness." Clean and unclean beasts are regarded by them with as much strictness as was the case with the Jews. The swine is an unclean beast. No Kaffir will ever touch a pig. The touching a dead body renders the person unclean, and the person so rendered unclean is required to shave his head. Circumcision is strictly observed by all the Kaffir tribes, on all the male children at the age of fourteen.

The Results of Christian Missions in South Africa.

To the Moravian Church belongs the honour of first preaching the Gospel to the tribes of Southern Africa. In 1737, a Mission was established by them in the Cape Colony, and one George Schmidt, a member of the United Brethren, commenced his labours among the Hottentots. The efforts of this man were continued for seven years, when, from several adverse circumstances, arising from the opposition of the Dutch, the Mission was given up, and George Schmidt returned to Europe.

During his stay among the Hottentots, Schmidt laboured to learn their language, but, failing in this, he endeavoured to teach them his own. In this he was, in some degree, successful; and many made considerable proficiency in learning to read the Scriptures.

In the course of the seven years which he spent at the Cape, he had gathered a congregation of forty-seven Hottentots, and had baptized seven persons, who gave proof of their change of heart and life.

Though not allowed to return to the colony, Schmidt continued to manifest much interest in the welfare of the Hottentot race, till the hour of his death. He daily set apart a portion of time for secret prayer in their behalf; and it is recorded that he was found a corpse in the performance of this duty.

The Dutch East India Company refused permission for the return of any missionaries, for many years, until the year

1792. At this time, the Company was presided over by men who were interested in the affairs of the Brethren; so that, when a request was made by the Moravian Church to be allowed to send a party of missionaries to the Cape, permission was at once granted.

Three of the Brethren were accordingly sent to the Cape. On their arrival, they found the spot which Schmidt had cultivated, and the ruins of the hut which he had occupied. The valley was now such a haunt of wild beasts, that it was called Bavian Kloof (Baboon's Glen). The new missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the Word of God, and taught their children to read it, under the shade of a magnificent pear-tree, planted by their predecessors, which was still in full vigour and bearing.

Although fifty years had elapsed between the first and second Mission, the work commenced by the devoted Schmidt was not suffered to die out. Though the little flock had been left without a shepherd, it had not been entirely scattered. Some of the early converts had continued to meet together for the reading of the Scriptures; and by this means, the knowledge of Christ was maintained, and a people preserved to His Name. When, therefore, the missionaries settled in the place where Schmidt had laboured, they were soon surrounded by a number of Hottentots, whose parents had personally known that good man. Among these, was an old woman, who had been baptized by Schmidt, and who had kept carefully wrapt up in two sheepskins the very Dutch Bible which he had left behind. The old woman, being now unable to read, on account of her blindness, prevailed upon some of the young women to read to her. She spent the rest of her days with the Brethren, and exhibited to the day of her death the evidence of a true Christian character. She passed from time to eternity on January 2, 1800, in her hundredth year, rejoicing in the hope of eternal life.

The work of the missionaries was often interrupted by the Dutch Boors, who succeeded in 1795 in breaking up the settlement. In a few months from this time, the colony became a British settlement, and the missionaries were encouraged and protected. Notwithstanding this, the Boors continued their opposition for some years. Gradually, however, upon seeing the good effected by the Brethren, the opposition ceased.

In the year 1800, the congregation at Bavian's Kloof (now called Genadendal, or Vale of Grace,) amounted to 600 Hottentots, all clothed and living in separate huts, to which gardens were attached. Many of the men possessed large flocks of sheep and cattle, and a considerable number had learned some useful trade.

In the year 1837 a *Training School* for youths was opened at *Genadendal.* This establishment has been carried on with considerable success until the present day, and a respectable number of *native teachers* have been trained within its walls. Referring to this school, Brother Marx, the Principal, in his Report for 1864, says :—"The Training Institution has just finished the first quarter of a century of its existence, having been commenced in the year 1837. The total number of pupils who have been here is sixty-nine, of whom twelve or sixteen, rarely more, have been inmates at one time. Of these pupils, three died in this establishment, one while at home on a visit, seventeen were dismissed either from inability or unwillingness to undergo the course of training which is laid down as needful, two left to follow some other vocation more to their taste; sixteen are now with us as pupils, and just thirty have been duly appointed to situations as teachers in our congregations, or in the service of other churches: of these last-mentioned, three have died at their posts. It appears from these figures that a large proportion of the pupils have proved useful men; the result is as favourable as can be expected from an Institution of this peculiar character."

This station has been maintained in great efficiency until the present day, and has now a flourishing congregation of 3,300 native christians. From time to time other settlements have been made in various parts of the country, and a considerable amount of success has attended the labours of the Brethren. At the close of the year 1864 eleven stations were occupied—viz., Genadendal, Enon, in the eastern, and Elim, in the southern, districts of the colony; Shilor, beyond the north-east boundary, among the Tambookie tribe; Clarkson, in the Fingoe country; Goshen, in British Kaffraria; Manre, Wittivator, Goedverwacht, Robben Island, Engotini, and Baziza. These stations were superintended by 61 missionaries, contained 2,147 communicants, 1,604 non-communicants, 4,901 candidates for baptism, new people and children;—making a total of 8,652 natives under christian instruction. According to the

testimony of both friends and foes, the general character of these settlements is very satisfactory. The Hottentots, and other native tribes, are as much changed in their moral character as their country has been improved by industry and skill. Their understandings enlightened, their passions subdued, and their lives made conformable to the Gospel, they are the living witnesses of the transforming power of the grace of God.

The Labours of the London Missionary Society.

In 1795 the above Society sent four of its agents to the Cape, two of whom—Dr. Vanderkemp and Mr. Edmonds—were appointed to labour on the borders of Kaffraria; the other two had districts assigned them on the north of Cape Colony—districts inhabited by various tribes of Bushmen.

Shortly after they had settled in Kaffirland, Mr. Edmonds left Africa, and proceeded to India. Dr. Vanderkemp was thus left alone in the midst of a people destitute of confidence in each other, and jealous of every white intruder. For a long time the Doctor was looked upon as a spy, and many questions were put to him respecting his object and political connexions. After some considerable delay, the consent of the Kaffir chief to remain in the country was obtained, and, a suitable spot being found, the pioneers of the christian army commenced building themselves a tent. Referring to this event, Dr. Vanderkemp says:—"Brother Edmonds and I cut down long grass and rushes for thatching, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that He had provided me a resting-place before the face of our enemies and Satan, praying that from under this roof the seed of the Gospel might spread northward through all Africa." For nearly two years the Doctor laboured in faith and hope. At the close of the year 1800, owing to a combination of circumstances, the mission to the Kaffirs was relinquished, and Dr. Vanderkemp turned his attention to the Hottentots, among whom he laboured for eleven years. In 1811 he was summoned to Cape Town, to give evidence before a Commission appointed by Lord Clarendon to investigate the wrongs of the Hottentots; while there he died. His last words were, "*All is well.*"

During the time that Dr. Vanderkemp was labouring among the Kaffirs, three other missionaries had effected a settlement among the Hottentots on the Zak River, between 400 and 500

miles north-east of Cape Town. This mission was the means of accomplishing some considerable good, and many Hottentots were converted. The Bushmen, as a people, appear never to have appreciated the objects of the missionaries, and were ever ready to oppose and harass those who attached themselves to the mission cause. More than once the lives of the missionaries were in danger through the treachery and cruelty of these wild children of the forest. The mission was abandoned in 1806. Referring to that event, Mr. Voss remarks:—"This day we leave Zak River, the place which has cost us so many sighs, tears, and drops of sweat; that place in which we have laboured so many days and nights for the salvation of immortal souls; the place which probably before long will become a heap of ruins."

In 1813 the Rev. John Campbell undertook a journey to South Africa on behalf of the London Missionary Society. The results of this visit were, that several new stations were founded, and a fresh impulse given to the spirit of missions both in Africa and in England. While travelling through the interior of the continent to Namaqualand, Mr. Campbell was informed of the devastations which had been caused in many places by a native chief, one Africaner, the father of a large family, known as Africaners, or Jagars. The old man and his sons had once roamed on their native hills within one hundred miles of Cape Town. The Winterhock mountains had been the stronghold of his clan. Gradually, however, the Dutch settlers had extended their boundaries, and the natives, unable to maintain their ground, either retired further into the interior, or yielded a passive obedience to the farmers. Thus it was with Africaner; from time to time he found himself and his people being more remote from the land of their forefathers, till at last he became subject to one of the settlers. For some years the ex-chief and his sons served the farmer faithfully. His fidelity, however, did not meet with its proper reward. Oppression and injustice characterized the conduct of the master, who, like Jeroboam, when asked to take off some of the burdens, responded by adding to the weight already borne. The old chieftain asked to be allowed to go to some of the sequestered districts beyond, where he and his might dwell in peace. This request was refused, and a heavier service required. The farmer's commands were now disobeyed; and, exasperated by such conduct, he ordered the whole family to appear at the

door of his house to answer for their conduct. With trembling hearts they went; one of the sons took with him his gun, which he concealed behind him. On reaching the front of the house, the old man and his eldest son went to the steps to state their complaint: upon this the farmer rushed furiously on the old man, and with one blow precipitated him to the bottom of the steps. Upon this, Titus, the eldest son, drew from behind him his gun, and shot the farmer, who fell. They now entered the house, told the farmer's wife not to leave, as they did not intend harming her. She disregarded this caution, and escaped to a neighbouring farm; her children were killed by some of the Hottentots.

Africaner now collected the remnant of his tribe, and, with what they could take with them, directed their steps towards the Orange River, and were soon beyond the reach of their pursuers. He fixed his abode on the banks of the Orange River. Soon after this a chief gave him his dominions in Great Namaqualand, and henceforth that became his by right.

Many attempts were made to take Africaner, and some natives of another tribe were bribed to deliver him into the power of the settlers. This gave rise to many severe contests between the parties, and, though they harassed each other, neither conquered. By degrees Africaner became the terror of both settlers and natives, and his very name made the people fear. Mr. Moffat, when speaking of this man, says:—"His name carried dismay even to the solitary wastes. At a subsequent period, as I was standing with a Namaqua chief, looking at Africaner, in a supplicating attitude, entreating parties ripe for a battle to live at peace with each other;—'Look,' said the wondering chief, pointing to Africaner, 'there is the man, once the lion at whose roar even the inhabitants of distant hamlets fled from their houses! Yes, and I' (patting his chest with his hand) 'have, for fear of his approach, fled with my people, our wives, and our babes, to the mountain glen, or to the wilderness, and spent nights among beasts of prey, rather than gaze on the eyes of this lion, or hear his roar.'"

In every place where Africaner went he spread devastation around him, attacked the Namaquas, and proceeded to the mission station at Warm Bath. The missionaries had, however, left the place on hearing of his approach, burying in the earth what property they were unable to carry away. Finding the station abandoned, Africaner and his followers commenced a

search for anything which might be concealed. After having completed their search, one of the party set fire to the houses and huts, which were soon reduced to ashes; and thus once more the enemies of truth seemed to prevail, and the light of Divine truth, which had but just been kindled, was for a season extinguished.

When the Rev. J. Campbell first visited Africa, he determined to write a conciliatory letter to the lawless chief whose bands had laid the little Zion in ruins. This letter was written at Pella. Mr. Sass, one of the missionaries, undertook to convey the document to Africaner; but, after searching for him for some time, he was compelled by hunger and thirst to relinquish the task. The letter was left with one who knew the chief, and who promised to convey it to him. After a time the letter was delivered to Africaner, and a favourable reply received from the chief. The result of this was that another mission was established in Namaqualand, and a Mr. Ebner was sent as superintendent. The labours of this missionary were much blessed; and, after a while, Africaner, his two brothers, Jacobus and David, with a number of others, were baptized; and although much imperfection marked the character of these persons for some time, yet a good work was commenced in their hearts—a work which, being of God, was afterwards perfected.

In the month of January, 1818, Mr. Moffat visited the mission. Speaking of that event, he says:—"I arrived, with emotions of the deepest gratitude to God, at Africaner's kraal, being kindly received by Mr. Ebner. Africaner's brother, who had charge of my waggon, took it to a large tree in the village, at some distance from the temporary hut of Mr. Ebner. After remaining an hour or more in this situation, Christian Africaner made his appearance; and, after the usual salutations, inquired if I was the missionary appointed by the Directors in London, to which I replied in the affirmative. This seemed to give him much pleasure; and he added that, as I was young, he hoped I should live long with him and his people. He then ordered a number of women to come. These presently appeared, each bearing a bundle of mats, and some long sticks. Africaner, pointing to a spot of ground, said, "There you must build a house for the missionary." A circle was instantly formed, and the women, evidently delighted with the job, fixed the poles, tied them down in a hemispheric form, and covered them with

the mats, all ready for habitation in the course of little more than half-an-hour."

After many anxieties, and much labour, Africaner and his whole family showed signs of being in earnest about the state of their souls. Many pleasing things occurred; and, referring to them, Mr. Moffat says:—"Soon after my stated services commenced, I was cheered with tokens of the Divine presence. The chief, who had for some time past been in a doubtful state, attended with such regularity, that I might as well doubt of the morning's dawn as of his attendance on the appointed means of grace. To reading, in which he was very fluent, he attended with all the assiduity and energy of a youthful believer. The New Testament became his constant companion, and his profiting appeared unto all. Often have I seen him under the shadow of a great rock, nearly the livelong day, eagerly perusing the pages of Divine inspiration. Many were the nights he sat with me, on a great stone at the door of my habitation, conversing with me till the dawn of another day, on creation, providence, redemption, and the glories of the heavenly world. During the whole period I lived there, I do not remember having occasion to be grieved with him, or to complain of any part of his conduct. One day, when seated together, I happened, in absence of mind, to be gazing steadfastly on him. It arrested his attention, and he modestly inquired the cause. I replied, 'I was trying to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human woes.' He answered not, but shed a flood of tears.

"It may be emphatically said that 'he wept with those that wept;' for, wherever he heard of a case of distress, thither his sympathies were directed. He was ever on the alert to stretch out a helping hand to the widow and fatherless. He was a man of peace; he who was formerly like a firebrand, spreading discord, enmity, and war among the neighbouring tribes, would now make any sacrifice to prevent anything like a collision between two contending parties; and when he might have raised his arm, and dared them to lift a spear or draw a bow, he would stand in the attitude of a suppliant, and entreat them to be reconciled to each other; and, referring to his past life, ask, 'What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?'"

Some time after this, when Mr. Moffat was about to visit

Cape Town, it was proposed to Africaner that he should accompany him. To this proposal, Africaner reminded Mr. Moffat that he was an outlaw, and that a price of 1,000 rix-dollars had been placed upon his head. Being assured that no harm would come of the visit, he replied, "I shall deliberate, and roll my way upon the Lord. I know He will not leave me." He decided to go; and, after some preparation, the old chief started with the missionary. As might be expected, his presence caused some excitement. On the road, the farmers looked amazed to see one, who had been the terror of the whole district, a peaceful Christian. In Cape Town he was the object of much curiosity. It was not until the Governor saw him that he would believe that the far-famed Africaner was really in the town. His Excellency received the old chief with great affability, and expressed his sincere pleasure at seeing one who had formerly been the scourge of the country, and the terror of the colonists. All who saw him were much struck with his mildness of temper, and fervent piety. His knowledge of the doctrines of the Gospel bore full testimony to his careful study of the Scripture. While in Cape Town, Africaner met Mr. Campbell, who had written the ever-memorable letter to him several years before; and, while on a journey with him to another mission station, he met Berend, the Griqua chief, with whom he had had many a deadly conflict. Both being now converts to the same faith, were animated by the same love, and both sat down together as members of the same family—the family of the redeemed.

Africaner died in March, 1823. The Rev. J. Archbell, a Wesleyan missionary, thus relates the closing scene of his life:—"When he found his end approaching, he called all the people together, after the example of Joshua, and gave them directions as to their future conduct. 'We are not,' said he, 'what we were, savages, but men professing to be taught according to the Gospel. Let us, then, do accordingly—live peaceable with all men if possible, and, if impossible, consult those who are placed over you before you engage in anything. Remain together as you have done since I knew you; then, when the Directors think fit to send you a missionary, you will be ready to receive him. Behave to any teacher you may have sent as one sent of God; as I have great hope that God will bless you in this respect when I am gone to heaven. I feel that I love God, and that He has done much for me, of which I am totally

unworthy. My former life is stained with blood, but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evil into which I have led you frequently; but seek God, and He will be found of you, to direct you.'" He anticipated his end with the full assurance of hope, knowing that "when his earthly house should be dissolved, he would have a building of God."

Mr. Archbell further says :—"Africaner was a man of sound judgment, and of undaunted courage; and although he himself was one of the first and the severest persecutors of the Christian cause, he would, had he lived, have spilled his blood, if necessary, for his missionary."

No successor was appointed to Mr. Moffat, and, so far as the London Missionary Society was concerned, the station in connexion with Africaner's people was given up. They now separated, one part going towards the Fish River, and the other remained at the old station, where the worship of God was still kept up. The mission was subsequently resumed by the Wesleyans.

Early in the year 1800 a mission was established among the Griquas. This station was visited by several distinct tribes, and much success attended the efforts of the missionaries. In 1809 the congregation consisted of 800 persons, who resided at or near the station during the whole or the greater part of the year. The mission continued to flourish for several years, and its influence was felt for many miles around.

In 1814, an event occurred which materially affected its prosperity, and wellnigh brought its destruction. The Governor of the colony ordered the missionary to send down twenty Griquas to serve in the Cape Regiment. The result of this unwise step was, that the missionary, who had been regarded as the father of the people, to whom they might look for advice in all their perplexities, now was viewed as their enemy; and, after a time, he was compelled to withdraw. The station, however, was not abandoned; Mr. Moffat was sent to join it, and, in conjunction with Mr. Helm, laboured to remedy the evil which had befallen the cause. Succeeding years brought with them fresh troubles, which did not subside till 1829. At this time other missionaries arrived. In 1831, the mission received a new impulse, and greatly extended its influence. A new and interesting feature was now introduced, viz., the employment of native agents. This step was followed by very

pleasing results. The congregations meeting for worship were made up of Bechuanas, Griquas, Corannas, and Bushmen. Many of these vied with each other in their devotion to the mission cause, and some did good service in teaching the young.

In 1801, two missionaries took up their residence among the Bechuanas. These pioneers were enabled to accomplish but little, partly from the suspicious character of the natives, and partly from the difficulty of mastering the language and finding terms in which to express the truths of the Gospel.

About 1829, Mr. Moffat and others joined the mission, and did what they could to teach the people. Still the work was but a limited one, the continual war between contending tribes, and the deep degradation of the people, operating materially against them. Nothing daunted, however, by present difficulties, they continued to labour and pray. Nor did they pray in vain. The night had been long, but the dawn of a brighter day had now come, and the "Sun of Righteousness arose with healing on His wings." Mr. Moffat thus describes the change: —"Shortly after this we were favoured with the manifest outpourings of the Spirit from on high. The moral wilderness was about to blossom. Sable cheeks bedewed with tears attracted our observation. To see females weep was nothing extraordinary; it was, according to Bechuana notions, their province, and theirs alone. Men would not weep. After having, by the rite of circumcision, become men, they scorned to shed a tear. In family or national afflictions, it was the women's work to weep and wail, the men's to sit in sullen silence, often brooding deeds of revenge and death. The simple Gospel now melted their flinty hearts, and eyes now wept which never before shed the tear of hallowed sorrow. Notwithstanding our earnest desires and fervent prayers, we were taken by surprise. We had so long been accustomed to indifference, that we felt unprepared to look on a scene which perfectly overwhelmed our minds. Our temporary little chapel became a 'Bochin,' a place of weeping; and the sympathy of feeling spread from heart to heart, so that even infants wept. Some, after gazing with extreme intensity of feeling on the preacher, would fall down in hysterics, and others were carried out in a state of great exhaustion. The scene, from the previous state of feeling, was deeply impressive and exciting. Notwithstanding all our endeavours to preserve decorum in the crowded place of worship,

strong feeling gave rise to much weeping and considerable confusion; but, although it was impossible to keep either order or silence, a deep impression of the Divine presence was felt. The work which had commenced in the minds of the natives received an additional impulse from the above circumstance, so that the sounds predominant throughout the village were those of singing and prayer. Those under concern held prayer-meetings from house to house; and, when there were none able to engage in prayer, they sang until a late hour, and, before morning dawned, they would assemble again at some house for worship, before going to work."

After this a school-house was built by some of the natives as a thankoffering. The building, which was fifty-one feet long by sixteen broad, was opened in May, 1829, and used both as a school and chapel. The service was conducted in the Bechuana language. After a sermon on John i. 29, six persons were baptized, and, in the evening, all sat down together to commemorate the death of the Lord. Speaking of that day, Mr. Moffat says:—"It may not be unworthy of remark that, on Friday evening previous, we received from John Greaves, Esq., of Sheffield, communion vessels and pulpit candlesticks, for which Mrs. M. had applied two years before, on Mrs. Greaves, her particular friend, kindly expressing a wish to know what she should send her. This she requested, in the confidence of faith that they would some time be needed, dark as things then appeared; and, singular enough, they arrived at the very juncture of time in which they were wanted, after being twelve months on the road."

Here, as in many other cases, the Divine promise was fulfilled, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Civilization followed Christianity. A sewing-school was commenced, candles were made, and many other things which betoken a civilized state. After a time the printing press was set up, and lesson-books, catechisms, and other books were printed. The Scriptures also were printed; and thus that Word which giveth light was sown among the people. In this case, as in many others, the printing press has been a great auxiliary to the missionary, and much good has come of its introduction.

The mission remains to the present day, and is in a very flourishing condition. The details of the work carried on at the present time cannot fail to interest.

During the year 1863, a renewed attempt was made to establish a mission among the Makololo, a tribe on the north of the Zambesi. A letter was addressed to Sekeletu, the chief, making such a proposal, if he was willing to receive their labours. To this communication the missionaries received the following reply :—

"TO THE MISSIONARIES.

"I received your letter by Sebeheve, for which I am glad. If you come, I shall rejoice very much. I, Sekeletu, wish to live with you ; and if you come down to Moseoatunza (Victoria Falls), I shall attend to your wishes. And as to the country of which you speak, I like it ; and we know it is good, but we fear the Matebele. We *should* have dwelt there, but we are afraid ; but if you come, and tell me to go there, I shall go on your account. Seeing that all the tribes have teachers, it is I only who have none, while I also wish to have them. It is you who will be my shield against Moselekatse. And these are my words. "I am,

"SEKELETU, SON OF SCHITUANE."

In the Report of the Society for 1865, the Committee thus review the work at present carried on in this part of the mission field :—

"The mission churches, chiefly within the boundaries of Cape Colony, originating in the labours of the Society, amount to twenty-four. They are composed, with the exception of a few individuals, of Hottentots, Kaffirs, and other native tribes. Of these churches, *half* the number are self-sustained, while the other half contribute, on an average, two-thirds of their expenditure. The supplemental and occasional grants required from the funds of the Society have, therefore, for several years, been in the same proportion diminished ; and although the hope may be entertained that, with the blessing of God, these feeble communities will, at no distant day, attain the power of self-sustentation and honourable independence, the Directors, in the meantime, regard it as a sacred obligation, which they cheerfully meet, to render to their brethren such measure of pecuniary assistance as the limited resources of the people and the untoward vicissitudes of the country may render necessary.

"Each of these colonial churches is the centre of a widely-extended Christian influence, including many out-stations, at which schools are sustained by native agents, under the superintendence of the missionary, by whom they are visited at frequent and stated seasons.

"Our veteran friend, the Rev. Robert Moffat, has completed his seventieth year. Of these nearly fifty have been spent in the service of his Divine Master, in South Africa; but he still prosecutes his varied labours at the Kuruman with unabated diligence and efficiency. In a letter written at the close of last year, Mr. Moffat gives a brief report of the mission, as follows:—

"'It is with unfeigned gratitude to the God of all grace that there is no reason to complain of retrogression or stagnation in the condition of the Church here, or in any of our branch Churches. On the contrary, the increasing attendance on the means of grace is most satisfactory. A manifest blessing has accompanied the reading of the Scriptures, as well as the proclamation of the love and mercy of God through the crucified Redeemer, in the additions made to the number of believers. At our nearest out-station, among the Batlaros, eleven have been received into Church fellowship, and seven at this station; besides several re-admitted at both places, whose conduct during the preceding year led to their suspension. Our joys in this country, on the reception of members, especially the young, are often of a chastened character, fearing that they may err, especially on the important matter of marriage. However, we have great reason to rejoice and be thankful for what has been accomplished, and for the general orderly deportment of those who have embraced the Gospel. They have sad examples before them, in the scandalous conduct of Europeans, or white men, which exert a baneful influence on the native mind. Traders and hunters traverse the country, in quest of ivory, ostrich feathers, &c.; and many have proved themselves to be despicable and reckless characters, devoid of all shame. We are often made to blush with the filthy and dishonest deeds of our countrymen.

"'Application for copies of the Scriptures in Sechuana are made by the Hanoverian missionaries in the Republic, and even as far as Pietermaritzberg (Natal); and the extended means of education now at work will ere long result in still larger demands for the precious volume.

"'The schools, which continue to occupy the whole of the time and attention of my daughter, give all the satisfaction one can possibly expect, especially as many of the children are influenced by parents who are in no wise alive to the importance of education. There are frequent applications made for spelling-books, by youths who live at cattle outposts, at a distance from towns, and who, with a mere smattering of instruction, persevere by their own efforts, till they become good readers.

"'The subscriptions to our Auxiliary for the year are:—

"'Kuruman Station . . .	£34	0	0
Batlaros	22	7	0
Mangyiri	2	13	0
European	7	10	0
	£66	10	0'"

The following summary will show the extent of the Society's operations at the close of the year 1864:—

Within the Colony.—Churches, 19; Communicants, 2,618; Schools, 21; Scholars, 1,652.

Beyond the Colony.—Churches, 13; Communicants, 1,805; Schools, 21; Scholars, 1,221. *Total*—Communicants, 4,423; Scholars, 2,873.

The Work of the Wesleyan Mission.

In the year 1812, a little company of Christian soldiers, who were then serving in the army, wrote to some of their friends in England, urging them to plead the cause of South Africa with the Wesleyan body, of which they had been members when at home. The attention of this Society was thus directed to the state of the Cape Colony, and it was determined to send out an agent forthwith. A volunteer was found in Mr. M'Kenny, whose proffered service was readily accepted; and he was accordingly sent out to the Cape, at which place he arrived in 1814. Strange as it may seem, it is nevertheless true, that, on his arrival, the Governor refused him permission to preach. After many unsuccessful attempts to

gain permission, he withdrew from the Colony, and went to Ceylon.

In December, 1815, the Rev. Barnabas Shaw, and his wife, set sail for the Cape, with the intention of commencing a mission there. On his arrival, he, like his predecessor, was refused permission to preach. This prohibition, however, he had the courage to disregard, and commenced preaching to the soldiers on the next Sabbath. Shortly after his arrival, he met Mr. Schemla, of the London Missionary Society, who was about to return to Namaqualand. Mr. Shaw agreed to go with him, and attempt to found a mission station beyond the Orange River. After some little delay, proper preparation was made for the journey, and the company set out in faith and hope; and, as the sequel will show, their faith met with its reward. After travelling for twenty-seven days, they fell in with a party of Hottentots, who were accompanying their chief on a journey to Cape Town, in quest of a missionary to teach them. In this meeting we can distinctly see the hand of God. Mr. Shaw was on his way to Great Namaqualand, while they had come from Little Namaqualand, and, had they been but a few hours later, the meeting would not have taken place. The anxious Hottentots would have gone to Cape Town, where no missionary would have been found; and Mr. Shaw would have proceeded upon his journey in search for a people who were willing to receive instruction. God, who knows the hearts of all men, ordered the whole affair, so that it might redound to His glory and the salvation of man.

Mr. Shaw at once recognised the hand of Providence, and proceeded with the Hottentot party. When they came near to the borders of their country, the chief pressed forward to make known his success. On their arrival, a large number of persons came out to welcome the white men, and they soon made arrangements for their accommodation. The next day a council was held, which was opened by a religious service, to which the chief and his followers paid a very marked attention, and some wept. Mr. Schemla proposed several things to the chief, and the plan thus laid down was agreed to. Mr. Schemla now took his leave of Mr. Shaw, and proceeded on his journey to Great Namaqualand. Mr. and Mrs. Shaw, thus left alone, commenced working out their plans. A school was soon opened, a chapel built, and classes formed for Bible instruction. Soon a deep religious feeling pervaded the people.

In 1818 the station was strengthened by the arrival of Mr. Edwards. This event caused great joy to the natives. Mr. E., having provided himself with a forge and the necessary tools, commenced teaching the natives how to manufacture some agricultural implements. Much curiosity was excited by this, and not a little profit was gained, as it was the means of leading the men to produce more from their land.

As can well be supposed, the work carried on by Mr. Shaw tended to increase his moral power, and the influence of the Mission was not confined to its own proper limits. Other tribes evinced a desire to be taught, and sent deputies to ask for teachers.

In 1820, Mr. Shaw went on a journey to explore the country beyond the Orange River. In this town, several chiefs were visited, and some considerable good was accomplished.

In 1825, Mr. Threlfall, in company with two natives, who volunteered to go with him, set off on an expedition to the Great Namaquas. The whole party were, unfortunately, murdered by a man who had joined them on the road, and had offered to be a guide. In answer to an appeal, on the part of the colonial authorities, Africaner, whose life has been reviewed, tracked out the murderer, and gave him up to the authorities. On the road to Cape Town, where he was being taken to be executed, he passed through the station where Mr. Shaw was labouring. The whole population turned out to see the murderer, and the sister of one of the murdered men came forward, and besought him to think of his soul.

In 1820, the Rev. William Shaw visited the Eastern Province of South Africa, with the intention of establishing a mission among the Kaffirs and other tribes beyond the limits of the Colony. The first efforts of Mr. Shaw were confined to the settlers. After some time, the labour thus bestowed produced its results; and several chapels were erected in Graham's Town and its neighbourhood; the funds for this object being supplied entirely by the Europeans themselves.

By degrees, these efforts extended to the extreme border settlers, and ultimately to the natives beyond the borders.

In 1823, Kaffir Land was invaded by the soldiers of the Cross, and a basis of operations laid down, which, despite all discouragements and oppositions, has been extended; until, at last, a complete chain of stations has been established, reaching from the River Keiskamma to the Amazula districts. These

stations are all placed in the very best centres of population, and exert a beneficial influence all around them — an influence which even the debasing effects of war have failed to destroy.

In 1863, the Committee, speaking of this field of their operations, say :—

"The vast field of labour occupied by the Society, under this designation, presents at almost every point abundant reasons for congratulations and thankfulness. Steady progress is observable in every part of the work. The number of missionaries has been increased annually; and, with such an increase in the labour, new fields have been occupied, and old ones more efficiently cultivated; and, as the consequences, local resources have increased, and, notwithstanding the increased numbers of missionaries, the district makes a smaller demand on the Society's funds than when they were considerably fewer. In the still continuing demand for more missionaries, in such a field as this, one of the best evidences of past success is presented to view; and more particularly, when that demand comes from so unexpected a quarter as the President of the Free State. Yet, on the occasion of Mr. Impey's late visit to *Bloem* Fontein, that gentleman made a formal application to him for the appointment of a missionary for a tribe residing within his territory, and promised his personal support and countenance to the undertaking."

The following is a summary of the Society's operations at the close of 1864 :—

Districts occupied.—Cape of Good Hope, Graham's Town, Queen's Town, Bechuana District, Natal.

Number of chapels and other preaching places, 497.

Church members, 7,611.

Ministers and local preachers, 459.

Scholars, 11,487.

Attendants at public worship, including children, 51,790.

One peculiar feature of the Wesleyan Missions in this part of Africa has been the attention paid to the spiritual wants of the white settlers, as well as the natives. Much good results from this. In the first place, the members of the Church thus brought together are led to take a lively interest in the missions to the natives, and contributions are made by the colonial congregations towards the support of such missions. Then the

missionaries are brought into a more responsible connexion with the Church in the Colony than they otherwise would be. Thus the union of privilege and responsibility is produced; the colony becomes more and more the basis from whence the Gospel will be extended to the interior, and the mission exertions carried on, even though funds from England should fail.

Church of England Missions.

It was not until the year 1836 that the Church of England directed its attention to the state of the people in South Africa. In that year the Society for the Propagation of the Gospel sent a missionary to Wymberg, near Cape Town; but, as there are no published accounts of his labours, we are left in ignorance as to the results achieved.

The Church Missionary Society made an attempt in 1838 to establish a mission at Port Natal. Three zealous agents were sent out—a missionary, a catechist, and a medical man. Soon after they had settled in the country, the chief of the Zulus made war upon the Dutch emigrants. This, as well as the savage ferocity of the chief, compelled the missionaries and their wives to leave the place. The attempt has not been renewed.

During the year 1847, the attention of the Church of England was again directed to the spiritual wants of this part of the world; a Christian lady (Miss Burdett Coutts) supplying the necessary funds. The Bishopric of Cape Town was established, and Dr. Grey was consecrated to the see. The diocese over which the Bishop presided included the Cape Colony, British Kaffraria, Kaffirland, Natal, the sovereignty beyond the Orange River, and the Island of St. Helena. The extent of this diocese was estimated at 103,822 square miles, and the population at 176,268. When the Bishop was in Cape Town, he was on the one side upwards of a thousand miles from Natal, and on the other a thousand more from St. Helena. Beside the Bishop, there were only thirteen clergymen and one catechist of the Church of England, and not one single Church missionary amongst the heathen. In 1848 the Bishop made his first visitation of the extensive diocese. Four months were

occupied in this, and 3,000 miles of country were traversed. In 1850, he made a second tour of 4,000 miles, which were traversed amidst great difficulties, hardships, and privations. The time occupied was nearly nine months.

In 1853, the Colony of Natal was constituted a diocese, and Dr. Colenso was consecrated the Bishop. It is not a little remarkable that this gentleman has been converted to infidelity by a Zulu Kaffir. It was an evil day for the Church of England, and a source of trouble to the missionaries, when the Bishop published his celebrated "Notes on the Pentateuch." The truth has often been assailed with weapons as deadly as his, and yet it stands firm. We doubt not but this attempt shall prove ineffectual, and the Bible, which has been the means of converting so many of the fallen sons of Adam, will yet stand, and convert many thousands more—ah, even Zulu Kaffirs too!

During the year 1856, a third Bishopric was established, and the Rev. Dr. Cotterill was consecrated to the see of Grahamstown.

As might be expected, a great increase in the number of clergymen and other Christian labourers has resulted from the movement of the National Church.

The following is the summary of the work at present carried on, as given in the Annual Report of the Society for the Propagation of the Gospel in Foreign Parts :—

Diocese of Capetown.—Number of separate parishes or stations, 26, superintended by 45 clergymen and 30 catechists. The number of Church members, 7,001, being an average of 294 for each church. The number of communicants, 1,187. The number of baptisms in the year, 887, giving an average of 25 to each church.

Diocese of Grahamstown.—Number of separate parishes or stations, 29. Number of Church members, 3,453. Number of communicants, 620. Number of persons under instruction for Church membership, 1,349. Number of baptisms in the year, 351.

Diocese of Natal.—Number of separate parishes or stations, 12. Number of Church members, 1,115. Average attendance at public worship, 1,084. Number of communicants, 232. Number of persons under instruction for Church membership, 158. Number of baptisms in the year, 88.

Total.—Parishes and stations, 67. Church members, 8,736. Communicants, 2,039. Under instruction, 2,689. Baptisms, 1,434.

In 1821, a Mission was founded in Kaffraria by the Glasgow Missionary Society. Two labourers were sent out, who commenced breaking up the fallow ground, and scattering the seeds of truth. The language of the natives was reduced to writing, and parts of the New Testament printed. On the breaking out of the Kaffir war in 1834, the missionaries were compelled to retire for a time. The work was resumed in 1837, and was continued until the outbreak of the second Kaffir war in 1846. In the following year, the stations were reoccupied, and the work has not since been interrupted.

Both branches of the Scotch Church are now in the Mission field. The United Presbyterian Synod occupy one station in the Cape Colony, and two stations in Kaffraria. In the latter country they have also two schools, with an average attendance of eighty scholars.

The Free Church of Scotland has confined its operations to Kaffraria, in which country they have four principal stations and twenty-four out-stations. At the close of the year 1864 the average attendance at public worship was 2,674, giving an average of one hundred and eleven at each station. These numbers are strictly limited to the natives. The number of communicants was 848. The number of schools was 19, and the average attendance of children was 665.

Referring to the liberality of the Kaffrarian Christians, the Committee, in their last Report, say :—

"We cannot close these notices of the Kaffrarian mission without specially adverting to a singularly suggestive fact. When tidings of the destruction of mission premises in Bengal, by the terrific cyclone of October last, reached Kaffraria, much sympathy was felt and expressed by the simple-minded native Christians there. This sympathy at last found vent for itself in the tangible form of a collection throughout the churches, which amounted to about 30*l.* Now, considering the 'deep poverty' of most of these people, such a sum may well be regarded as proportionally greater than the 5,000*l.*—munificent though that sum be—from the vastly more numerous and wealthier Christians of this land. And, remembering that it is a sum contributed for the evangelization of a heathen people, far, far away on the banks of the Ganges, by natives of Africa, who, themselves or

their fathers, were but a few years ago wild, roving barbarians, wielding with fatal effect the *kirimiri*, or round-headed Kaffir club, or hurling with deadly and unerring aim the poisoned *assegai*, and evermore engaged in carrying on a fierce war of rapine, plunder, and bloodshed against their neighbours, whether native or colonial, we may triumphantly fling the fact in the face of the Harrises, the Walkers, the Reades, and the Burtons, as the most emphatic confutation of their recent unscrupulous and senseless anti-missionary ravings before the Anthropological Society of London."

In addition to the efforts of British Christians to evangelize the tribes of South Africa, several other bodies of Protestants are occupying this interesting field of labour.

In 1829, the Rhenish Missionary Society commenced its work in Cape Colony. At the close of 1863 it maintained eleven principal stations, which were superintended by fourteen clergymen, three catechists, and one lay teacher. The average attendance at their places of worship was 4,700. The number of communicants was 691. Nine day-schools were established. The average attendance of scholars was 886. Six stations are established in Great Namaqualand. No returns are given of the result.

The Berlin Missionary Society commenced its labours in Cape Colony in 1832. Since that time, the basis of operations has been extended, and now it has stations in Kaffraria, Bechuana Country, and Natal. At the close of the year 1863, the number of stations maintained by the Society was ten; superintended by twenty-five ministers and lay-agents. The number of attendants at public worship was 1,957. The number of communicants, 476. The number of scholars in the Mission schools was 290.

In 1834, the American Board for Foreign Missions commenced their labours among the Zulus. The agents arrived at Natal when the war was going on. They were, therefore, detained some time at Port Natal, and were unable to accomplish any results. They were subsequently invited by the chief to settle among his people. This they did, but, owing to a quarrel taking place between the settlers and the chief, the Mission party had to retire again to the Port, and several stations were opened at that place and elsewhere, and some schools opened. The spread of the Kaffir war caused the

whole to be abandoned for a time. The Mission was afterwards renewed (in 1847), and has continued in operation until the present time. At the close of 1863 the Society maintained five stations, fourteen European teachers, and two native catechists. The Church members at the different stations were estimated at 283.

In 1854 the French Protestant Missionary Society commenced labouring in Cape Colony and the Bechuana Country. No returns are given of the stations in the colony. In the Bechuana Country, at the close of 1863, the Society maintained ten stations and thirteen ministers. The average attendance at public worship was 220, and the number of Church members, 1,296.

To sum up what has been stated respecting the various Societies:—At the close of the year 1863, the number of principal stations occupied was 224. These were superintended by 257 European ministers, and ninety-one native agents and catechists. The average attendance at public worship was 46,964; and the number of communicants, 20,207. 292 schools were open, with an average attendance of 14,442 scholars.

Surely these are results which the friends of Missions need not be ashamed of, and for which they may well thank God and take courage! True, much labour has had to be bestowed, much opposition to be overcome, many dangers to be faced, and some lives to be sacrificed; "and" (says the man of the world), "see what money it has cost!" True, much labour has been bestowed; but those who toiled found a pleasure in that toil. The dangers were faced, because the end to be gained was worth the hazard. True, some lives have been sacrificed; but the blood of the missionary or the Christian has been the seed of the Church; and then, as for the money which has been spent, it is not worthy of a comparison with the present and future happiness of the thousands who have been Christianized, civilized, saved.

CHAPTER IX.

MISSIONARY EFFORTS IN EASTERN AFRICA, THE MAURITIUS, AND MADAGASCAR.

Abyssinia—The Conversion of the Abyssinians to the Christian Faith—Gradual Debasement of their Creed—Mission of the Jesuits—The Labours of the Moravian Missionaries—Church of England Missions—Efforts of Dr. Krapf to penetrate into the Interior—Present State of the East African Mission.—The Mauritius—The Missions of the Church of England.—Madagascar and its People—Malagasy Idols and their Keepers—Trial by Ordeal—The Tangena—Introduction of the Gospel into Madagascar by the London Missionary Society—Success of the Mission—The Reign of Queen Ranavalona—Violent Persecution of the Native Christians—Sufferings and Constancy of the Converts—Death of the Queen, and the Recommencement of the Mission—Assassination of Radama II.—Fears of the Church—Present State of the Native Church.

MISSIONARY EFFORTS IN EASTERN AND CENTRAL AFRICA.

Abyssinia.

Abyssinia forms part of that district of Africa known to the ancients under the general name of Ethiopia, and which included Egypt, Nubia, and Abyssinia. This country was formerly divided into three independent States:—Tigre, on the sea-coast; Amhara, west of the river Tacazze; and Shoa, on the south of the two former. Now, however, there is but one State, of which Shoa forms no part.

Christianity is the professed religion of Abyssinia; but it is mixed up with so much that is impure, and accompanied with so many superstitions, that it is little better than heathenism.

"The Abyssinians," says Mr. Stafford, "abstain from meats prohibited by the Mosaic Law. They practise circumcision, and keep both the Jewish and Christian Sabbaths. ..... The Coptic Patriarch of Egypt is still the nominal head of the Abyssinian Church, and it is by him that the abuna or high-priest is appointed. Their fasts are almost interminable, and they keep them very strictly. No less than 209 fast-days in the year have been enumerated. If fasting, therefore, constituted religion, the Abyssinians might be classed among the most religious people on the globe."

The conversion of the Abyssinians to the Christian faith is supposed to have taken place about the year 330, when Athanasius was Patriarch of Alexandria. Whether this were so or not, cannot very well be determined. One thing is certain—viz., that, upon the rise of the Saracen Power in Egypt, all communication was cut off between the Eastern and Western Churches; and, as a consequence, the Abyssinian Church was not so much as known by name in Europe.

"The first discovery of the existence of this Church," says Dr. Gobat, "appears to have been made by some adventurers sent out by John II., King of Portugal, who, sailing as far as the river Zaire, in the kingdom of Congo, heard, for the first time, of the Christians of Abyssinia.

"The King, overjoyed on this discovery, resolved to send into Abyssinia, in order to ascertain, if possible, the real state of the people. Accordingly, after some fruitless attempts, Pedro Cavilham entered Abyssinia in the year 1490, and transmitted to Portugal a statement of all that he had seen and heard in Abyssinia."

In 1555 the Jesuits commenced a mission in Abyssinia for the purpose of subjugating the Abyssinian Church to Rome. Thirteen Jesuits were sent to effect this object, but they were entirely unsuccessful, and the mission was abandoned.

In 1603 another attempt was made, which, though at first apparently successful, ultimately ended in the disgrace of the whole party.

Mr. Salt, in his "History of Abyssinia," when referring to this question, says:—

"From these facts, it will appear, that, although partial heresies and gradual corruptions may have crept into the Abyssinian Church—which was the natural consequence of their peculiar and isolated situation,—yet they can justly claim the

honour, not only of having resisted the open and formidable attacks of the Mohammedans, but, likewise, the more insidious attacks of the Romish Church: as also, in its earlier period, of having resisted the Arian schism; and, like the Coptic Greeks, to whom their Church is nearly allied, may still consider themselves as adhering to the faith which they first received. At the present moment, however, the nation, with its religion, is fast verging to ruin. The Galla and Mussulman tribes around are daily becoming more powerful; and there is reason to fear, that in a short time, the very name of Christ may be lost among them.

"It appears to me, that these circumstances call for the serious consideration of all Christians; for when so much trouble is taken, and so much expense incurred, in endeavouring to convert infidels to the faith, might it not be of equal or more consequence, to give relief to a nation already professing generally the same faith with ourselves; which, at so very early a period, received the Christian religion, which cherished and defended it against its open and secret enemies, and which still maintains it, not pure, indeed, but as its established faith?"

It was the desire of Count Zinzendorf to render this aid to the Abyssinian Christians, which led him to set on foot a mission to that country. The first attempt was made in 1752, when Dr. Hocker set out for Egypt, with the intention of penetrating into Abyssinia. It was not until 1758 that the Doctor, in company with George Pilder, arrived in that country. This, and several other attempts, were unsuccessful; and in 1783 the mission was given up.

Efforts of the Church Missionary Society.

It was in the year 1826 that the Church Missionary Society turned its attention to Abyssinia. The Rev. S. Gobat and the Rev. G. Kugler were sent to Egypt, to make arrangements for establishing a mission in Abyssinia. After a lapse of three years, a favourable opportunity occurred, and they proceeded to the town of Tigre. The Governor of that place received them most cordially, and aided them in every possible way. His friendship was the exponent of his gratitude to the English

nation for some kindnesses which he had received from Mr. Salt, the British Consul-General in Egypt.

Mr. Kugler died while at Tigre; and, upon the priest refusing to allow him to be buried in their church, without their superstitious rites, the Governor manifested much indignation, and gave utterance to the following expressions of his wrath:—"What! Wretch that you are! You refuse a sepulchre to a stranger, who is a better Christian than all the priests of my country! Do you not know that Kugler was my brother? Yes! my son! And you refuse him a sepulchre in the church that I have built?"

In consequence of a civil war, which broke out at this time, and which cost the Governor his life, Mr. Gobat was compelled to return to England. During his stay, Mr. Gobat distributed a number of copies of the Gospels, both in Amharic and Ethiopic, and had daily conversations with the priests and people on religious topics.

In 1834, another visit was paid to Abyssinia by Mr. Gobat and Mr. Isenberg. Shortly after their arrival, two other missionaries—Messrs. Krapf and Blumhardt—joined them. The little company spent their time in preaching, and translating the Scriptures and other works into the Amharic and Ethiopic languages. A Mission-house was also erected at *Adowah*. These operations excited the hatred of the native priests, who did all they could to oppose the missionaries.

In March, 1838, two Romish priests arrived at Adowah, and their presence contributed to increase the clamour against the missionaries, who were shortly afterwards ordered to leave the country.

Though for a time thwarted in their designs, the missionaries determined not to abandon the object which they had in view; and so they prepared to enter Abyssinia by another route. Having received an invitation from the King of Shoa to visit his country, they at once set out on their journey, and, after many trials, they entered his dominions in May, 1839.

Dr. Krapf thus describes the event:—

"On the 29th of May, we crossed the river Hawash, and bivouacked in the open air on its woody banks, where there are many wild beasts. While we were all asleep, even the watchers, a hyæna glided so near our resting-place, that we might have grasped it with our hands. It was in the morning that we first noticed that it had been there, by the footprints

left in the sand, and we thanked God for His remarkable mercy. On the 31st of May, we reached Dinomali, on the frontier, where the Custom officers and frontier governors inspected our luggage. A report was forthwith despatched to the King of Shoa, announcing that the two gypzis—as Europeans are called in Abyssinia—had arrived. No foreigner is allowed either to enter or quit Shoa without permission of the king; so, until that came, we remained in Ferri, at the foot of the mountain land. When the regular permission had arrived, we began to traverse the hill region of Shoa, on the 2d of June, and on the 3d, we ascended the lofty mountain on which lies the capital, Ankobar."

The king gave them a very friendly reception, and they made a journey with him to Angolala, the second capital of Shoa. A school was opened at Ankobar, and a number of scholars secured. At one time the attendance exceeded forty. The want of proper books was soon felt, and Mr. Isenberg left Abyssinia, with the intention of returning to Europe to prepare Amharic works for the press, and superintending the printing of them. The friendship of the king being entirely won, and the school gaining the confidence of the people, there was a prospect of a most successful missionary operation being carried on, both in Abyssinia and among the heathen tribes in the interior. By the close of 1841, Dr. Krapf had distributed 1,000 copies of the Scriptures; had succeeded in arousing some of the priests of Shoa to a sense of their state before God, and to a consciousness of the corruption of their Church; had maintained in a state of efficiency a school of ten boys, who were clothed, fed, and educated; and had received from the king a silver sword, which gave him the rank of governor.

On the 10th of March, 1842, Dr. Krapf left Shoa, and commenced a journey to Massowa, at which place he arrived in the May following, having on the road met with much opposition, and endured many privations. At one place he was imprisoned, and robbed of everything he possessed. Before the close of 1842, the doctor set out on another journey to Abyssinia, and arrived at Tajurra, on the east coast of Africa, in November. He found that the Sultan of Tajurra had received written orders from the King of Shoa to refuse all Europeans an entrance into the interior.

The entrance into Shoa being thus closed, Dr. Krapf commenced a journey to the south-east of Africa, and arrived at

Zanzibar on the 7th of January, 1843. Here he remained three months, preaching on Sundays to the English and American residents, and spending the rest of his time in cultivating the acquaintance of the Arabs, and such natives from the interior of the country as happened to come to Zanzibar for trading purposes. From these persons he gained much knowledge, both of the country and the inhabitants. From what he heard of the state of the people in the interior, he resolved to attempt a journey inland to the country of the Gallas, and, if possible, found a mission among them. In the journeys performed at this time, many places were visited which had never been reached before by any European, and the Gospel was proclaimed to many of the Gallas and others.

In 1846, the Church Missionary Society sent the Rev. John Rebmann to East Africa. From that time until the present he has continued to labour in faith and hope. Writing from Mombas in September, 1864, Mr. Rebmann says :—

"We are now entering on a new epoch in the missionary history of East Africa. For eighteen years the Church Missionary Society had been left alone to occupy its vast regions from Abyssinia down to Mozambique, until, two years ago, Dr. Krapf, who, at Christmas, 1843, with his devoted and heroic wife, had been the first, as they sailed along the northern and more inhospitable Somali coast, to lift up their hearts and hands in the prayer that Christmas-day might soon dawn upon its benighted inhabitants, was now again the first who introduced *other* labourers. And *others*, again, are just now advancing, or rather have already arrived, in the long-neglected field. Our period of solitude has passed away, and East Africa is being visited, not only by the common missionary, but by a missionary *Bishop*. Strange things indeed do we now see, and we are fast being drawn into the mighty stream of intercourse which, ocean like, is now running round the world. The signs of the times for East Africa are multiplying, and call upon us to 'run a race.' You started first; you are still in the front, and you also have already obtained the firstfruits, in immortal souls, as a prize."

The Committee, in their last report, when referring to this mission, say :—

"One of the principal events of the year has been the return to this land of six Africans, originally slaves, but liberated and trained at Bombay. They are two married couples, and two

girls for two of the Christian young men. It is a sad fact that we have only one female convert here, and she is the wife of Mr. Rebmann's housekeeper at Mombas. These Africans who have come have done so with a simple desire to benefit their countrymen. The late lamented Mr. Isenberg had the choosing of them, and he wished to send only those in whose hearts he thought the work of grace had at least commenced. With God's blessing, they will be a great advantage to the station. One is a smith, the other a carpenter, and a mason is shortly to follow. Mr. Rebmann is greatly rejoiced to receive them. He feels that it is of itself an ample reward for all his labours. The Mohammedans of Mombas are astonished. They have before said that the poor Wanika converts were becoming better men (*i.e.*, superior) than themselves. Now they meet Africans who speak English and Hindostani, in addition to their own language."

At the close of the year 1859, the Rev. H. Stern undertook a journey to Abyssinia, with a view to reach the remnant of the Jews scattered abroad in that country. A mission station was founded at Gonda, a town situated in the midst of a populous district. Writing from this place, in 1862, Mr. Stern says, "Permission having been obtained from the king for the baptism of the inquirers, twenty-two Falashas (Jews) were publicly admitted to that sacrament, after due preparation, on the 21st of July, followed by nineteen others between the 3d of August and the 4th of September, making a total of forty-one, consisting of nineteen men, eleven women, eight boys, and three girls, three of the converts being between fifty and sixty years of age."

In 1863, Mr. Stern, his fellow-missionary, Mr. Rosenthal, and Mr. Cameron, the British Consul, incurred the displeasure of the king, and were placed under arrest. They were subsequently confined in the common prison, and, to add to their sufferings, were heavily ironed. Mr. Stern, writing to his wife in January, 1865, says:—

"*Amba Magdala, Southern Abyssinia,*
"*17th Jan.*, 1865.

"My dear Charlotte,—Nearly sixteen months of almost unparalleled sufferings have now rolled over me. That I am not mad, sick, or dead, must be entirely attributed to the promises of our Heavenly Father, in which I confided, and to the visible interposition of a gracious Providence, which, under

the most trying circumstances, I experienced. August 19th, 1864, a letter arrived from the British Government; and, as it was couched in the most friendly terms, we thought that it would satisfy the king, and effect our liberation. Our hopes were, however, doomed to disappointment. More than two months ago, Captain Cameron, his four European servants, a Frenchman of the name of Bardel, Mr. Rosenthal, his wife, and myself, together with about 150 native prisoners, were conducted in chains to this Amba. Mrs. Rosenthal, though regarded as a prisoner, has no fetters, but every one else has from fifteen to twenty pounds of chain attached to his legs.

"How long this misery will yet last it is almost impossible to conjecture! I do not despair of deliverance; and if you and other kind friends continue their intercessions at the Throne of Grace, I cherish the hope that this wrathful severity towards harmless missionaries and a well-disposed consul will yet subserve the interests of civilization and the advancement of Christ's kingdom. We are all well; my mind and nerves are only a little unhinged.

"God bless you and the dear children.

"Your imprisoned and suffering husband,

"HENRY A. STERN."

The recent travels of Dr. Livingstone and others have shown that there are vast mission-fields in the interior of Africa yet to be ploughed, and sown with Gospel seed. At present but little is being done to occupy these fields. The Universities' Mission is doing some work, but when the extent of the ground to be occupied is taken into consideration, and the smallness of the means at present used, we cannot expect much to result from it. May the Church of Christ soon awake to her duty, and rejoice in her privilege, and then Ethiopia may yet stretch out her hand to the Lord.

THE MAURITIUS.

Mauritius, or Isle of France, lies about 400 miles east of the island of Madagascar, and 120 north-east of the island of Bourbon, 2,327 miles from the Cape of Good Hope, and 9,500 miles from England, *viâ* Suez and Aden.

The population of the Mauritius, which is of a very mixed character, amounted, in 1854, to 120,331 males and 61,482 females. In 1864 it had increased to about 300,000, of whom upwards of 230,000 were Indians. The religious and educa-

tional condition of this large mass of persons is not very satisfactory. Much has been done of late years to improve the state of the people, but there still remains much to be accomplished before anything like a satisfactory report can be given. In 1837, the missionaries who were exiled from Madagascar commenced instructing the Indians and others, and, by the close of the year 1846, they had upwards of 400 children in their schools.

The Society for the Propagation of the Gospel in Foreign Parts commenced a mission in 1841, and very shortly afterwards founded four schools.

When the island of Mauritius and its dependencies were constituted a diocese in 1854, the Society sent out several missionaries. At the present time there are 650 communicants in connexion with the mission churches.

The Church Missionary Society commenced its labours in the Mauritius in 1856. At the present time the Society's operations embrace two distinct missions,—one to the Tamil-speaking Coolies, and one to the Bengalia-Hundustani-speaking Coolies.

In the Report of the Society for 1864 the Committee thus speak of the present operations in the island :—

"The importance of the Mauritius mission is evident from the fact that the total number of Indians in the island at the end of the year amounted to 230,791, forming nearly three-quarters of the whole resident population ; and also that of these the number of labourers who have not fulfilled their term of engagements is below 20,000. This fact, with others, tends to show that the Indian element is becoming fixed and localized in Mauritius. And thus, while our permanent social state (whether better or worse) is becoming more and more dependent on the condition of the Indians, the facilities for their improvement are also happily increased, through the medium of the Creole patois, which they so easily acquire. And so also, both for the local clergy and christian residents in general, the opportunities and obligations of increased individual effort become proportionately augmented.

"The past year has been a period of more than usual interest in connexion with the work of the Church Missionary Society in this diocese. Not only have the efforts of previous years among the Indian population of Mauritius become more consolidated and promising, but new operations in Madagascar and East Africa have been commenced with this island for their basis.

The Committee feel that the annual review of the work is one which, with much cause for humiliation, also calls upon the friends of christian missions to thank God and take courage."

During 1864 a new church was erected for the use of the Bengali and Hindustani converts. The following interesting account of its consecration is given by one of the missionaries :—

"It was very interesting to notice the different nations represented in that assembly—English, French, Creole, Eurasian, African, Bengali, Madrassee, Malagasy, and Chinese! I suppose such a mixed population could hardly be met with elsewhere. And it is one which exhibits the diffusive tendency of missionary operations in this small but important island. The way in which Divine service was conducted was consistent with the occasion—the opening of 'a house of prayer for all nations.' The commencing Consecration Service was in English; the Morning Prayer, Psalms, &c., in Bengali; the Venite, Jubilate, and Hymns, in Hindustani; one Lesson in Tamil, the other in Bengali; the sermon, part in English, part in French, with a Bengali translation of the greater part; while the elements of the Holy Communion were administered in all the languages, according to the vernacular of the recipients, who were fifty-seven in number. And the excellent practical address of the Bishop, from Isaiah lvi. 7, was further calculated to impress upon the mind the joyfulness of such a service."

At the close of the year 1864 there were 487 native christians in connexion with the mission churches, and 303 scholars in the mission schools.

MADAGASCAR.

Madagascar is one of the largest islands in the world; its extreme length is 900 miles, and its greatest breadth 400 miles. From its geographical position—being situated on the tract of the ships passing to and from India and the Cape—it is of great importance. Marco Paulo visited the island, and afterwards wrote an account of it, under the name of Magaster. It was first visited by the English in 1644.

The population of Madagascar is estimated at about *five millions;* which number is made up of several distinct tribes. The principal of these are :—

1. *The Hovas.*—These inhabit the province of Ankova. In many respects they have the pre-eminence, and possess the

sovereignty over the greater number of the provinces. The central position of the island is now the country of the Hovas.

2. *The Sakalavas.*—These are represented as being very brave and generous. As far as physical development is concerned, the Sakalavas are the finest people in Madagascar.

3. *The Betsiles;* or, the Invincibles.

4. *The Betanimena.*

5. *The Betsimesarakli.*

The moral condition of these different tribes is most degraded: they are superstitious, revengeful, and cruel. Speaking of the character of the people, Mr. Hastie says:—

"Their passions are never violently excited, and they are not quick in avenging injuries, but cherish for a long time the desire of revenge for the most trifling insults, while they rejoice or exult in the distress of others. In obedience to their rulers, they are influenced by fear; and, when gathered in large numbers, have been seen to look upon distress and death with perfect indifference, or, if any feeling was manifest, it has been that of pleasure.

"The public executions exhibit most painfully, not only the absence of all the finer sensibilities of our nature, but the worse than brutalized state of the public mind. The unhappy victims of the treacherous ordeal of poisoned water, when declared guilty, are savagely dragged away, their bodies mutilated in the most horrid manner, or they are hurled down a fearful precipice in the presence of multitudes of spectators, who look on without the least emotion of pity, while the children who mingle in the crowd amuse themselves by throwing stones at the lifeless bodies, which the dogs are rending to pieces."

One of the most common traits of the Malagasy character is that of duplicity, and those acquainted with the language of the people tell us that there are more words in the native language to express the various modes of deceiving than any other vice. Fraud is very common among the people, and a child is considered a genius in proportion as he shows signs of a quickness to deceive, overreach, or fraud.

Lying is another vice, common to all classes of the community. To lie is esteemed clever and pleasant; and it is a part of the national creed of the Hovas, that, when speaking with a foreigner on political matters, it is his duty to state the exact opposite to truth. Should any one be found telling the truth, he is liable to be punished. One objection brought

against christianity by the heathen was, *that it taught the people to scruple at telling lies.*

Another prevalent vice among the Malagasy is that of common swearing. So far has this been carried, that, in familiar conversation and in commercial transactions, an oath is uttered with almost every sentence. As a companion to this vice is the habit of using abusive language when speaking to each other. Lest this should fall into disuse, the people often form themselves into two parties for practice in abusing each other. The party who succeeds in using the most abusive language is warmly applauded by the spectators.

In inflicting capital punishment, the greatest barbarities are practised. Sometimes the victim is speared through the loins, and then beheaded; at other times suffocation is resorted to, the head of the culprit being forced into some soft mud. Crucifixion is also practised; and there are instances of the victim being roasted to death before a slow fire. In some cases this most terrible mode of inflicting death has been added to crucifixion.

Another method of execution is, by tying the victim with moist thongs to a post, then rubbing his body with tallow or grease, placing faggots round him, and burning him to ashes. When more than one are to be burnt, irons are fixed upon their hands and feet, and they are laid side by side upon elevated ground, in order that the wind may facilitate the burning of the faggots with which they are surrounded. Military offenders are always put to death in this way. Flogging to death is sometimes resorted to; at others, as in the case of those convicted of sorcery, the offenders are thrown down from a steep rock.

In deciding the innocency or guilt of a person accused of any crime, trial by ordeal is extensively practised. There are various modes of administering this in different parts of the country. In some cases a red-hot iron is passed over the tongue. In others the supposed criminal is made to plunge his naked arm into a large earthen pot filled with boiling water, and pick out a pebble which has been placed at the bottom. In both these cases, if any injury was sustained by the accused, he would be pronounced guilty.

The most common trial by ordeal, however, is that of the *Tangena*, or drinking the poison draught. The liquor to be drunk is prepared from a nut, the fruit of the tangin-tree (*tanghinia veneneflua*). The nut is about the size of a walnut, and contains a powerful poison. When taken in small quan-

tities, it acts as an emetic. When any person has to pass through this ordeal, a long preparatory ceremony takes place. The accusing party has to make a declaration of what he knows concerning the whole affair, and then sets about preparing the draught. Some of the nuts are supposed to be more deadly in their effect than others, and these are known by their colour. The accused, therefore, is allowed to object to the use of any such in the preparation of the mixture. When the draught is made, some of it is given to two fowls, to test its virtue. If one of the fowls dies, and the other lives, the draught is considered proper; but if both of the fowls die, or both live, it is considered unfit for use. For some time previous to passing through the ordeal the accused has to eat a certain quantity of rice, and, just before its administration, has to swallow three pieces of the skin of a fowl which has been killed for the special object. All being ready, the Tangena is given. Should vomiting not take place, the party is considered guilty of the charges brought against him. Supposing the draught to act as an emetic, and the *three* pieces of skin to be vomited, and death not to ensue for the period of twelve days, it is considered as a sign of innocence; but if all the three pieces are not to be found, or death to ensue within the prescribed period, a verdict of guilty is pronounced, and the victim suffers death, either directly from the effect of the poison water, or at the hands of the executioner. Any person may accuse another, and administer the ordeal. The party accusing receives one dollar and a-half from the person if he recovers; and should he die, his relatives must pay the twenty-fourth part of all his property not bequeathed before his accusation.

Both before and after the administration of the ordeal, a person called the Diviner attends upon the accused, and receives a dollar or more, according to the position and wealth of the individual.

The efficacy of the ordeal of the Tangena is most firmly believed by the people, and many cases occur in which it is sought by the innocent, in order to attest their character. Mr. Ellis mentions a most remarkable case of this kind, in which a whole family of children, having been accused of neglecting their father in sickness, and thereby causing his death, requested to be subjected to the ordeal. The accuser having made the drink unusually strong, it proved fatal in every case, and the whole family perished. Of course, the accuser was enriched by

the distribution of the property of the family. The Tangena is a scourge of the direst kind to Madagascar. About *one-tenth* of the population are supposed to take it in the course of their lives, and out of this number about *one-fifth* die. Thus, *one-fiftieth* part of the population is carried off by this most formidable instrument of destruction. The number of persons who die in the course of a year is estimated at *three thousand*, all of whom are in the very prime of life. To the loss of life must be added the misery and distress which is introduced into families by the loss of their property in the cases of conviction.

There is but little hope for Madagascar while this system prevails; nor is there any hope of its being rooted out until the people are enlightened on the nature and operation of physical laws, and their hearts affected by the Word of God. Being ignorant of a God of Providence, the people ascribe everything to the influence of charms, which are invented by themselves, and which are believed to produce all the effects witnessed. To this is added the infallibility of divination, by which the charms are decided, and the superstitious belief in some mysterious power, whose will is ascertained by the operation of the diviner's art.

Respecting the religion of the Malagasy, it appears that, while they speak of God, and sometimes appeal to Him, they are totally ignorant of His character. The term used to express the idea of the Deity means noble, or fragrant, or the fragrant prince; and by this is meant *any* superior genius or influence. Whatever is new, useful, or extraordinary, is called God; hence, both natural and artificial objects are considered deities. King Radama is said to have amused himself, during a thunder-storm, by firing off some cannons. When the British agent, Mr. Hastie, inquired of him the reason for so doing, the king replied, "Oh! we are answering one another —both of us are gods. God above is speaking by his thunder and lightning, and I am replying by my powder and cannon."

The number of idols in Madagascar is very great, and are of two classes, national and household. There is no regular order of priests, nor are any altars or temples met with in any part of the country. There are, however, numerous idol keepers, whose office is hereditary, and considered very honourable. To these keepers application must be made by any person desiring to consult the idol or present an offering. No public worship is offered to the national idols, but the respect paid to them, and

the estimate formed of their powers, well deserves the name of idolatry. Mr. Ellis gives the following account of the idols, taken from the writings of a native:—"The idols are called gods, prayed to, praised, thanked, highly regarded, honoured, and lifted up. They are said to be that which causes to live, and causes to die, and are supposed to see the future, the past, and the present, and to be able to cast down the thunderbolt, pour down the hail, to remove diseases, and inflict curses, and to assemble the snake tribe against all who calumniate them. It is said, also, that their calumniators are strangled by them. They are called means of life, and are kept in boxes." Such being the supposed power of the idol, we cannot be surprised that much superstition is practised towards them. The sick apply to them for cure, and the people in general look to them for deliverance from evil, and supplicate them for what is good. No stranger is permitted to enter the houses in which the idols are kept, and hence it is difficult to say of what they are composed, or what is their general appearance. One seen by Mr. Jefferies, at Ambohemanga, was a piece of wood cut into a rough imitation of the human figure. When carried in public, the idol is borne by one person, and is affixed to a pole for the convenience of the bearer, and for the purpose of making an impression on the awe-struck multitude. They are also carried with the army whenever it goes on any distant expedition. When the national idols are thus carried about, all persons are strictly forbidden to look upon them; and that no one may inadvertently do so, a man goes in front with a horn, and bids the people turn out of the path. The national idols, of which there are fifteen, are sanctified by the keepers, who pour castor-oil upon them at certain seasons of the year.

Besides the national divinities, the Malagasy worship household gods. These are generally mere blocks of wood, without any pretension to a human shape. Mere fancy or accident often determines what forms they are made to assume. Every person chooses his own idol, and they are made to order by the idol-keepers.

Mr. Ellis, speaking of the objects of reverence or worship, says, "There is generally a wide, open space in the centre of every village of any size; and in the space in front of every house there were several pieces of wood, about eight or nine feet high, cut smooth, and square at the base, but spreading into two or three branches at about five feet from the ground,

and gradually tapering to a point. These, I was told, were objects of worship; in fact, the idols of the village. They seemed to have been shaped and smoothed with care, but were now in a state of decay. In the same place was a large basaltic stone of a prismatic form, standing five feet out of the ground, and near it a smooth, round stone of the same substance, and about the size of a man's head. My informant told me that prayers, at certain times, were offered to the tall stone, and blood sprinkled and fat burned upon the other."

Such is Madagascar. What a field for missionary enterprise! Degraded though the people may be, the Gospel is able to raise them, has raised some, and, had it not been for the sanguinary proceedings of the late Queen, by this time Madagascar would have presented a spectacle similar to such as is seen in the South Sea Islands. The success of the Gospel under the most disadvantageous circumstances, and the constancy of the Christian converts amidst the most heartless persecutions, warrants such a conclusion.

The History of Missionary Operations in Madagascar.

The London Missionary Society claims the honour of having introduced the Gospel into Madagascar. In 1818, a mission was commenced under the auspices of Radama, the king of the Hova tribe. About this time the British Government concluded a treaty with the king for the suppression of the slave-trade, and for the protection of the English subjects. This treaty was finally ratified in 1820, and then the missionaries proceeded to the capital, and were cordially welcomed by the king.

After the missionaries had acquired some knowledge of the Malagasy language, they reduced it to writing, arranged a grammar, prepared books of elementary instruction, and translated the Scriptures into the native tongue.

In the space of ten years after the settlement of the missionaries in the capital, nearly 15,000 natives had learned to read; a large number had, in addition to this, learned to write; and a few had made some proficiency in the English language. Many made an open profession of Christianity. Large congregations were formed; two printing presses were kept fully at work; and nearly 1,500 youths had been taught some useful trade.

Unfortunately for the missionaries and their cause, Radama died in 1828. Before his death he had nominated as his successor Prince Rakatobe, the eldest son of Radama's eldest sister. This young prince was not allowed to reign; both himself and his father were assassinated on the death of Radama, and the queen, Ranavalona, was raised to the supreme authority.

For some time after the accession of the queen, the missionaries were allowed to carry on their work unmolested; but, though tolerated, it soon became evident that Christianity was disliked by the queen. The influence of the idol-keepers became greater and greater, until at last an open assault was made on the cause of truth.

In 1835, the profession of the Christian religion by any of the Malagasy was prohibited, and a command given for all Christian books to be given up to the government. For a time the missionaries remained in the capital; but, as the printing presses were stopped, and the work of preaching prohibited, they ultimately left the island, and went to the Mauritius.

In 1836, the queen sent an embassage to England, to assure the British government that no change had taken place in her views and feelings towards the English. Notwithstanding this, however, her policy respecting Christianity remained the same, and those who had embraced the Christian faith were subjected to examination, imprisonment, and death. Many were compelled to take the *Tangena*, which, having been especially prepared for them by their enemies, with a view to cause their death, proved fatal in almost every case.

Severe as was the treatment of the Christians, it did not prevent the native converts from attaching themselves to the cause of the Gospel; and, being prevented from meeting in public for worship, they retired to the summit of a solitary mountain, and, hid by some fragments of rock, poured out their souls in prayer to the God whom they had learned to love. God gave them all needful grace, so that when they were accused of forsaking the religion of their fathers, they made a bold confession of their faith in Christ, and declared their readiness to seal that faith with their blood.

The general policy of the queen showed a fixed determination to arrest the progress of Christianity in the country, and, if possible, to destroy it wherever it appeared. In furtherance of this policy, imprisonment, slavery, death, were each tried, but

tried in vain. Indeed, the effect of these sanguinary proceedings was the very reverse of what the government intended. The attention of all classes was thereby drawn to the subject of religion, the confidence of many in the power of their idols greatly diminished, and the faith of those who had embraced Christianity was the rather confirmed than weakened by the severity of the ordeal through which it was called to pass.

Up to this time the proceedings of the queen had been confined to the native population; and, although the profession of the Christian religion was prohibited to them, the European residents had remained unmolested. Now, however, this indirect support of the native Christians must be withdrawn. During the year 1844, a quarrel arose between the European residents and the government. An appeal was made to the governors of the Mauritius and the isle of Bourbon for help. Some vessels of war were despatched to Tamatave, to endeavour to adjust the quarrel. Amicable conference was first tried, and failed. Force was next resorted to. In the attack upon the place, several English and French fell. These were afterwards decapitated, and their heads placed upon poles in front of the fortifications which had been assailed. They remained exposed in this place until the renewal of friendly intercourse in 1854. Much bitter feeling was called forth by this attack, and all intercourse between Madagascar and the European nations was cut off for a period of eight years.

About two years after this rupture, the queen's son, then seventeen years of age, renounced the superstition of his country, and declared himself a Christian. This, as might be expected, was very offensive to the queen, and did much to embitter her against Christianity. It has been thought that this circumstance tended to hasten and deepen the fearful persecution of the Christians which broke out in the year 1849. During this persecution more than 2,000 persons suffered death. It was altogether a time of the severest trial; yet the majority of those who had embraced the Gospel remained faithful even unto death, cheerfully laying down their lives rather than renounce the Saviour.

Some idea of the nature and extent of this persecution may be gained from the fact that, at one time, and in one place, 37 persons, who had explained or preached the Word, were reduced to slavery, with their wives and children; 42, who had possessed Christian books, were made slaves, and their property

seized; 27, who possessed books, and had explained them, were reduced to slavery; 6, with whom this was a second offence, were imprisoned; 2,055 had been convicted in a fine; 18 had been put to death, 14 of whom had been hurled from a steep rock, and 4 burnt alive.

This persecution, like the previous one, helped rather than hindered the cause of truth. In the first place, it directed the attention of the people to the subject of Christianity, while the constancy of those who suffered, led many to make an open profession of the Gospel.

Up to the year 1853, when Mr. Ellis visited Madagascar, the laws against the Christian religion were not repealed, and some were often enforced. Yet, notwithstanding, it had neither died out nor become corrupted. Referring to this subject, Mr. Ellis says:—"So far as my opportunities of observing it have extended, the religion of the present is the same as that of the past, and appears to be sincere and satisfactory—a religion derived simply and solely from the teaching of God's holy Word, unfolded, applied, and sustained by the operation of the Holy Spirit. Under this Divine influence, it appears to have attained a measure of development that is truly marvellous. That it is to be ascribed to this alone appears from the fact that a large number of those who have suffered became Christians after the last missionary had left the country."

The Queen died in July, 1861, and the Prince Royal ascended the throne under the title of Radama II. Immediately upon his accession, the king communicated the fact to the governor of Mauritius, and announced his intention of allowing all goods to be imported and exported free of duty. It was also notified that an envoy might be sent to congratulate the king upon his accession. From the official report of this embassage, it appears that the persecution of the Christians was carried on until the queen's death, and when the king ascended the throne there were many persons in bondage. One of the first acts of the king was to "set these captives free." He also encouraged those who made a profession of the Gospel. A school was established under his special patronage, and everything done to aid the cause of education. His anxiety for the extension of religion is shown in the message he sent to the London Missionary Society. A letter was received by Mr. Ellis, in July, 1861, from some native Christians, in which they say the king said, "Write to our friends in London, and say Radama II.

reigns; and say that whosover wishes to come up can come." The writers continue:—"Bring all the Bibles and tracts with you, for we long to see your face, if it be the will of God!"

Mr. Ellis arrived at Madagascar in the spring of 1862; and, on the 31st May, left Tamatave for the capital. When about thirty miles from that place, he was met by a large number of Christians from Antananarivo. They were accompanied by two pastors, and had been sent by the Churches to bid him welcome, to assure him of the joy which his arrival would produce, and to bear him company to the capital.

When Mr. Ellis arrived, he was received most cordially both by the people and the court. His interview with the king and nobles was of the most gratifying nature, and his house was thronged for more than a week with Christian friends from different parts of the country.

Speaking of the religious condition of the people, Mr. Ellis says:—"The chief disappointment the people feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy, and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, scriptural, and firm. No deviation in their teaching or belief from the great essential truths of the Gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

"I have been two Sabbaths in the capital, and have attended two of their places of worship. At Analakely more than 1,500 were present, and scarcely fewer at Amparimbi. These places were filled soon after daybreak on Sunday, and continued crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations."

The king was exceedingly pleased to see Mr. Ellis, and gave him permission to hold Divine service in his house.

Mr. Ellis applied for and obtained the ground on which the school-house and printing establishment formerly stood, both houses having been burnt during the persecution under the late queen.

While at Tangrarivo, Mr. Ellis had the satisfaction of finding

that Christianity was not confined to that place, but that the seeds of Divine truth, which had been scattered by persecution, had taken root, and borne fruit in places very far distant. Thus, in the Betsileo country, two hundred miles from the capital, there were hundreds of Christians; at Vinezongo there were many who desired to be instructed in the truths of the Gospel; and on the East Coast, in the southern part of the island, many of the inhabitants had embraced the faith, through the instrumentality of some Hova military officers.

At this time it might truly be said, "The harvest is plenteous, but the labourers are few," for everywhere the people called for teachers. To meet this want the London Missionary Society sent out six agents, who arrived in September, 1862.

Referring to the native Christians, Mr. Ellis says:—"I hear of scarcely any defections among them from the integrity and purity of the Gospel, or any abatement in their zeal and earnestness in bringing others to Christ. Their numbers continue to increase, and the most marvellous and gratifying accounts are received from distant provinces. I am informed that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field."

On another occasion, Mr. Ellis writes:—"I went with the missionaries to the morning service at Ambaribe, where a vast number partook of the ordinance of the Lord's Supper. When the usual congregation had dispersed, others flocked in and nearly filled the chapel, silently seating themselves on the matted floor. There appeared to be about eight hundred. Great part of them were neatly, some of them tastefully dressed in clean European or native dresses, and their calm, quiet, cheerful aspect was deeply affecting. More than once during the service I was almost overcome by my feelings, especially when I reflected that little more than thirty years before there was not a single believer in Christ—scarcely a single hearer of His Gospel. The missionaries were all much affected, and said they never expected to witness such a sight in Madagascar, and that *they had never seen so many communicants together in England.* An address was given at the close by one of the pastors of Analakely, and one of the pastors of Ambotonokanga closed with prayer."

The increasing number of attendants upon public worship rendered it necessary that capacious and durable edifices should be erected in the capital. To supply this want, an appeal was made to the christians in England for the funds, and application was made to the king to grant sites for these churches. The spots chosen were those on which the christians had suffered death during the twenty-six years of persecution. It was proposed to erect on these sites memorial churches, which would at once serve as fitting places for the worship of God, and perpetuate through future times the memory of the constancy and faith of those who "counted not their lives dear unto themselves," so that they might testify of the grace of God.

The proposal pleased the king, and he immediately gave orders that the pieces of land should be reserved for that special purpose. The king has faithfully fulfilled his promise, and has signed the necessary documents for securing these sites in perpetuity for the native churches in connexion with the London Missionary Society. Up to the month of May, 1863, 9,000*l.* had been subscribed towards the noble object, and Mr. James Cameron, who had the honour of introducing christianity and the arts of civilization into Madagascar under Radama I., was sent to superintend the erection of these memorial churches.

As might have been expected, the reopening of Madagascar to the missionary, attracted the attention of several bodies of christians. In July, 1862, the bishop of Mauritius visited the island, as the representative of the Church Missionary Society, and the Society for the Propagation of the Gospel. The object of the bishop in visiting the island was to gain some personal knowledge of the work which was being carried on, and to make some arrangements whereby the Church of England could enter this interesting field of labour without interfering with that of the London Missionary Society. The bishop had several interviews with Mr. Ellis, and it was mutually agreed that in any efforts made by the Societies which the bishop represented, the agents which might be sent should occupy some of the wide fields of ignorance and heathenism yet uncultivated. Accordingly, the Church Missionary Society sent two missionaries to Madagascar, and the Society for the Propagation of the Gospel adopted a Resolution to the same effect.

Referring to that visit, the Bishop says :—

"I think I may say with truth that I was never more im-

pressed in my life with anything than I was at witnessing the results occasioned by the spread of christian truth in Madagascar. It is my firm opinion that it is impossible for any one to feel the full force of this impression unless he has witnessed and studied it himself. The effect of christian teaching in Madagascar struck me as possessing a most remarkable character; and it was first introduced to my mind in this manner:—I was requested to attend a Meeting of some of the natives. I said I would do so if I could; but the heat of the season was so great, that I could not remain on shore, and was compelled to go back to the ship. I there received a letter addressed to me as 'The Bishop of Mauritius, our beloved brother on board the ship,' expressive of the christians' regret at my inability to be amongst them on the occasion to which I had been invited, and requesting me to attend in the evening. As regards Tamatave, my impression is, that it must be one of the worst places upon the face of the earth. The outward indications of vice and iniquity there witnessed are dreadful in the extreme. But, in compliance with the request just alluded to, I went on shore in the evening, and found more than a hundred persons met together to receive me. They listened most attentively to the Word of God, and their praying and singing were of the most fervent character. They expressed great pleasure at seeing me, and intimated their earnest desire to have christian teachers sent amongst them.

"In the capital, and in its immediate neighbourhood, I was struck by yet more sterling proofs of the abiding power of God's Word; for, in spite of the cruel persecution of the late Queen, there are at this hour many thousands more of openly-pronounced christians than there were known to be at the ejection of the missionaries in 1845. I met with many christians who appeared to have had the truth brought to their knowledge in a very special and striking manner. Some of these I particularly questioned. One of them had been taught christianity by a Hova mother: she had been seized, imprisoned, and had, almost miraculously, escaped: seized again, she was again imprisoned, and put to death with horrible torture. A comrade, anxious to do everything in his power to oblige and assist her in her persecutions, discovered that it was the mistress of the family who had taught her, and this latter was, in consequence, sold into slavery. What became of her afterwards he never knew.

"Arriving on the heights of Antananarivo, I never saw scenery more beautiful than was there spread out before me. In the dwelling occupied by the General and myself, we overlooked the whole of the city. Mr. Ellis, who was present at one of the meetings held there, said there must have been at least 15,000 persons present. I never saw anything like the fervour I there witnessed. I shortly afterwards addressed the people, when from 1,000 to 1,400 persons were present—a mighty crowd pressing us in upon all sides. Whilst I addressed them, a kind of electric feeling seemed to possess and pervade the whole assembly. I spoke to them of the fulness of the blessing of the Gospel of Christ. The Rev. Mr. Ellis interpreted my observations, and their effect so gratified me that I recalled those lines—

> 'In holy pleasures let the day
> In holy fervour pass away!'

"Numbers, no doubt, merely go to such reunions as a pastime, for the purpose of spending an hour or two. Mr. Ellis commences his services early, and concludes them at eleven a.m. To see the people swarm along the streets produces much the effect of a swarm of bees around a beehive. My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman Catholic priesthood whom I met there observed to me that one might just as well attempt to cut a rock with a razor as attempt to make Roman Catholics of the Malagasy. On my way down from the capital to Tamatave, I asked Mr. Ellis if he was prepared to undertake the immediate responsibility of conducting the mission. He unhesitatingly replied, 'Yes.' He stated that the whole coast was open; that missionaries were on their way out; and that everything was ready for missionary labour, even to the very centre of Antananarivo. Some of the first and most influential young men in the island are studying under Mr. Ellis's instructions, and one of the highest officers in the army has learned his A B C under his care, almost in a single lesson: he had been regularly put through his lesson, and very speedily learned it.

"We paid a visit to the four villages in which the christian martyrs had been sacrificed. The bones of some of the martyrs still remain where they fell, but Mr. Ellis did not wish to remove them for Christian burial until the missionaries should

arrive, and in this I fully concurred. Let Mr. Ellis say what was the effect produced upon him, and upon the Malagasy christians, by the light of this spectacle. We passed by spots where their bleached remains still lay, ever since 1858; the martyrs having been precipitated down a height of at least seventy perpendicular feet: there, striking against projecting rocks, they had rolled down a farther descent of at least fifty feet. Those surviving relatives or friends who had been able to obtain the permission to do so had removed some of these melancholy remains; but the bodies of several of the martyrs, on being hurled from the precipice, had been arrested in their descent by the wide-spreading branches of beech-trees planted there by English missionaries many years previously; and evidences still exist of this fearful termination of their lingering agonies, and of the impossibility of according to them the last tokens of respect claimed by our common humanity. Our attention was again directed to another spot, at which four Malagasy nobles had been burnt at the stake for their profession of christianity; and these spots could all be seen from the palace of the late Queen; or, if they could not be seen, or if the Queen was unable personally to assure herself of the literal execution of her cruel decrees, special officers were despatched to witness the same, and to report the fact to the Queen. She would not, she declared, rest satisfied until she had uprooted every christian in her dominions. 'These christians,' it was her habit to say, 'will not cease singing their hymns until their heads are cut off!' When I heard that remark repeated, I said that christians would not cease singing until they had reached their home in heaven! Numerous cases of dreadful persecution—the ordeal of the Tangena and other poisonous processes—were brought to my notice."

Efforts were also made to form a new Society, under the highest ecclesiastical patronage, having for its special object the sending out of a bishop and six missionary clergymen to Madagascar, whose labours should not be confined to the spots unoccupied, but that they should make the capital itself the centre and basis of operations. The Norwegian Missionary Society also communicated with the directors of the London Missionary Society, and asked permission to commence an independent operation, and begged them to point out some suitable spot where a mission might be founded.

The Roman Catholic Church took advantage of the opening

of Madagascar, and sent a large party of labourers to the capital. According to the "Annals of the Propagation of the Faith," there were six missionary priests, five brother assistants, and three Sisters of St. Joseph, residing there at the close of the year 1862. It is a lamentable fact that these persons were not content simply to propagate their faith, but sought to hinder the work of the Protestant missionaries by charging Mr. Ellis "both with motives and conduct not only dishonourable and low, but grossly immoral."

In 1864 Radama II. was assassinated; and for a time it was feared that the good work which had been recommenced would be put a stop to. Such, however, was not the case. The providence of God was mercifully extended to the infant church, and no violence was done to the native christians. The missionaries were also allowed to carry on their labours, and, with the exception of some anxiety, no trouble has befallen them.

The Committee of the London Missionary Society, in their last Report (1864-5), when referring to Madagascar, say :—

"With feelings of humble gratitude to God the directors are able to present a Report, brief, but highly encouraging, in relation to the country and the Government, and no less of the state and prospects of the mission.

"The latest information received is from the Rev. Robert Toy, who has laboured in the capital and the surrounding country since the autumn of 1862, and who is therefore a competent witness of the several important events that have transpired, including the short reign of Radama II., and the elevation of his widow to the throne of Madagascar. Mr. Toy writes :—

"'Since the removal of the late Prime Minister, considerable improvement has taken place in the general state of the country. No new attempts to create a revolution have been made, and no fresh rumours respecting the resuscitation of the late king have arisen. It is now generally believed that the previous ones were set afloat by the authorities themselves, for the purpose of discovering who their real friends were; at all events, they seem to have been well informed from the first in reference to the principal parties implicated. With respect to the parties concerned in the last attempt to overthrow the Government, they have acted, on the whole, with very considerable forbearance. With the exception of eighteen persons put to death, and a few others put in chains, a free pardon

has been granted to all, and those in concealment have been invited to return in good faith to their homes—an offer of which, I believe, all have availed themselves.'

"Tranquillity prevails generally throughout the country, and, although both the sovereign and the Government are avowedly heathen, they practically uphold the laws, and sanction religious freedom among all classes. Mr. Pakenham, the British Consul, has returned to the capital; and in the new treaty of peace and unity between our Government and that of Madagascar, which he has recently negotiated, provision is made for civil and religious liberty both to our countrymen and to the native christians, which of course our missionaries regard with thankfulness and satisfaction.

"During the past year the mission has been both extended and consolidated. The number of missionaries, including our venerable friend the Rev. William Ellis, who have laboured in the city of Antananarivo, has been eight, besides three lay agents, severally devoted to the erection of the memorial churches, a hospital for the sick, and the direction of the press. The medical and surgical skill of Dr. Davidson has been extensively applied, and has proved of incalculable value to multitudes of the people labouring under different forms of disease.

"Seven congregations have been established in the capital, the aggregate number of attendants being more than five thousand, and the number of church members exceeding 1,400. The number of hearers now stated applies to the morning service; but in the afternoon there is to some extent a change of persons, making at least 6,000 attendants during the Sabbath; and to these must be added not less probably than 1,000 more, detained from various causes from public worship, making about 7,000 professed christians residing in the city.

"'With respect to my own work,' writes Mr. Toy, 'everything seems going on as satisfactorily as I could wish. During the year we have put up a good substantial clay chapel, much larger, and in every respect better, than the old one, which, besides being too small, was built so hastily as to be scarcely safe to worship in during a heavy storm. I never miss a month without baptizing several. Last Sunday eighteen were baptized, and seven more have already given their names for the following month. The number of members now on the Church book is 220, and upwards of thirty are waiting to be admitted.

"'In addition to the Church at Ambohipotsy, I have now

under my care nine country churches. These I continue to visit as often as possible.'

"From the Rev. William Ellis the subjoined gratifying intelligence has been received relative to the spread of christianity in the country districts around the capital :—

"'The Gospel is still spreading among the villages. The week before last I preached at the opening of a new chapel at Ilafy—an ancient, picturesque, and celebrated royal village, once the capital of the surrounding country, where not fewer than 500 persons were present. The chapel—which, including the minister's room and vestry under the same roof, is nearly eighty feet long, and proportionably wide—was built by the people themselves, and is one of the neatest and best-finished places of worship I have yet seen in Madagascar.'

"Not only in the villages around the metropolis, and in the more distant parts of the province of Imerina, but in districts distant several days' journey, companies of christians are found who, in the dark days of persecution, were driven into exile to escape slavery or death. At the date of Mr. Ellis's last letter he was about to start for Fianarantsoa, having received an urgent request from a body of christians there who had never seen an English teacher."

The Church Missionary Society, and the Society for the Propagation of the Gospel, have each two missionaries at the present time labouring in Madagascar; the former in the neighbourhood of Amboanio, in the province of Vohemare; the latter at Tamatave, a seaport on the east coast.

As far as we are able to see, the missionary prospects in Madagascar are, as a whole, very encouraging.

It is the duty of the Church of Christ to take advantage of these favourable circumstances, and provide the necessary funds for more extended operations, and to unite in prayer to the Great Head of the Church, that He may raise up suitable agents to go forth to the work which remains to be done. Of Madagascar at the present time it may well be said, "The harvest truly is plenteous, but the labourers are few."

CHAPTER X.

CHRISTIAN MISSIONS IN HINDOSTAN.

PART I.

India and its population—The religion of the Hindoos—Outline of the Hindoo Mythology—Brahma—Vishnoo, and his avators—Siva—Inferior gods—A sketch of the history of caste—The Brahmins, Katris, Vaisyas, Sudras, and Pariahs—Caste the great obstacle to the reception of the Gospel—The literature of the Hindoos, the Vedas, and the Shasters—The early introduction of christianity into India—The Malabar christians—The missions of the Jesuits, Francis Xavier and his successors—Testimony of Catholic writers to the failure of Romish missions—Suppression of the Jesuits by the Portuguese—Renewed efforts of Rome—Present condition of the mission—The Danish mission—Labours of Ziegenbalg and others—Review of the successes of the Danish missionaries—The Moravian mission and its failure.

INDIA, or Hindostan, occupies a great part of Southern Asia. Its general boundaries are, the Indus on the west; the Himalaya Mountains on the north; the Birman Empire on the east; and the Indian Ocean and the Bay of Bengal on the south. The extreme length of Hindostan, from north to south—that is, from the Himalaya Mountains to Cape Comorin—is estimated at nearly, if not quite, 1,900 miles; its extreme breadth at 1,500 miles.

The British possessions are estimated at 553,000 square miles, with a population of 83,000,000. Including the British territories, and those of tributary and allied powers, the entire extent of Hindostan is believed to be 1,357,000 square miles, with a population of at least 181,000,000.

This immense population is made up of many different races, with no common tie but the same religion—Brahminism. Twenty different languages are spoken, most of them written in separate alphabets of very diversified structure.

The Religion of the Hindoos.

According to the writings of Ziegenbalg and others, it appears that the Hindoos acknowledge one Supreme God, whom they call by a variety of names. Of these the chief is *Aum*. This name is regarded with so much awe by the strict Hindoos that they will never pronounce it in ordinary conversation. Sometimes the name of *Bráhm* is substituted for *Aum*, at others terms expressive of his attributes.

"The Supreme Being," says Ziegenbalg, "is invisible, incomprehensible, immutable, and without form or semblance. No one has ever seen him; he is eternal. His presence fills all things, and all derive their origin from him. He is infinite in power, wisdom, knowledge, holiness, and truth. He is infinitely good, just, and merciful. He has created all things, preserves all things, and delights to be in the midst of men, to conduct them to eternal happiness—a happiness which consists in loving and serving him."

There was a time when this Supreme Being was adored by the sages, or, as they are sometimes called, the saints of India. Thus one says, "O God, before I knew thee I was in a state of agitation; but ever since I have known thee I am at peace within myself, and now desire nothing but thee." Another says, "O Sovereign of all beings, Lord of heaven and earth, I cannot hold thee in my heart. If abandoned by thee, from whom I derive existence and support, before whom shall I deplore my wretchedness? Without thee I cannot live. Call me, Lord, that I may come toward thee."

Others describe him as a God of Providence. "The tortoise," says one, "usually lives in the sea; but she lays her eggs on shore, and, after burying them in the ground, returns to her own element. Her thoughts, however, often revert to her eggs; they reach, as a thread, as far as the place where the eggs are confined. When the young ones come out, they follow this imaginary thread until they reach their parent. So God, who has placed us in this world, himself dwells in heaven; yet he bears us constantly in his mind, which extends, like a thread, even to us. If we follow the track which this line points out to us, we shall certainly find him."

From these passages—and many others of a similar nature might be given—we are led to conclude that, at some remote

time, India must have been blessed with a much better class of religious teachers than she now possesses.

Whatever might have been the ancient mode of worship which these sages observed, it is clear that the Brahmins of the present day know of nothing so pure. Upon the pure doctrines of the ancient sages has been ingrafted a system of idolatry, full of abominations.

Mr. Hough, in his "History of Christianity in India," when speaking of the Hindoo mythology, says:—"The notion now entertained in India of the Supreme Being is that of a pure Spirit, without attributes; either dwelling alone in His own eternal solitude, in a state of infinite blessedness, or inhabiting every creature that hath life, whether animal or vegetable; so that they are to believe that they see God in everything, and, therefore, that everything is God. . . . . For instance, the soul of man is contemplated as a portion of this Spirit; and as it is thought to be degraded, and to contract defilement by its connexion with matter, they deem it the great business of life to emancipate it from the dominion of the senses, until they become absorbed in the contemplation of the one God. The persons who aspire to this state of purity are called Jogees, Sanniasses, Voiragees, and other names, all intended to intimate that they are alike insensible to pain or pleasure, being lost in meditation upon the universal Spirit."

The most astonishing austerities are practised by these devotees, in order to attain unto perfection. Thus, some have been known to make a vow to swing over a fire, with their heads downwards, four hours a-day for a given number of years; others, to hold an arm erect, or cross both arms over the head, until the blood ceased to circulate. They lose all muscular power, and the limbs become so dead and stiff that they cannot be taken down. Some have been known to sit in one posture, with their legs tucked under them, until they had entirely lost the use of the limbs, and had to be carried about from place to place; others have vowed never to lie down to rest, and, to prevent them from doing so, have worn an iron collar about the neck like a large gridiron. Such as these always sleep leaning against a wall. Some have been known to stand for a long time in the midst of fires kindled on the ground close around them; and some have even been known to wear an iron frame round their loins, with small iron cups fixed upon it, in which oil is kept constantly burning. Some have been seen with a

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padlock upon their lips, to keep them in perpetual silence; others, who have vowed to go on pilgrimage to a distance, will either walk with sandals filled with spikes, or measure the way with the length of their bodies, lying down and rising alternately. Such a case was actually witnessed by a missionary, at Barsec, in the year 1862. The same gentleman met one of these devotees, who had performed a journey of four hundred and fifty miles, by rolling himself upon the ground. He had spent fifteen months in performing the task.

By such acts of self-torture as these, the spirit is supposed to be cleansed from the impurity of the flesh with which it is connected. When the soul has attained to this state of perfection, it is supposed to be prepared to return to the universal Spirit whence it emanated.

The Jogees, and, indeed, most of the Hindoos of the present day, believe in the transmigration of the soul. It is supposed that, after death, the soul of man passes into the body of some other creature. These transmigrations are believed to go on until the soul becomes sufficiently purified for absorption into the Supreme Being. Speaking of the effect of this on the character of the people, Mr. Hough says:—"Believing that fate has doomed them to pass through a certain number of bodies before they can attain the required degree of perfection, they often feel very indifferent about quitting their present tabernacle. Of this we have too many instances in the vast numbers who annually drown themselves in their different rivers and wells, throw themselves under the wheels of their idols' cars, and burn alive on their husband's funeral pyre. Suicide is a crime of so frequent occurrence that it excites little or no attention among the Hindoos."

The ancient sages of India never admitted any representation of the true God. At the present day, however, the Hindoos regard the *Lingum* as an emblem of the Supreme Being materialized in the creation. "This impure symbol," says Mr. Hough, "is worshipped by all classes through the length and breadth of India: it may, therefore, be regarded as the universal god of the Hindoos. This idol being most commonly found in temples dedicated to Siva, is generally supposed to be a representation of that god. Though all castes reverence the Lingum, yet there is one class, called Linguayits, especially dedicated to its worship. The Linguayits always wear a small Lingum, made of crystal or granite, suspended from their

neck, and enclosed in a shrine of gold or silver. No other person is ever allowed to see the idol, or even to touch the shrine that contains it." An interesting collection of Lingums can be seen at the Museum of the Royal Asiatic Society, and also at the India Museum, London.

The following brief outline of the Hindoo mythology, which has superseded the doctrine and adoration of the Supreme God, will, we hope, be interesting and useful to teachers. As to the creation of matter:—"From all eternity the universe lay in embryo in the unfathomed mind of Brahm. Darkness impenetrable shrouded the whole until he spake, when light beamed forth to chase the universal gloom. Then from himself arose inert matter, wherewith to fulfil his vast designs. Waters flowed around, bearing with them prolific seeds without number. Then the mighty Nara, the Divine Spirit, moved over their surface, and caused the seeds to vegetate. Again Brahm spake the word, and the waters produced an egg of gold, whence issued the emblems of his wisdom, goodness, power, under the names of *Brahmah*, *Vishnoo*, *Siva*, the three gods to whom all subsequent events are attributed."

BRAHMAH is the emblem of divine wisdom. This attribute he was to exert in the work of creation. When he burst forth from his shell, he caused the canopy of the heaven to grow from the upper half, and the earth from the lower, and then commanded the firmament to float between. At his word, the waters retired from the ground to the cavities which he had prepared for their reception, and left the land dry. He next created man, casting him in a divine mould, and depositing in his breast an immortal soul, drawn from the Eternal Spirit. At the same time he endowed him with consciousness, while passion, goodness, and darkness met together in his mind. His body was constructed with five senses, the medium of knowledge and pleasure to the soul confined within. All other creatures were made for man's use and enjoyment. The creation finished, Brahmah retained dominion over every particle of matter, causing it to assume whatever form he pleased.

Throughout Hindostan scarcely one temple is to be found dedicated to Brahmah in his individual character of creator; nor is there one day in the Hindoo calendar specially consecrated to his honour. The Brahmins, however, worship him every morning at sunrise, with the ceremony of ablution in the

Ganges; or, if at a distance from that river, in some sacred tank. With this exception, the adoration of Brahmah is blended in that of Vishnoo, in whose temples his images are to be found, which represent him in the human form, with four heads and four arms. In one hand he holds the Veda, which is believed to have issued from him as the source of wisdom; another hand holds a ladle, with which the Brahmins pour lustral water at the performance of certain religious ceremonies; the third hand holds a rosary, which is a string of beads carried by Brahmins, Jogees, and other devotees, either round the neck, or coiled on the crown of the head; the fourth hand holds a small brazen vessel, called a chatty, containing water for ablution, which Brahmins always use as a preliminary essential to prayer or sacrifice.

VISHNOO is the emblem of divine goodness. The Hindoos regard him as their Saviour, and look to him for preservation from temporal harm. He is represented in the human form, and having four arms. In one hand he holds a whelk-shell; in another a weapon resembling a quoit. When whirled by Vishnoo, irresistible fire is supposed to issue from its circumference; his third hand holds a mace, indicative of the civil authority which he is supposed to exercise over human affairs; in the fourth hand he holds a lotus, in allusion to the fable of Brahmah's production from this flower.

Vishnoo is often represented as reclining on the coiled body of the cobra-capella, or hooded snake, with seven heads, whose hoods, expanded over the head of the god, form a canopy to shield him from the beams of the sun. In consequence of this, the cobra-capella is deemed sacred to Vishnoo, and treated with religious reverence by his votaries.

In order to effect the purpose of his creation—to deliver mankind from the sorrows of the present life—Vishnoo is supposed to have appeared nine times on the earth, under different forms; and the Hindoos look for his tenth advent, before the consummation of all things. Each incarnation is called an Avatar, which means, a descent of a god.

His first descent is called *Matsya*, a fish, which form he is supposed to have assumed when the world was drowned by a flood, in order to preserve in a vessel a holy man and his family, consisting of himself and seven other persons. At that time, the Asoors (devils) stole the Verda from Brahmah

while asleep, and threw it into the waters; but Matsya brought it up again from the deep.

His second descent is called *Koorma*, that is, a tortoise, in which form Vishnoo is supposed to have taken the newly-created world upon his back, to make it firm.

The third descent is called *Varaha*, a boar, which form Vishnoo is said to have assumed in order to recover the earth from an abyss, where it was sinking in mud and water at one of the periodical destructions of the world; or, according to another fable, to raise it from a gulf into which a giant had hurled it. Varaha, descending into the abyss, lifted up the earth upon his tusks, and bore it aloft in the air.

The fourth Avatar is *Narasingha*, a monster, with a lion's head and a human body, which sprang in a moment from a pillar of stone. This form was assumed in order to destroy a powerful and cruel giant who ruled the earth with a rod of iron.

The fifth descent was in the form of a dwarf, called *Varnana*. He is also called *Trivikrama*, or three steps, in allusion to the achievement by which he delivered the world from the tyranny of King Bailee. Having performed a signal service for this giant, Bailee desired him to choose his own reward. He only asked so much earth as he could compass in three strides. To this the giant assented. Varnana now put out one of his legs, whereupon it increased in length until it stretched half over the earth; next, raising the other leg, it was lengthened to the same extent, and thus brought him back to the spot whence he started. He then said to the giant, "You see I have compassed your dominions at two steps! Where shall I take the third?" "I have no spot left," Bailee replied, "but the crown of my head. You must place your foot there." Varnana took him at his word, and pressed him down into the bottomless pit, where he was allowed to reign.

The sixth descent is called *Parasoo-rama*, a priest, under which form Vishnoo is said to have destroyed two races of infidels, who openly declaimed against the religions of Vishnoo and Siva, and all worship of idols, and abstained from every sacred rite.

The seventh descent was *Rama*, a prince, under which form he destroyed the giant Ravana, who had ten heads and twenty arms.

The eighth descent was called *Krishnah*, who, though

of the royal family of Cansa, was removed in infancy to the lowly cottage of a shepherd, in consequence of the attempts of his uncle, Kansha, to kill him, lest the infant should take possession of his throne. Kansha, missing the object of his jealousy, hoped to secure his destruction by slaying all the infants in the neighbourhood; but Krishnah was safe under the care of the shepherd, who brought him up. In this form, Vishnoo is said to have appeared in greater power and glory than on any other occasion, though he passed through much suffering in his triumph.

The ninth descent is called *Budhoo*, a warrior, under which form Vishnoo engaged to perform many wonderful works for the benefit of mankind.

The tenth descent, which is yet future, is called *Kalki*. In this, his last incarnation, Vishnoo is expected to appear as a warrior, with seven crowns, armed with a scimitar, and mounted on a winged milk-white horse. He is then to judge the world, to destroy the wicked, to consume with fire evil of every form and shade, and afterwards to introduce a reign of universal holiness and peace.

SIVA, the Destroyer, is the emblem of divine power. He is also called the Regenerator, because he is said to destroy only to renew. He is represented by a human figure, sometimes with many heads, but more frequently with only one. He has three eyes, the third being in the centre of the forehead, and pointing up and down. These eyes are supposed to represent his omniscience, and his control over all events, past, present, and future. He has four arms. In one he holds a three-pronged trident. In the second he holds a cord, called the *Pasha*, with which he is said to bind and strangle the wicked. The third arm is bent downwards, and the fourth upwards; the former supposed to indicate his willingness to hear the prayers of men, and the latter his readiness to afford protection, and bestow blessings upon his creatures. Round his neck is suspended a string of human skulls, indicating his power of destruction; and in his ears are serpents, emblematic of his immortality.

Besides these three principal deities, the Hindoos have numerous other gods and goddesses. Just to mention a few:—They have Indru, the king of heaven; Ganesha, the god of

wisdom; Vreekuspaty, the god of learning; Darma-deva, the god of virtue; Kumæ-deva, the god of love; Kartikeya, the god of war; Agnee, the god of fire. Besides these, there are numerous others; as, the god of wind, the god of riches, the god of medicine. Every god is supposed to have one or more wives. Some of these are objects of terror to the deluded worshippers; and many impure and abominable rites are practised to propitiate them.

The Hindoos believe in numerous demons, both male and female, who are supposed to lead mankind into all sorts of crime. Many of these devils are held to be the spirits of men and women who have committed suicide, or who died suddenly, either from excessive grief, or by any accident. Such souls are supposed neither to be admitted into heaven nor sent to hell, but permitted to hover about, in company with devils, and to exercise all their infernal influence over mankind.

There is another class of persons held in great esteem by the Hindoos. These they call *Rishis*, or prophets. They pay them almost as much reverence as their gods. With these may be classed, Munoo, or, as it is sometimes spelt, Menu, the Hindoo lawgiver. He is regarded as the author of the *Institutes*, a code of laws of high authority with the Hindoos.

Many things in the universe, both animate and inanimate, are objects of a Hindoo's adoration. Rivers, mountains, beasts of the earth, birds of the air, and fishes of the sea, each in their turn supply objects of worship.

The reason which they assign for this worship of the creature is that they imagine their supreme god to be in everything, and that his presence converts everything into himself. If you ask them why they adore any of these objects, the answer will be, "Because it is Brahm."

Though the Hindoos often seem to have little confidence in their gods when most in need of their succour, still they honour them at vast expense and trouble. Spacious pagodas, or temples, are erected to hold the idols; and large establishments are maintained to keep up their daily worship. In the number and costliness of the offerings, in the earnestness of the worship, and in the zeal manifested for their cause, the Hindoos put many professing Christians to shame.

The People: A Sketch of the History of "Caste."

The Pagan inhabitants of India are divided into four general classes, called castes, who are said to have been created by Brahmah out of different parts of his own person.

The first of these classes are the *Brahmins*, who are supposed to have issued out of the mouth of Brahmah, bringing the Vedas with them. They form the sacerdotal caste, and are the depositaries and only authorized teachers of the Vedas.

The second class are the *Katris*, who are supposed to have sprung from the arms of Brahmah, who endowed them with strength to protect mankind. These form the military caste, and under the ancient Hindoo governments were the rajahs and soldiers of the country.

The third class are the *Vaisyas*, whom Brahmah created out of his thigh. These engage in the cultivation of the soil, and in commercial pursuits, and form the trading castes.

The fourth caste sprang from Brahmah's foot, and are called *Sudras*, a name implying servility. They are regarded as made for the service of the other castes, and are, therefore, employed in all menial offices.

These castes were created with their females; and when they issued from Brahmah's body, he surveyed them, and then demanded of them, "What shall be your occupation?" To this they replied, "We are not our own masters, O god! Command us what to undertake!" Upon this, Brahmah distributed to each their occupation, in the order just described.

Each of these castes has, in the course of time, become separated into numerous subdivisions. These subordinate classes are generally divided into the professions which they severally pursue; and they are distinguished by the writer caste, the weaver caste, the tailor caste, and so on. These distinctions are kept up by the rule of caste, which obliges a son to follow the occupation of his father. A man cannot rise above the caste in which he was born, whatever may be his wealth, ability, or service; but he may descend to a lower caste, by marrying an inferior, by eating forbidden or polluted food, or doing anything contrary to the law of his caste.

Besides the four castes mentioned above, are the *Pariahs*, who are treated by the rest as outcasts, and despised as the vilest of men. To drink a cup of water poured out by a Pariah, to eat food which he may have dressed, or to touch any part of his clothes, is considered a heinous offence, and, if not expiated by strict penance, would be punishable with loss of caste.

This system of caste presents a very formidable resistance to the propagation of the Gospel in India. The Christian missionary has to declare that with God there is no respect of persons, because He has made of one blood all nations upon the face of the earth, and has provided for their entrance into that place where all distinctions cease.

This doctrine, while it may tend to inspire the inferior castes with hope, at the same time excites the prejudice and arouses the opposition of the Brahminical and other privileged classes. At the same time, it tends to prevent many who may be favourably inclined towards Christianity from openly avowing their convictions. For from the time a man becomes a Christian, his means of temporal support fail him; and so, if he is not aided by the missionary, he must either starve or relapse. If he receive either money or food, then the imputation may be cast upon him, that he has become a Christian for the sake of bread.

The following case, reported by one of the missionaries in Calcutta, during the year 1863, will illustrate the bane of caste, and show what strength of faith is required on the part of a Hindoo, in order to declare himself a Christian:—

"Durga Doss Chaterjea, one of our scholars, is, as his name indicates, a Kulin Brahmin. He belongs to a family of respectability and influence at Bhowanipore. His father, and all the members of his family, are Hindoos of the old school, rigid in the observance of the rites of their religion. As early as the middle of last year the mind of this youth was impressed with the glory of Christ, while reading in class the Gospel of Luke. The school not being a place where free inquiry could be safely made, he sought frequent private interviews with his teacher, and went regularly through a course of Bible reading with him. During the vacation in January, having no lessons to prepare for class, he gave increased attention to the study of God's Word. He read it much at home; and his father, finding him with the book, snatched it from him, made repeated

search for christian works among his books, watched him closely, and threatened to send him to a Government school, out of the reach of missionary influence. This threat he happily did not carry into execution; and, after eight months of inquiry, when we were quite satisfied that the lad was sincere, and understood well the main doctrines of christianity, he left his home and came to us.

"On the morning after his coming, his father and two others visited him, hoping to take him back with them. They remained two hours, plying him with arguments, entreaties, and threatenings; but he remained firm. His father, learning that he had not yet taken the christian's food, said, 'If I see him eat of it with my own eyes, I shall then believe he is really going to be a christian.' As it was breakfast time, food was ordered in, and the youth ate of it before his heathen friends. At this they were astonished and enraged beyond measure. The poor old Brahmin began to curse the boy, saying, 'You are no longer my son. Henceforth I count you as dead.' To give solemnity to his curse, he broke a portion of his sacred thread, and called on the goddess Kali to smite the boy with death that very night. He stripped the lad of the clothes he stood in, took away the shoes he had on his feet, and departed, vowing never to see his face again; and he has kept his word."

Among the agencies at work for the ultimate extinction of caste none are more powerful than education. Already this is at work, and producing beneficial results; and although many years must necessarily elapse before the old prejudices are rooted out, yet there are even now indications of a great change in the opinions of people respecting the matter. Among the students in the medical schools may be found Brahmins of high caste, who, in the course of their studies and investigations, do many things which, according to the strict law of their caste, would result in their degradation. Whatever tends to weaken the influence of caste tends at the same time to prepare the way for the Gospel. Of all the conquests yet to be achieved in India, the abolition of caste will be the greatest.

The Sacred Writing of the Hindoos.

"The literature of the Hindoos," says a writer in the "Cabinet Library," "an important element in their national character, long exerted a deep interest. It was reported to be

extensive and valuable, though locked up in a sacred language which long ceased to be written or spoken. The priests retained the key with a suspicious vigilance, interdicting the entrance to the great body of their own countrymen, and much more to foreigners. . . . . The most remarkable feature is the authoritative character with which by far the greater part of their books is invested. The Vedas, the holiest and most antique, are not believed to be merely inspired, but to have been a portion of the substance of Brahmah himself, detached in the moment of creation. When the various portions of the universe, the gods and men, were issuing from the different parts of his body, the Vedas, fairly and fully written, dropped from his four mouths. . . . . The Vedas are four in number, —the Rich, the Yajush, the Saman, and the Atharvana, with certain minute subdivisions which it is needless to describe. They are arranged into numerous chapters, sections, and verses, and are chiefly composed in a poetical form.

"The largest and most sacred part consists of the Sanhita, or collection of Mantras, being prayers or addresses to various divinities. In every Mantra are distinguished the Rishi, or saint who is supposed to utter it, and the god to whom it is addressed. Next follows the Braminas, in which are found moral precepts, religious maxims, and theological arguments. These last are chiefly comprised in a series of tracts called Upanishads, which treat the subject often in the form of dialogue. The Vedas are voluminous, that called the Rich containing a thousand Mantras, and upwards of ten thousand stanzas. They are illustrated by numerous comments, of which the Shasters, or Sastras, are held almost equally sacred, and are, in their turn, loaded with expositions; so that a very large amount of literary production is founded upon the Vedas. The perusal of these writings is the most meritorious exercise in which a Hindoo can engage; but the Brahmins, according to their own narrow notion, confine that privilege strictly to their own order, and brand as impious every attempt by one of an inferior class to open these pages. Even their own studies are not always conducted in the most enlightened or intelligent manner. Beginning to read at a very early age, and having the idea that merit is attached to the mere repetition of the words, they often disregard the import altogether. So fully is this admitted, that it is thought as advantageous to repeat the words backward as forward, and devotees are said to value

themselves on reciting them transposed in various fantastic forms, which exclude altogether any attention to their meaning. Learned men at Benares, Jyenagur, and other holy cities, have even been at pains to prepare copies adapted to these absurd modes of reading."

The Introduction of Christianity into India.

The great Church historian, Eusebius, in his account of the progress of the Gospel, states that it is highly probable that St. Bartholomew was the first missionary who visited India. Other writers are of the opinion that it was through the instrumentality of the Church of Alexandria that India received the Gospel. Be this as it may, it is beyond a doubt that christianity *was* introduced into Hindostan at a very early date.

It is recorded that Demetrius, bishop of Alexandria, received a message from some natives of Hindostan, requesting him to send them a christian teacher. Upon this, one Pantænus, a Stoic philosopher, who had been converted to christianity, offered himself for the work.

How long Pantænus remained in India is not known, nor have we any authentic account of the result of his mission: it is certain, however, that as early as the year 325 a christian church was founded in India, for, upon the assembling of the Council of Nice, one of the bishops present subscribed himself as "Johannes, Metropolitan of Persia and Great India."

The first historical notice of an Indian church is found in the year 527, when one Cosmos Indicopleustes wrote an account of his travels. "There is," says this writer, "in the island of Taprobane (Ceylon), in the farthermost India, in the Indian Sea, a christian church with clergymen and believers. I know not whether there be any christians beyond this island. In Malabar country also, where pepper grows, there are christians, and in Calliana, as they call it, there is a bishop who comes from Persia, where he was consecrated."

By the close of the eighth century the christians in Malabar possessed considerable influence, and are said to have ranked as high as the Naires, or nobility of the country, and to have enjoyed a state of equality with that caste. They were to a certain extent independent of the heathen authorities, being left to the government of their own bishops in civil as well as in ecclesiastical affairs.

The privileges conferred upon the Indian Christians—and which were secured by a charter—led to a long and uninterrupted course of prosperity. They ultimately became powerful enough to assert their independence, and succeeded in raising one of their own body to the throne. The name of the first christian king was Barliastes, who assumed the title of Rajah of the Christians of St. Thomas.

This independence was maintained for some time, until one of their kings, having no children, adopted the Rajah of Diamper for his heir. This man was a heathen, and thus the Christians were subsequently again subjected to heathen rule.

The advance of Mohammed in India rendered European intercourse with that country difficult and very precarious, in consequence of the animosity that existed between the Christians and the followers of the False Prophet. This, however, was not an unmixed evil. True, it shut out the merchants of Europe from the Asiatic markets; but, at the same time, it served as a check to the extension of the Papal power. During this time, Rome was asserting her claim to universal dominion; but the existence of an independent church at Malabar was a protest against that right. It was not until the arrival of the Portuguese, under Vasco de Gama, that the Malabar Christians even heard of Rome or her dogmas.

In 1502, Vasco de Gama undertook a second voyage to India. When he arrived, the Christians besought him to take them under his protection, and defend them from their heathen rulers. Vasco received them with great courtesy, and promised them protection at some future time, when he should be better prepared to render help. More than forty years, however, elapsed, before the Portuguese took any active measures, either to protect the Indian Christians, or to evangelize the heathen.

About the year 1542, the Government of Portugal sent out a party of friars, who founded a number of small monasteries for their several orders, roamed up and down the country, preaching when and where they pleased, and built a number of small churches for any who would listen to them. But no impression was made upon the minds of the people; and, as far as results were concerned, the whole affair proved a total failure.

The Missions of the Jesuits.

In 1542, Francis Xavier commenced his labours in India. He landed at Goa, on the 6th of May. Finding the Portuguese subjects and the Romish priests in a very demoralized condition, he endeavoured to reform them, and in that appears to have been successful. From Goa he proceeded to the southern extremity of the continent—to the pearl fisheries east of Cape Comorin. "I am going," says he, "by the commission of the Viceroy, to a certain region where there is hope of making many Christians."

Immediately on his arrival, Xavier had the Creed, the Lord's Prayer, the Ave Maria, and the Decalogue, translated into the vernacular; then he committed these translations to memory. When this was done—which occupied four months—he set out on his missionary tours. The particulars of his proceedings are thus given by himself, in a letter written to the Jesuit Society at Rome:—

"I have begun to go through all the villages of this coast, with bell in hand, collecting together a large concourse both of boys and men. Bringing them twice a-day into a convenient place, I gave them Christian instruction. The boys, in the course of a month, have committed all to memory beautifully..... On Sundays, I called together the men and women, boys and girls, into a sacred edifice. They came together with great alacrity, and with an ardent desire to hear. Then they began with the Confession of the Holy Trinity, the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed, pronouncing them in their own language, with a clear voice. All followed me in the repetition, in which they take an uncommon pleasure. Then I went through the Creed alone, pausing upon each article, asking whether they believed, without any doubt. All, in an equally confident tone, with hands in the form of the cross over their breasts, affirmed that they truly believed it."

After giving a detailed account of what he taught all these, he says:—

"Afterwards I baptize those who are instructed. At the close of the cerémony is a Salve Regina, by which we implore the help and assistance of the Blessed Virgin.

"How great is the multitude of those who are gathered into the fold of Christ, you may learn from this—that it often

happens to me, that my hands fail through the fatigue of baptizing; for I have baptized a whole village in a single day: and often, by repeating so frequently the Creed, and other things, my voice and strength have failed me."

Soon after the death of Xavier, the Inquisition was introduced into Goa. This was about the year 1560. The Church of Rome hoped that by the working of this terrible engine she might subjugate the Syrian Church to herself. The first attempt to accomplish this was made by a friar of the order of St. Francis, in the year 1565. This man, not having the secular power at his command, endeavoured to accomplish his design by subtlety. In this, however, he was unsuccessful.

Finding that he could not make any impression on the people, he commenced educating some of the Syrian youths in the peculiar tenets of the Church of Rome. To carry out this, he founded a College at Cramganore; and here for a time he was fully engaged pursuing his favourite scheme. Very little success, however, attended this project; for when the young men were ordained, the people would not suffer them to officiate, regarding them as mere tools in the hand of the Romish priest.

About the commencement of the seventeenth century, the Jesuits' missionaries were very active, and, by the aid of those trained at the College of St. Paul, at Goa, and of the monks who had arrived from Europe, they succeeded in establishing missions from Bengal to the southern extremity of the Peninsula. The most important of these was the Madura Mission, founded in 1606. The results of these operations—according to the confession of the Romanists themselves—were anything but satisfactory. True, a great many persons were baptized, but they were not converted; and no wonder, since the priests substituted a mere mechanical ritual for the work of the Spirit, and modified their doctrines and conformed their practices, to suit the prejudices of the Brahmins.

The Abbé J. A. Dubois, in his "Letters on the State of Christianity in India," when referring to the exertions of Xavier and his successors, says:—

"Xavier soon discovered, in the manner and prejudices of the natives, an insurmountable barrier to the progress of Christianity among them; as appears from the printed letters, still extant, which he wrote to St. Ignatius de Loyola, his Superior, and the founder of the Order of Jesuits.....At

last, Francis Xavier, entirely disheartened by the invincible obstacles he everywhere met in his apostolic career, and by the apparent impossibility of making real converts, left the country in disgust, after a stay of only two or three years.....The disappointment and want of success of Xavier ought to have been sufficient to damp the most fervent zeal of the persons disposed to enter the same career. However, this was not the case. His Jesuit brethren in Europe were not to be deterred by difficulties or contradiction, in undertaking where the cause of religion was at stake. And so Jesuits were sent from every Catholic country to India, to forward the interests of the Gospel..... By degrees, these missionaries introduced themselves into the inland country. They saw, that, in order to fix the attention of these people, gain their confidence, and get a hearing, it was indispensably necessary to respect their prejudices, and even to conform to their dress, their manner of living, and forms of society; in short, scrupulously to adopt costumes and practices of the country. With this persuasion, they at the outset announced themselves as European Brahmins come from a distance, for the double purpose of imparting and receiving knowledge from their brother Brahmins in India."

The Abbé then goes on to describe how they sought to imitate the native priests, and justifies their conduct by St. Paul's expression, in 1 Cor. ix. 20, 21,—"Unto the Jews I became as a Jew, that I might gain the Jew; to them that are under the Law, as under the Law, that I might gain them that are under the Law." And then says, that "the Hindoo princes, who were astonished at the conduct of the missionaries, gave them permission to preach, and to make proselytes."

The success of the Jesuits was very great: more than 200,000 persons are said to have joined the Romish Church in a short space of time. But we cannot be surprised at this when we remember that all the people had to do was to substitute the crucifix for the images of Lignum, Siva, or some other idol. As the distinctive doctrines of the Gospel were kept back, there was no offence of the cross; and, as there was really nothing to give up, multitudes joined themselves to the Church, and were baptized. Christians in name, but heathens in heart, they were ready at any time to apostatize rather than submit to the requirements of the Gospel, or endure the fire of persecution.

Thus, when Pope Benedict XIV. issued a Bull, condemning all the superstitious practices, and requiring full submission to his will, thousands gave up the new religion. "A stop was put to conversions," says the Abbé Dubois, "and the Christian religion begun to become odious to the Hindoos on account of its intolerance."

In 1664, the Romish priests founded a mission in Pondicherry, and were untiring in their efforts to convert the people.

Not content simply to propound their doctrines, and to act as missionaries, they proceeded to intrigue with the French authorities against the Brahmins, and succeeded in persuading the governor to threaten to destroy the pagoda in which the heathen priests offered their sacrifices. The order was issued for the Brahmins either to pull down their pagodas, or else themselves to leave the town immediately. This proceeding caused much excitement, and placed the French authorities in jeopardy. It also aroused a spirit of persecution, which extended to all the mission stations of Tanjore.

It is a remarkable fact respecting the exertions of the Romish missions in India, that the more the Pope demanded from the Jesuits implicit obedience to the rules of the Church, the more their power declined. "The low state to which the Church is now reduced," says the Abbé Dubois, "and the contempt in which it is held, cannot be surpassed. There is not at present in the country more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day by frequent apostacy. It will dwindle to nothing in a short period; and, if things continue as they are now going on, within less than fifty years there will, I fear, remain no vestige of Christianity among the natives. It is certain that, during the last sixty years, no proselytes, or but a very few, have been made."

When referring to the declension of the converts in the time of persecution, the same writer says :—"When the late Tippo Sultan sought to extend his own religious creed all over his dominion, and make, by little and little, all the inhabitants in Mysore converts to Islamism, he wished to begin this fanatical undertaking with the native Christians living in his country, as most odious to him on the score of their religion. In consequence, in the year 1784 he gave secret orders to his officers in the different districts to make the most diligent inquiries after the places where Christians were to be found, and cause them

all to be secured the same day, and conducted under escort to Seringapatam. This order was punctually put into execution. Very few of them escaped; and I have it from good authority that the aggregate number of persons seized in this manner amounted to more than 60,000. Some time after their arrival, Tippo ordered the whole to undergo the rite of circumcision, and be made converts to Mohammedanism. The Christians were put together during the several days that the ceremony lasted; and, oh, shame! oh, scandal!—will it be believed in the Christian world?—no one, not a single individual among so many thousands, had courage enough to confess his faith under this trying circumstance, and become a martyr to his religion. The whole apostatized *en masse*, and, without resistance or protestations, tamely underwent the operation of circumcision, no one among them possessing resolution enough to say, 'I am a Christian, and will die rather than renounce my religion.'"

This absence of real success was not peculiar to the labours of the immediate successors of Xavier, but was the characteristic of the whole Romish mission in South India. The authority above cited, the Abbé Dubois, when speaking of his own labours (in 1815), says:—"For my part, I cannot boast of my successes in this holy career, during a period of twenty-five years that I have laboured to promote the interests of the Christian religion. The restraints and privations under which I have lived, by conforming myself to the usages of the country, embracing, in many respects, the prejudices of the natives, living like them, and becoming almost a Hindoo myself; in short, by 'being made all things to all men, that I might by all means save some'—all this has proved of no avail to me to make proselytes. During the long period I have lived in India, in the capacity of a missionary, I have made, with the assistance of a native missionary, in all between two and three hundred converts of both sexes. Of this number, two-thirds were pariahs, or beggars, and the rest were composed of sudras, vagrants, and outcasts of several tribes, who, being without resource, turned Christians, in order to form new connexions, chiefly for the purpose of marriage, or with some other interested views. Among them are to be found some, also, who believed themselves to be possessed by the devil, and who turned Christians after having been assured that, on their receiving baptism, the unclean spirit would leave them, never to return; and I

will declare it, with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. Among these new converts, many apostatized, and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it: and I am verily ashamed that the resolution I have taken, to declare the whole truth on this subject, forces me to make the humiliating avowal that those who continued Christians are the very worst among my flock."

The Abbé was not singular in his want of success. It stands upon record that the great Francis Xavier himself came to the conclusion that the missionary enterprise was a failure. He says:—"If you will, in imagination, search through India, you will find that few will reach heaven, either of whites or blacks, except those who depart this life under fourteen years of age, with their baptismal innocency still upon them."

Noble testimonies these to the impotency of mere ritualism, and the inability of sacraments to change the moral nature. Were not all the converts baptized? Were they, then, not all regenerated? Let the testimony of their lives answer.

In 1755, the Jesuits were suppressed by order of the Portuguese authorities, and the whole of the Indian missionaries were compelled to return to Europe. "For nearly sixty years," says Mr. Mullens, "*i.e.*, from 1760 to 1820, scarcely any care was taken of the Catholic missions and of their numerous converts. The older missionaries gradually died out, while none arrived from Europe to fill their place."

For many years past the Church of Rome has been using every possible means to extend her influence in India and the neighbouring countries. At the present time she has *twenty bishops* labouring there, and claims to have "*twelve hundred thousand* living witnesses of the labours and triumphs of the missionaries of the Catholic Church." It is also asserted by a writer in the "Madras Catholic Directory" for 1860 that, "In the year 1859, the number of adult converts in the single province of Madura reached *two thousand six hundred and fourteen;* while, in the diocese of Verapoly, '*more than a thousand heathens are being baptized yearly*, besides many Nestorians, and some native Protestants.'"

Surely these facts ought to stir up every faithful Protestant

to do his part in placing at the disposal of our various Missionary Societies the means of employing an agency equal to or superior to that of Rome.

THE LABOURS OF PROTESTANT MISSIONARIES.

The Danish Missions.

The founders of the first Danish East India Company did but little for the spiritual improvement of the natives with whom they traded. There were, however, some persons attached to the court of Frederick the Fourth who had the good of India at heart, and who grieved over the spiritual destitution of the Hindoos. Of such as these was Dr. Lulkens, one of his Majesty's chaplains. With all fidelity to his Heavenly Master, he laid before the king the duty of providing religious instruction for the people of India. Frederick at once gave orders that the wishes of the chaplain should be carried into effect. After some little delay, two zealous men came forward to undertake the great work. These two pioneers of the noble army of Protestant missionaries were M. Ziegenbalg and M. Plutschou. They left Berlin in October, 1705, and arrived in India in July, 1706.

During the voyage they studied the Portuguese language, so as to be able to teach the settlers as soon as they arrived. They next studied the native language, both the high Tamul—in which the Hindoo Verdas are written—and also the colloquial Tamul. When this was accomplished, they commenced discussing with the people on the subject of their religious system, and boldly preached the Gospel. As might be expected, this course of proceeding aroused the opposition of the Brahmins. This, added to the irreligious lives of the European settlers, presented a formidable barrier to their success. "All our demon strations about the excellency of the christian constitution, says M. Ziegenbalg, "makes but a slight impression while they find christians generally so much debauched in their manners, and so given up to gluttony, drunkenness, lewdness, cursing, swearing, cheating, and cozening, notwithstanding all their specious pretensions to the best religion. But more particularly are they offended with the proud and insulting temper which is so obvious in the conduct of our christians here."

But the opposition of the Brahmins, and the irreligion and

lukewarmness of the nominal christians, served but to quicken the zeal of the missionaries, and they laboured more abundantly to make known to all "the Gospel of the grace of God." Nor did they labour in vain. Before the end of the first year they reaped the fruit of their toil. Five adult heathens were converted and baptized. From this time the congregations increased so rapidly, that the missionaries were compelled to erect a church for the accommodation of the worshippers. The church was opened in August, 1707.

The attention of Ziegenbalg was next directed to the country beyond the Danish territory, and he resolved to take a missionary tour. In the course of this journey he passed through a part of Tanjore, and visited Negapatan. At the latter place he had several audiences with the Brahmins, and conducted some friendly controversies on the subject of christianity.

During the year 1709 Ziegenbalg commenced the translation of the New Testament into Tamul. He thus had the honour of opening for the first time the treasures of Divine wisdom to the millions of South India.

In the same year the mission was strengthened by the arrival of three additional agents, who brought with them a sum of money from the friends in Europe, and some valuable books for the mission library.

It is worthy of record that in the same year the first contribution of the English to the Indian mission was given. *Twenty pounds and a case of books* were sent from the Society for the Propagation of the Gospel. This was a small sum indeed, compared with what England gives now, and insignificant when compared with the wants of India at that time; yet interesting, as the first fruit of an English missionary spirit. With the money the missionaries founded a new station in the neighbourhood of Tranquebar. A small house was erected and a Tamul school opened in 1710. When it was known in England that the Danish missionaries had extended their labours to Tranquebar, the Society for the Promotion of Christian Knowledge took the station under its patronage, and made a liberal contribution to its funds. A portion of the money was expended in the purchase of books and a *printing-press.* While this was being arranged, a young German, whose mind had been directed to the cause of missions, resolved to learn the art of printing, and offer to go out with the press. His offer was accepted, and he was sent out with a liberal

supply of books, including 300 copies of St. Matthew's Gospel in Portuguese. Mr. Finck (for this was the printer's name) set sail from England in the spring of 1711, and arrived at Rio de Janeiro in the August following. Here the vessel in which he sailed was captured by a French privateer. The vessel was ransomed by the Governor of Madras, who happened to be on board. The cargo was taken by the captors. The printing-press, however, having been stowed away in the hold, escaped notice. The Scriptures were distributed among the inhabitants of the place. After some considerable delay, the vessel proceeded on its voyage to India; but, ere it arrived at the Cape of Good Hope, the young German was prostrated on a bed of sickness and died. In due time the press arrived at Tranquebar, and it was with mingled feelings of sorrow and joy that the missionaries received it,—sorrow on account of the loss they had sustained in the death of the printer—joy at receiving the press just at the time when Ziegenbalg's Tamul translation of the New Testament was ready for printing.

God did not leave the missionaries long without the means of using the press, and, just at the time the Committee of the Society for the Promotion of Christian Knowledge were deliberating on the means to be adopted to supply the place of Mr. Finck, three young Germans from Halle arrived in London on their way to Tranquebar. They brought with them a fount of Tamul type, cast in Berlin. The Society, seeing in this the hand of God, rendered them all the assistance in their power, supplied them with seventy-five reams of paper, a quantity of Portuguese books, and obtained for them a free passage to India on board one of the Company's ships. The three young men reached Tranquebar in 1713. On their arrival the publication of the Tamul New Testament was begun, and by the close of 1714 the Gospels and the Acts of the Apostles were in the hands of the people.

In the course of the same year the zealous Ziegenbalg found it necessary for his health to visit Europe. He arrived in Norway in June, 1715. He afterwards visited England. While in London he was introduced to the King, George I. He returned to India the next year, and, as might be expected, was gladly welcomed back by his old friends, who comforted him by giving a favourable report of the mission progress during his absence. The work was now carried on with fresh energy; native schools were opened at Cuddalore and Madras;

a new church was built at Tranquebar; and many conferences were held with the Hindoos.

Soon after this the mission had to pass through a time of trial. In October, 1718, its founder was prostrated by a disease, which, after causing him much suffering, ended fatally; and, in February, 1719, Bartholomew Ziegenbalg died, in the thirty-sixth year of his age. He was buried in the first church which he built; his remains were placed on one side of the communion-table. One year after, the coadjutor of Ziegenbalg—M. Grundler—died, and was buried in the same church, his body being laid on the other side of the communion-table. Often had these two men of God mingled their voices together in praise and prayer at that table; it was fitting, therefore, that their ashes should rest in peace side by side.

Fresh labourers arrived to take the place of those who had entered into their rest, and, while all mourned the loss of the brave, none lost their courage; the fight was therefore maintained, and fresh victories won.

In 1725 M. Schultze finished the translation of the Bible into Tamul; it was shortly after printed at the mission press, and, when published, was received with much avidity by the natives. The Scriptures in the vernacular being now in the hands of the people, many studied its contents, and not a few were converted through its instrumentality. One of these was, in 1734, ordained to the work of the ministry.

Many journeys into the interior were undertaken by the missionaries, and the Gospel carried to several places which had not before heard the joyful sound. In these places much good was effected, many conversions were made, and the Scriptures widely circulated.

To show the soundness of the work carried on, we have but to compare the numbers of converts during the periods of several decades. Thus, up to 1726, the numbers of decided converts were 678; from 1727 to 1736 they had increased to 2,964; from 1737 to 1746 the total was 3,812. It will be seen, therefore, that though the work was somewhat limited, it was yet progressive.

During the next fifty years the history of the mission presents a series of alternate trials and successes; the wars which were carried on between the French and the English on the one hand, and between the English and the natives on the other, causing much trouble, and acting as a barrier to the

spread of christianity. The failure of supplies and men from Europe also caused a weakness in the mission, which gradually assumed a dangerous character. Yet the mission was not left wholly without encouragement. Between the years 1747 and 1756, nearly 3,000 converts were added to the Church; during the next ten years, 2,146 natives joined the christian congregations; between 1767 and 1776, more than 2,490; between 1777 and 1786, rather more than 1,400; from 1787 to 1796 (two years, of which no return was made), about 1,260; and between 1797 and 1805, over 1,000 were gathered into the fold.

At the close of the century the mission celebrated its second jubilee. Now, however, the prospect was less bright than when it commemorated its first. In 1801 Tranquebar was captured by the English; and although the colonel in command received the missionaries with civility, the policy of the Government in patronizing the heathen rites led to some trouble, as the heathen masters compelled their christian servants to assist at their festivals, and to attend their public ceremonies.

In the general shaking of the Continental powers, by the progress of Napoleon Bonaparte towards universal dominion, Denmark left the Mission to its fate; and so, for want of fresh blood, as it were, it languished and died. Yet the Mission had not been planted in vain. Thousands of heathens had been converted to the faith of Jesus; thousands more had heard the Gospel faithfully preached: while, through the instrumentality of the press, the Scriptures had been issued in the vernacular tongue; and thus the good seed had been sown broadcast, as it were, over the face of the whole country. All this had been accomplished by an agency in every way inadequate to the exigencies of the case. While *man* put forth all his energies, and laboured abundantly, then God poured forth His blessings. When, however, preachers ceased to proclaim the Word, and the Church withheld the necessary means of supply, then the Mission declined: thus fully demonstrating what has been before advanced—namely, that God is pleased to grant success in proportion to the efforts put forth by man; and thereby teaching us the important lesson of uniting exertion with faith.

The Moravian Missions.

In 1760 a party of fourteen Brethren arrived at Tranquebar, with a view of ultimately introducing the Gospel to the Nicobar Islands. This design, however, was not carried into effect until the year 1768, when a party of Danish colonists attempted to form a settlement, and with them the missionaries proceeded. The scheme of colonization was not successful, and before long the Danes withdrew from the island. The missionaries were now cut off from all European society, and were exposed to many perils, not only on account of the climate and the character of the natives, but also on account of the uncertainty of supplies. In 1781 all succour was withheld, and the Brethren were reduced to a state almost bordering on starvation.

In a report of their proceedings, it is said, that "A month seldom passes without their labouring under fever, or some other disorder. At length they became so enfeebled and emaciated, that they resembled creeping skeletons covered with a thick, pale skin, rather than living men." This was not to be wondered at, since we are told, that "They were destitute, not only of the comforts, but of the necessaries of life. They had no shoes to their feet, and all their clothes were nearly worn out. Their houses were so damp, that their beds and mattresses rotted under them: while the only rice they had was so putrid and so full of worms, that it was unfit for food."

After contending with these difficulties for nearly twenty years, the mission was finally relinquished in 1787. Although no account of any conversions are given, as the result of this effort, the natives, however, appear to have entertained some affectionate regard for the Brethren. When the last surviving missionary left the island, the natives flocked to see him, and as he bade them farewell, they wept, and sent forth a wild howl when they saw him depart.

In 1803 the Moravian Mission to the East Indies was abandoned altogether.

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CHAPTER XI.

INDIA.—PART II.

English Missions in Hindostan.—*First.* A General Survey of the English to evangelize the People—Early Missions at Madras, Trichinopoly, and Bengal — The Efforts of the Marquis of Wellesley to promote Education—The first Protestant Bishop of India—Opposition of the Indian Government to Missionary Enterprises—Triumph of Truth—Severance of the Government from the National Idolatry—Revival of Religion and Growth of a Missionary Spirit—Government Toleration of Christianity — The Outbreak of the Sepoy Mutiny, and its Suppression. — *Second.* The Labours of the various Protestant Missionary Societies in India, considered in connexion with the Presidencies — Bengal — Missions of the Church of England in Northern India — Statistics of Results — The Baptist Missions — Labours of Cary, Marshman, and Ward — Opposition of the Government to the Baptists—Present State of the Society's Mission —Church of Scotland Missions—London Missionary Society—General Summary of Results—South India and its Missions—Tinnevelly and Native Churches—Present State of the South Indian Missions—Bombay and the Western Indian Missions—General Summary of the Results of Protestant Missions in India.

ENGLISH MISSIONS IN HINDOSTAN.

FIRST. — A GENERAL SURVEY OF THE EFFORTS OF THE ENGLISH TO EVANGELIZE THE PEOPLE.

THE seventeenth century marked the establishment of the British Empire in India. The East India Company was incorporated by Royal Charter in December, 1600, and their first fleet sailed in the May following.

In 1613 the Company erected their first factories on the western coast,—Surat, Ahmedabad, Cambaya, and Gogo. These places formed the first English Presidency in India.

During the year 1639 Fort St. George was built, and afterwards called Madras. This place was raised to a Presidency in 1653.

The first settlement in Bengal was made in the year 1640.

On the marriage of Charles II. with Catherine of Portugal, he received, as part of his dowry, the Island of Bombay. This place was made the seat of Government in the year 1687.

While England was thus extending her dominion and concentrating her power, she was wholly indifferent to the religious state of the multitudes of heathens with whom she traded. The Company's agents in India, the Board of Directors at home, and the Imperial Government, were each alike indifferent to the claims of the people upon them as Christian rulers. This state of things continued until the year 1695, when Dr. Prideaux drew up a paper, "On the State of the English Settlements in India," in which he enforced the duty of providing for the religious training of the people. This paper had the desired effect; and when a new charter was granted to the East India Company, a clause was inserted, enacting that "the Company should maintain, in every garrison and superior factory, one minister; and to provide there also one decent and convenient place for Divine service. Only such ministers as should be sent to reside in India should apply themselves to enable them to instruct the Gentoos, who should be servants of the Company, or their agents, in the Protestant religion." There appears, however, to have been but little attention paid to this order; and slight indeed were the efforts made to evangelize the heathen population, or reform the Europeans.

In 1716 a Danish missionary—who had formerly been in Tranquebar—opened a Tamul school at Madras, and commenced missionary work among the natives.

In the year 1730 the Society for the Promotion of Christian Knowledge undertook the maintenance of the missionary. Several other labourers had by this time arrived in Madras, and with their help several schools were maintained in efficiency, and many natives were brought to the knowledge of Christ. Much interest was called forth in Germany on

behalf of the Mission, and both men and money were sent to its aid. The amount of England's contribution to the Mission fund at this time was only *seventy* pounds.

The progress of the mission was several times arrested by war. Thus, in 1745, a French force was sent against Madras, and soon succeeded in taking the town. The English inhabitants were expelled, the church was converted into a military store, and the mission entirely dispersed. After three years of hostility, a treaty of peace was signed, and Madras was restored to the English. The missionaries now returned to their work, and achieved a considerable victory. In five years more than five hundred natives were led to embrace the Gospel.

Then, again, in 1780, the mission was exposed to considerable danger, on account of the invasion of the Carnatic by Hyder Ali. Madras being threatened, all the available troops from other parts of India were quartered in the town, and the mission church was used as a military depôt. After the lapse of three years peace was restored, and the mission operations were resumed. Notwithstanding the interruption of the work by this war, the number of heathens who were led to embrace the Gospel was considerable.

During the next twenty years, the history of the mission presents a series of encouragements and discouragements. Several of the missionaries died, the supplies became most precarious, and, from a want of fresh vigour being infused from without, it languished, and was suspended in 1806.

The moral and religious condition of the Europeans at this time was very deplorable. The Sabbath was almost entirely disregarded, amusement and dissipation took the place of worship, and a general laxity of conduct characterized the English officials.

In the year 1757, M. Kohlhoff, of Tranquebar, was requested by a German officer to visit him at Seringham, in the neighbourhood of Trichinopoly. The cordial reception which Kohlhoff met with, and the opportunities afforded for mission operations, encouraged other missionaries to visit the same place. This led to the establishment of a permanent mission in that part of India.

By the fall of Madura, in 1764, Trichinopoly was secured to the English. Shortly after this, a church was built in the fort, and Mr. Swartz was appointed chaplain. The labours of this good man were eminently successful: the nominal Christians,

the Romanists, and the heathen natives, all alike received his care, and were benefited by his instructions. The number of converts to the Christian faith during the first ten years of the mission operations was 1,238. For some time after this, the mission suffered through the unsettled state of the country, so that, by the year 1784, the congregation at Trichinopoly was reduced to 327 individuals. Notwithstanding this, the work of the missionaries did not wholly cease; for, as many of the heathen natives sought refuge in the town, many opportunities were found to preach the Gospel. By degrees, however, the mission languished for want of men; for, as one and another of the missionaries left the town, their places were not supplied with fresh labourers. The only remaining European missionary, M. Pohle, was growing infirm; and, feeling convinced that his days of labour were but few, he frequently and urgently called for help; but he called in vain, and so the mission ultimately decayed. In 1816, the Bishop of Calcutta visited Trichinopoly, and gave it as his opinion that, with a fresh supply of labourers, much might still be done. And, taken in connexion with the mission at Tanjore, it did even then present a noble memorial of British rule in India.

Bengal.—The English settled at Calcutta in 1689, but for many years they paid no attention to the religious state of the natives with whom they traded. Nor can we wonder at this, since history records the lamentable fact that the founder and protector of British interests in Bengal, Job Charnock, sacrificed annually a cock to the departed spirit of the mother of his children. It is true that the East India Company sent a chaplain to Fort William; yet, up to 1715, Divine worship was conducted in the same room as that in which the soldiers partook of their meals.

It was in January, 1714, that the Christian Knowledge Society invited the then chaplain to become its corresponding member, and furnish them with some information respecting the state of Christianity in that part of India. This he did; and to the account then given may be attributed the interest taken by the English residents in erecting a proper church for the worship of God. After the church was opened, a fund was established for the maintenance of a school, in which the children of the natives should be educated in the truths of the Christian religion.

About the same time, the foreign residents in Bengal sent a

request to the missionaries at Tranquebar for one of their number to settle in the former place, and to establish a mission there. The application was not attended to; and, after a while, it was renewed with much earnestness, and forwarded to Europe.

This appeal for a missionary excited a great deal of interest in England, and the Society for the Promotion of Christian Knowledge undertook to provide the necessary funds for the support of a missionary, if a suitable person could be found. The appeal for help, and the offer to assist, were both in vain. No person could be found to go forth to do the work of an evangelist.

From this period up to the year 1756 there are no records of the state of Christianity in Bengal. The time was one of disaster, and the Mohammedans destroyed all the documents which might have supplied information on the subject.

The victory of Plassey, in June, 1757, laid the foundation of new Calcutta and new fort William. It was more than four years, however, before the ruins of the church were cleared away, or any missionary work undertaken. At last, Mr. Kiermander arrived in Bengal, and shortly after commenced a school in Calcutta. At the close of the first year, more than 130 children were receiving instruction; at the end of the second year, as many as 231 were enrolled as scholars. Mission operations were also carried on among the Brahmins and Romanists, which were attended with considerable success.

Although the work of the mission was prospering, there were two circumstances which caused its friends much anxiety. These were, the failure of the health of some of the labourers and the death of others. In consequence of this, Mr. Kiermander, who had for some time retired from active duty, was compelled to resume his labours, although upwards of seventy-four years of age. Soon after this, a severe shock was given to the mission. Mr. Kiermander became involved in his financial affairs, and was compelled to leave Calcutta. His effects were seized, and his creditors claiming the mission church as private property, the sheriff affixed his seal to the door, and thus prevented the usual services from being performed. This was indeed a dark hour for the mission; but God did not allow the enemies to triumph. He raised up one friend who freed the mission from the debt which was upon it; and another, who undertook to conduct the services. The latter friend was the Rev. Dr. Brown, the superintendent of the Calcutta Orphan Asylum.

Shortly after this, Dr. Brown was required either to relinquish the mission work altogether or sever himself from the asylum. To his honour it has to be recorded that he chose the latter, and cast in his lot with those who were fighting the battle of truth in the midst of shame and scorn.

Under the faithful preaching of Dr. Brown, a great improvement was effected in the congregation at the mission church. Soon after this the Governor-General, Sir John Shore, patronized the mission, and, under his auspices, Dr. Brown wanted nothing which his Excellency was able to bestow to promote the interests of christianity.

In 1798 the Earl of Mornington—afterwards the Marquis of Wellesley—arrived at Calcutta as Governor-General. At this time the moral and religious condition of the people was very unsatisfactory; the Sabbath was fearfully desecrated, and the performance of Divine worship irregular. The Governor-General commenced correcting the abuses, strenuously opposing the evils, and setting a good example in this respect to all around him. The Marquis also gave much attention to the subject of education; and to his influence must be attributed the foundation of the College of Fort William, which was formally established by a Minute of Council in 1800. Two objects were sought in the establishment of this College: first, the education of the Company's servants; and, secondly, the ultimate education of the native population. "He founded the College of Fort William," said the Marquis, "to enlighten the Oriental world, to give science, religion, and pure morals to Asia, and to confirm in it the British power and dominion."

Just when the influence of the College was being felt, an order arrived from the Court of Directors for its immediate abolition, on the score of expense. The Marquis being convinced that such a step would be most injurious to the cause of christian education, at once wrote a protest to the Directors, and took upon himself the responsibility of postponing its abolition till the end of the year 1803.

The protest was successful, and, just three days after the proposed closing of the College, a despatch was received from the Court of Directors, announcing their determination to continue it intact. This despatch gave great satisfaction to the Governor and all the friends of missionary enterprise in Calcutta. Not the least important work of the College was the printing-press, and from it were issued the Gospels in Persian and Hindustani.

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A Chinese version of the New Testament was also completed, under the superintendence of Mr. Lassa, a Chinese Arminian christian.

In the meantime Mr. Buchanan had joined Dr. Brown in the mission work, and, thus strengthened, the cause progressed. In 1806 Henry Martyn arrived at Calcutta, having been appointed one of the Company's Chaplains. He at once commenced the study of Hindustani and Persian, and in two years he completed the translation of the New Testament and the Prayer-book into the former language.

Two years after this, Dr. Thomas F. Middleton was consecrated the first Protestant bishop of Calcutta. Shortly after his arrival in India the bishop made an extensive tour, visiting in succession Madras, Tranquebar, Trichinopoly, Palancottah, and Bombay. Everywhere he found christianity at a low ebb, and the christians, both native and European, despised by the authorities. The bishop next visited Ceylon and Cochin. At the latter place he found the Dutch Church shut up for the want of a minister, the schools in the factory destroyed, the children of the settlers left unbaptized, and the greatest apathy shown by the Europeans to all matters of a religious or educational character. Everywhere the bishop's visit was productive of much good. Attention was directed to the subject of religion; the earnest were encouraged, and the careless aroused.

Dr. Middleton was succeeded by bishop Heber, who arrived at Calcutta in October, 1823. In the following July he commenced the visitation of his diocese. In this journey he touched at Decca, Boghpoor, Monghyr, Bankipoor, Dinapore, Benares, Allahabad, Cawnpore, Oude, and the upper provinces beyond the kingdom of Oude. From hence he proceeded to the European stations on the Himalaya, then visited Meerut, Delhi, and Agra. He next passed through the independent states of Central India, reached Surat, and thence sailed to Bombay.

In this journey the bishop travelled nearly three thousand miles, and visited every important station in the province of Bengal. In one of his journeys which he afterwards took, the bishop was seized with a fit while in the act of bathing, and died. He was succeeded by the Rev. Thomas James; and he, again, by the Rev. J. M. Turner. To this latter gentleman belongs the honour of having established the first *Infant-school* in India. He, like his predecessors, died in the midst of his work. The fact that four bishops had been struck down in the

prime of life led to the division of the Indian diocese into three, corresponding to the limits of the three presidencies, the bishop of Calcutta being Metropolitan of all India. The Rev. Daniel Wilson, Vicar of Islington (London), was appointed the first Metropolitan.

It was some years before the other dioceses were occupied. In 1835 Mr. Corrie, the archdeacon of Calcutta, was consecrated bishop of Madras.

With bishop Wilson at Calcutta, bishop Corrie at Madras, and Lord William Bentinck as Governor-General, brighter days seemed in store for the cause of missions. The tone of society was much improved, the ordinances of religion were respected, and in the army were to be found men who were brave enough to encounter ridicule for the sake of their religion. In many towns and villages christian missionaries and christian schools were sapping the foundations of heathenism; while, both in England and in India, men were getting dissatisfied with the close connexion of the Government with idolatry. The Indian Government contended that the State ought to give *toleration to all forms of religion*, and all religious rites and ceremonies, which are not opposed to the sense of decency or humanity, no matter what the nature of the creed which sanctioned them. Further, it was contended that a religious festival, attended by a crowd of worshippers, would not be tolerated unless the Government provided a police to enforce order, and secure the safety of the individuals during the celebration. This being admitted, then it must be competent for the Government to levy a pilgrim-tax to supply the necessary funds for the maintenance of the force.

Against this it was contended, that the sum so collected was very much greater than was necessary for the payment of the police, and that a part of it was expended in repairing the shrines, idols, or other religious edifices which form the local object of the pilgrimages, or in supporting the priests or other ministers attached to them. And so, "from being simple conservators of the public peace at certain numerous assemblages of the people, we are become the chief agents in sustaining an idol establishment." After much discussion on the subject in the Indian Board, a despatch was sent to the Governor-General on the subject. All true friends of christianity in India must rejoice at the conclusions arrived at by the Home Government, which were:—

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First. That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of the priests and attendants in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.

Second. That the pilgrim-tax shall everywhere be abolished.

Third. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East India Company.

Fourth. That no servant of the East India Company shall hereafter be engaged in the collection, or management, or custodies of moneys, in the nature of fines or offerings, under whatsoever name they may be known, or in whatever manner obtained, or whether furnished in cash or kind.

Fifth. That no servant of the East India Company shall hereafter derive any emolument resulting from the above-mentioned or similar sources.

Sixth. That in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.

Seventh. That in every case in which it had been found necessary to form and keep up a police force, specially with a view to the peace and security of the pilgrims, or worship, such police shall hereafter be maintained and made available out of the general revenues of the country.

Although these resolutions were so explicit, they were not acted on. Indeed, for more than five years from the time they were issued, they were all but a dead letter.

Mr. Grant, who had been the chief mover in the matter, having passed away, the Directors sought to get rid of the subject altogether; and, when urged to take action upon the resolutions, decided to leave the working out of the principle to the local authorities.

Had the question been allowed to rest here, the probability is that the whole affair would have fallen to the ground. The local authorities, however, were not permitted to act as they thought proper in the matter. The Christians in the various localities felt keenly on the subject, and remonstrated with the government for the apathy shown on the subject. In Madras a memorial was forwarded by the bishop to the governor, and by

him to the governor-general of Calcutta. This memorial gave great offence, and the bishop of Madras received a rebuke for the part which he had taken, and it was intimated to him that, in forwarding the memorial to the governor of Madras, he had stepped beyond the proper bounds of his office. To this the bishop replied in the following manly words :—"The authority of government to dictate to me as to the performance of my duties I entirely deny. I hold myself free to act on my own judgment as to what is my duty ; and, differing as I do from the Right Hon. the Governor of Madras in council, both as to the propriety of granting the toleration prayed for by the memorialists, and as to the consequences of deferring to grant the relief sought, I consider myself to have been strictly within the line of duty in forwarding the memorial to government."

Slowly, but surely, the people, both in India and at home, were being convinced of the importance of putting the document of 1833 into force ; and an event now took place which led the friends of India to demand immediate action. A second despatch was sent to India, which was intended to tolerate the disregard paid to the resolution of 1833. When this became known, Sir Peregrin Maitland, the commander-in-chief of the Madras army, resigned. This greatly alarmed the authorities, and Parliament demanded some immediate action. Sir John Hobhouse, the then responsible Indian minister in the House of Commons, promised that a despatch should be sent which should be satisfactory to all parties.

This was at once accomplished, and an unmistakeable order was sent out to enforce the resolutions of 1833. Action was immediately taken, and the total abolition of the Pilgrim Tax took place on May 3, 1840. On this day, the gates of the great Temple of Juggernaut were thrown open to all pilgrims without fee or hindrance. In the year 1841, much was done to complete the severance of the State from all participation in the heathen rites ; the charge of the temples and pagodas was given to the natives ; the care of the pagoda lands was made over to trustees ; and the attendance of British officers and soldiers at Hindoo festivals was discontinued. At the same time, the spirit of missions was everywhere being more fully manifested. Both among the Company's servants and the ordinary civilians were found many who considered it a sacred duty to endeavour to extend the kingdom of Christ among the heathen. Speaking of this, Mr. Kaye, in his "Christianity in India," says :—"The

military servants of the government vied with the civilian. Even the ensign cheerfully contributed his rupees to church-building funds and missionary societies. The ordinances of the Church were diligently observed; the Sabbath-day was kept holy; family prayer became a necessity of daily life; public theatricals languished for want of aristocratic support. English gentlemen esteemed it a reproach to be seen at the nautches of the native gentry; society ceased to tolerate public lotteries; there was an increased demand for religious books and publications; and, altogether, the manifestations of vital Christianity were not less encouraging than those evinced by contemporary middle classes at home."

But this activity and vitality alarmed the home government. It was considered by the authorities that a strict neutrality was necessary to ensure the maintenance of power, and so they determined to check the zeal of their *employés*. After much correspondence on the subject, a despatch was sent to India, the tenour of which was to show that, while the Directors were unwilling to prohibit their servants from contributing their private funds towards the promotion of missionary objects, still they would caution them against acting in such a way as might tend to excite alarm among the people, and that missionary meetings ought never to be held in any official building, or wear the appearance of having official sanction. While the government was thus laying before the subordinates the duty of neutrality, it was being led by the force of public opinion into a course of action the very opposite of neutrality. It sought to suppress the suttee; to prevent female infanticide; to stop the recurrence of human sacrifice; and altered the Hindoo law of inheritance, which decreed "that, should any one apostatize from his religion, he was by that act disinherited, and rendered legally and civilly dead." In 1845, an act was published, which declared "that so much of the Hindoo and Mohammedan law as inflicted forfeiture of right or property upon any party renouncing, or who has been excluded from the communion of either of these religions, shall cease to be enforced as law in the courts of the East India Company." This act greatly alarmed the Hindoos, who, considering that their religion was in danger, memorialized the government against the threatened innovation. In consequence of this agitation, the government consented to withdraw the obnoxious clause.

After a period of four years, the subject was again brought

before the government by the bishop of Bombay, and an act was passed which was designed to give perfect toleration *to all religions*, and enacted that no person should suffer loss on account of his particular religious creed.

That such a measure as this was called for is proved by the fact, that more than *one hundred thousand* native Christians were cut off from all participation in their ancestral rights because they had thrown off their ancestral faith; and this not in one or two spots, but they were scattered throughout the length and breadth of the land. In Bengal, Orissa, and Assam; the North-West Provinces; the Madras Presidency; Bombay and Ceylon—in all these places the native preacher could be found boldly proclaiming the Gospel of Christ, the cost of which had been to him the giving up of home and family.

The first step towards the Christianizing the national education of India was taken in 1854, when the following Minute was drawn up by Sir Charles Wood, and sent to all the schools in India:—

"Considerable apprehension appears to exist as to our views with respect to religious instruction in the Government institution. These institutions were founded for the benefit of the whole population of India. In order to effect their object, it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the library of the colleges and schools, and the pupils are free to consult it. This is as it should be; and, moreover, we have no desire to prevent or to discourage any explanation which the pupils may of their own free will ask from their masters on the subject, provided that such information be given out of school hours."

Though this Resolution appears somewhat negative, yet it was an important point gained; since, before that time, the Christian religion was *not even tolerated in the Government schools.*

About this time also, the subject of *female education* commanded considerable attention. This is a subject which in an especial manner provokes the jealousy of the Hindoos and Mohammedans. By those creeds the rights and powers of women are ignored. But the Gospel has no respect for these prejudices; and so the *Zenana* must be invaded, and woman claimed as the rightful spoil of Christianity, and her influence be added to the other means employed to evangelize the millions of India.

Just when the hopes of the Christian missionary were high, and a bright future seemed in store for India, a dark cloud appeared in the horizon, which betokened a coming storm. The native troops, having conceived a notion that their caste was to be taken away, and their religion assailed by the State, broke out into open rebellion; and their doings at Umballa and Agra; at Barrackpore and Berhampore; at Lucknow and Cawnpore; at Delhi and Meerut; testified to the deep-seated, wide-spread dissatisfaction and the savage cruelty of the Hindoo and Mohammedan sepoys.

It would be a pleasant task, to tell of the patience and fortitude, the bravery and the heroism, and the wondrous endurance, to which these dark days gave birth. But this is not our purpose. Well might we tell out the praises of the man who faced danger and death to defend his home; of the woman who sat by the side of the sick and wounded, and cheered their dying hours by her faith and piety; of the faithful Sikh, who enabled a Lawrence to hold a province in peace; of the bravery of the British soldier, which enabled a Havelock to repel the hosts at Lucknow; or the self-denial and cool determination of a Clyde, which hurried him from his fireside at the call of duty, and sought no ease until he had rescued the besieged. But this must be left to others. Suffice it to say, that, after a term of intense suffering and suspense, God blessed the efforts of the army, and the tide of rebellion was rolled back. Order was re-established, and in 1858, the Queen, with the consent of the nation, assumed the direct Government of all the Presidencies of India.

With the restoration of order came the increase of commerce, and the extended operations of the Christian Church. At length, confidence took the place of doubt, and prosperity the place of suffering—at least, for a time. Another trial, however, was in store for the people. In the Upper Provinces, whose lands, a few years back, had been desolated by the fire and sword, God now withheld the usual rain. Rivers were dried up; fruitful plains were scorched and rendered barren; and a mighty host of people (13,000,000) were held in the iron grasp of famine. Nearly six millions of people suffered the cruel pains of positive hunger, and half a million perished for the want of bread.

Dreadful as was the trial, it was yet made the means of working good. The sympathy of the non-suffering was called out; taxes were remitted, donations were bestowed, and the English public, foremost in the rank to help the wretched, gave a noble token of forgiveness to the people who, in the great rebellion, had done her so much wrong. This cloud passed away; and now, thanks to a merciful God, and a wise legislation! the present state of India, as respects her commerce, her laws, and her religion, leads us to hope that her future shall be better than her past.

SECONDLY.—THE LABOURS OF THE VARIOUS PROTESTANT MISSIONARY SOCIETIES IN INDIA.

Bengal.

The Church Missionary Society.—This Society commenced its operations in the Bengal Presidency in the year 1813. Agra was the first place occupied, and the first missionary was Abdool Messech, one of the first converts from the Mohammedan faith in India. This man had been a soldier, and afterwards filled a high station in the Court of the King of Oude. On one occasion, he was led to visit Cawnpore, when the Rev. Henry Martyn, being Chaplain of that station, was accustomed every Sunday afternoon to address the poor who assembled before his door to receive alms. Abdool went one Sunday, as he afterwards expressed it, "to see the sport." What he heard made a deep and lasting impression upon his heart, and he was subsequently baptized by the Rev. David Brown, at Calcutta, and in the following year was engaged as a catechist by the Church Missionary Society.

At Calcutta, the missionaries established schools for both males and females. The success of this movement was but partial, arising from the prejudices of the Hindoo race on the subject; yet, notwithstanding this, there was, at one time (1822), as many as 600 scholars on the roll, 400 of whom were in daily attendance.

In 1835, the Society extended its operations to Krishnagar, a district inhabited partly by Hindoos and partly by Moham-

medans. Shortly after the introduction of Christianity in this locality a remarkable movement took place among the people, and 600 families placed themselves under Christian instruction. "Though their subsequent progress," says the Committee, "has not been what was at first anticipated, they are forming, it is hoped, the nucleus of a Christian Church, whence the Gospel may radiate over the country districts of Bengal."

In 1836 the work of training native Christian youths as catechists and missionaries was commenced. There was great need of such an institution as this at Calcutta; because in no other part of India was there such an advance of general knowledge; and it was hoped that, by this means, a body of faithful men might be provided, who, while they would fully understand the people, would, by their superior training, be able to influence them in all matters both secular and religious.

From time to time, the operations of the Church Missionary Society in Bengal have been enlarged; gradually ascending the great Valley of the Ganges, with its population of 120,000,000, till they have now reached the very frontier-post of the North-West Provinces—Peshawur.

At the close of the year 1864, the Society's operations in North India comprised *four districts in Bengal*, — viz., Calcutta, Burdwan, Kishnagurh, and Bhagulpore; *ten principal districts in the North-West Provinces*,—viz., Agra, Meerut, Benares, Gorruckpore, Jaunpore, Kotgurh, Jubbulpore, Lucknow, Allahabad, Azimgurh, and Fyzabad; *six principal stations in the Punjaub*,—viz., Umritsur, Kangra, Peshawur, Mooltan, Derajât, and Cashmir.

Summary of the North India Mission.

Stations	31
East Indian Clergymen	1
Native Clergymen	6
East India and Native Lay Teachers	485
Native Communicants	1,432
Native Christians	8,822
Seminaries and Schools	168
Scholars	8,412

The Baptist Missionary Society.

The efforts of the Baptists to evangelize India date back from the year 1793, when the Rev. W. Carey, in company with Mr. Thomas, landed at Calcutta, unnoticed and unknown. Mr. Carey was absolutely alone, without money, and destitute of friends; and had it not been for the liberality of a rich native, who lent him a house, he would have had nowhere to lay his head. After a short time—having obtained a small sum of money from Mr. Thomas—he proceeded to the Sonderburn, and there built himself a hut. He used his gun to supply himself with food, and spent his leisure time in translating the Scriptures into Bengalee, and preaching to the native inhabitants.

A short time after this he was invited by a wealthy christian native (Mr. Udney) to superintend an indigo factory at Malda, with full permission to preach the Gospel to the workpeople as freely as he pleased. Mr. Carey remained five years at Malda, faithfully attending to his twofold work, and spending all his spare time in translating the Scriptures into the vernacular tongue.

The indigo factory not realizing what the owner anticipated, it was given up, and Mr. Carey had to commence again. He now purchased a small factory for himself, and, hearing that four fellow-labourers were shortly to join him, he purposed to form a station on the Moravian plan. The little party of missionaries sent to co-operate with Mr. Carey arrived safely, but did not land at Calcutta, owing to the jealousy of the British authorities, who viewed with much suspicion the efforts of christian missionaries. They therefore proceeded to the Danish town of Serampore. The Governor received them kindly, and gave them the protection of the Danish flag. One of the party went to consult with Mr. Carey on the propriety of remaining at Serampore. To this he fully agreed, and, giving up his much-cherished project of a Moravian settlement, he removed his press and types to the Danish town, at which place he arrived in 1800.

It was thus that Carey, Marshman, and Ward—men whose names will be handed down through many generations—were brought together.

Mr. Carey had translated nearly the whole of the Bible into

Bengalee, and Mr. Ward, who possessed the practised skill of a printer, set up the New Testament in good Bengalee; and, in less than a year from that time, the whole was printed and published in the vernacular language. This enabled the missionaries to scatter broadcast the seeds of Divine truth. In faith it was sown, and, according to the promise, it was not sown in vain. Shortly after this, a high-caste Brahmin was baptized, who ultimately preached the faith which he once despised. Other converts being made, a plan was devised to train them for the mission work. Success attended this effort, and the day speedily came when religious services were conducted by natives alone. Mr. Ward, referring to one such service, says:—"A Brahmin boldly preaching the Gospel on the day five years after we landed in this country, at Calcutta, the capital of Bengal, and the seat of the Government of the Company; a Brahmin, too, avowing his own conversion, and preaching, to the admiration of Europeans, a consistent Gospel sermon, with fluent language, and in that place where, two years before, he was an idolator;—this is the Lord's doings, and it is marvellous in our eyes!"

The success of the missionaries aroused the opposition of the natives and the fears of the authorities. The latter, associating the mutiny and massacre of 1806 with the preaching of the Gospel, predicted ruinous consequences as the result of mission operations. So far was this idea cherished, that, when two fresh labourers arrived in India, to reinforce the Serampore station, they were peremptorily ordered to return to England in the same ship in which they had gone out. The missionaries, however, hastened to Serampore, and, like their predecessors, placed themselves under the protection of the Danish flag.

The enemies of mission operations were determined, however, not to rest until they had entirely stopped the work of the Serampore heroes. An opportunity was sought to renew the attack, and this was found on the occasion of the publication of a tract which had been translated from Bengalee into Persian. It was alleged by the opponents that some of the terms which were applied to Mohammed would irritate the followers of the prophet, and probably cause a rebellion. They sought, therefore, to suppress the book, and silence the missionaries.

Notwithstanding the opposition, the success of the mission-

aries was great. At Calcutta the temporary place of worship was well attended, and very soon it was found necessary to erect a permanent building. A school was established for the poor East Indian children, and so great was the success that, in a few years, nearly 800 children were in attendance.

In 1812 the Serampore mission met with a sad disaster, in the destruction of the printing-offices by fire. Happily, however, the steel punches for the different Indian alphabets were not destroyed. The loss sustained exceeded 10,000*l.* As soon as the news of the loss reached England and America, the christian public generously came forward to supply the necessary funds to reinstate the affairs; and, in less than seven months, over 10,600*l.* was collected in the mother country. In addition to the home circuit, the missionaries had established twenty stations in different parts of the Bengal Presidency. At each of these stations congregations were formed, schools founded, and the Scriptures circulated in the language of the people. Not content with this, however, the missionaries sought to penetrate the whole of the surrounding country, and therefore commenced operations in the Bootan country, on the borders of Thibet; and at Balasore, in Orissa, in the immediate vicinity of the temple of Juggernaut. In the latter place a Brahmin of high rank and wealthy family, being converted to the truth of the Gospel, threw away his Brahminical cord, renounced his caste, and ate publicly with the missionaries.

In the midst of this success there was an element of trouble. The Government continued its opposition to all missionary effort. So far was this carried, that, at one time, an order was issued for the expulsion of the missionaries from the country; and, on the arrival of six fresh labourers, in 1812, it was determined to make them re-embark, and either to return to their own country, or go elsewhere. Even the good Mr. Martyn, who was then at Calcutta, joined the crusade against the operations of the Baptist Missionary Society. To the shame of all, it has to be recorded that many unnecessary hardships were endured by the missionaries, and much bad temper shown by the authorities.

At this time it was evident that the Home authorities were determined, if possible, to check the progress of christianity in India, and their opposition to mission operations in general had now reached the point when legislative interference was needed.

As the period had now arrived when the Company's Charter must be renewed, all parties prepared themselves for the contest; and, as has been shown in the general survey of the progress of christianity in India, the battle, which was hotly contested, was nobly won by the friends of truth.

In the contest the Serampore missionaries took an active part in India. In England the opponents were busy collecting evidence to show that the general introduction of christianity into India would be the death-blow to British rule. Happily, however, for the cause of truth, both the earnestness of the opponents, and the fervour of the officials, alike failed to convince the House of Commons, and the admission of missionaries into India was ruled by a majority of 89 to 36.

On the second reading of the Bill, Lord Castlereagh wished the mission clause to pass without discussion; but the anti-mission party would not allow this, and so, much was said to damage the cause of christianity, and traduce the character of the missionaries.

One Mr. Marsh, who had formerly been a barrister at Madras, made a brilliant speech, in which he warned the House of the folly of the measure, and wound up by traducing the character and the influence of the Serampore missionaries. He said :—

"Your struggles are only begun when you have converted one caste: never will the scheme of Hindoo conversion be realized till you persuade an immense population to suffer by whole tribes the severest martyrdom that has yet been sustained for the sake of religion. And are the missionaries whom this Bill will let loose on India fit engines for the accomplishment of this great revolution? Will these people, crawling from the holes and caverns of their original destinations—apostates from the loom and the anvil—he should have said the awl, for Dr. Carey was originally a shoemaker—and renegades from the lowest handicraft employments—be a match for the cool and sedate controversies they will have to encounter should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub-preachers in the conflict?"

The eloquence of the speaker was happily in vain, and the clause was confirmed by the majority of 22; and, in the final

contest in Committee, the notice to omit the clause altogether was lost by 24.

With the new Charter, therefore, the door of India was opened to the christian missionary without let or hindrance; and how the opportunity was taken advantage of is seen at the present day.

In the year 1816, a dispute arose between the Serampore missionaries and the Baptist Missionary Society in England. It does not, however, accord with the design of this volume to enter into the details of the case. Those who wish to know them will find them fully given in the work entitled "Carey, Marshman, and Ward." Suffice it to say that, after several years had elapsed, it was conceded that the missions at Serampore should be affiliated to the society from whence they sprung; that all reports of the work done at Serampore should be remitted to the society in London, and published in the annual report. Thus, after many years of needless contention, the breach was healed, and the Serampore mission as a separate agency ceased to exist. For thirty-eight years it had been sustained in the face of much opposition, and often in the midst of much discouragement, but always with vigour and faith. A light in the midst of darkness, it had both maintained its own light and had imparted light to others. From that time to the present the work has been carried on with considerable success.

In the annual report for 1864-5, the committee give the following summary of mission operations in North India :—

Principal and out-stations	63
European Missionaries	40
Native Teachers and Pastors	125
Church Members	2,298
School-houses	23
Scholars	1,989

Church of Scotland Missions.—In 1835, the General Assembly of the Church of Scotland undertook the mission stations of the Presbyterian Society, and carried them on with renewed vigour. A plan was proposed for the establishment of a central school in Calcutta, with branch schools in the surrounding districts. The Rev. A. Duff was appointed head master, and immediately set sail for Calcutta, where he arrived in 1836. A school was at once opened, a liberal course of study was prepared, and everything done to provide for the enlightenment of the mind and the impression of the heart. The scheme

was quite successful, and at one time as many as 900 scholars were on the roll; and these not from one caste, but many, from the lowest to the highest, and the ages ranged from six years to twenty.

So successful was the school, that one of the wealthy natives, Roy Chaudies, requested Dr. Duff to establish one like it at Taki, about forty-five miles to the east of the city. The chief expense, both of its foundation and maintenance, was provided by the Roy, who executed a deed to that effect. The superintendence of the school was put under the Church of Scotland. The school thus established was quite successful; and although upon the death of Roy Chaudies, which took place a few years later, the interest somewhat subsided, still it continued to do much good in supplying the native youths with a sound liberal education.

In 1843, the disruption of the Church of Scotland took place, and a Free Church was formed. The whole of the missionaries in Bengal joined the Free Church, the Establishment, however, keeping possession of the various mission buildings.

The Free Church continued its operations, and, from time to time, increased the number of its agents, and enlarged the sphere of its labours. At the close of the year 1864, the places occupied were, Calcutta, Chinsurah, Bansberia, Culna, Mahanad, Damashin, Shonatigri, Pata, and Inshura.

SUMMARY OF LABOURS.

Native Christians	151
Schools	19
Males on the Roll	2,628
Females on the Roll	507
Total number of Children . . .	3,135

From these returns it will be seen that the educational work of the mission is very great. To those who understand the nature of childhood, and who, therefore, admit the importance of early training, these statistics will be most satisfactory, and will compensate for the apparent small success attending the work of the mission among the adult population.

THE LONDON MISSIONARY SOCIETY commenced its labours in Northern India as early as 1816. From time to time the number of missionaries has been increased, and considerable attention has been paid to the subject of education, especially *female* education.

At the close of 1864, the Society maintained stations at the undermentioned places :—

Calcutta.—The following is a summary of the operations carried on there :—European Missionaries, 6 ; Native Missionaries, 2 ; Catechists, 7 ; English Churches, 2 ; English Church Members, 146. Native Churches, 5 ; Native Church Members, 189 ; Native Christians, 980. Anglo-Vernacular Schools, 2 ; Vernacular Boys' Schools, 6 ; Anglo-Bengali Teachers, 18 ; Anglo-Bengali Scholars, 683 ; Bengali Teachers, 9 ; Bengali Scholars, 306. Zenanas visited, 15 ; Zenana Schools, 3. Girls' Boarding School, 1 ; Native Christian Female Teachers, 3 ; Hindoo Female Teachers, 2 ; Women taught, 90 ; Girls taught, 60 ; Girls in Boarding School, 30.

Berhampore.—Communicants, 20 ; Church Members, 160 ; Bengali Scholars, 13.

Mirzapore.—Native Christian Community, 172. Church Members, 49. Bible Students, 24. Pupils under instruction, viz., in the City School, 150 ; in the High School, 113 ; in four branch Schools, 142 ; in seven village Schools, 92 ; in Girls' compound and village Schools, 68 ; in Orphan School—Boys, 11 ; Girls, 6. Making a total of 582 under daily instruction. Sunday Scholars—Boys, 23 ; Girls, 18.

Almorah.—At this station, which has been but recently formed, there is an interesting work going on among the lepers who dwell there. The missionary, Mr. Hewlett, when speaking of this afflicted class, says :—"Their knowledge of the Scriptures, their apparent earnestness and sincerity, and their willingness to submit to anything in order to obtain some hope of possessing an interest in Christ, seemed to me evident marks of the converting work of the Spirit. The result has been, that I have had the unspeakable joy of welcoming to our midst, by baptism, February 6th, *three* lepers ; May 8th, *five ;* August 14th, *thirteen ;* and December 11th, *thirty-two ;* and I earnestly trust and pray that they all may be seen amongst that great multitude who stand before the throne and before the Lamb, clothed with white robes, and with palms in their hands, ascribing the praise of their salvation to God and the Lamb."

Total results :—Churches, 9 ; Communicants, 296 ; Schools, 42 ; Scholars, 2,536.

Several other missionary societies are labouring in Northern India, with greater or less success, viz., the Society for the

Propagation of the Gospel, the American Presbyterian Board, the Welsh Missionary Society, and Gossner's Missionary Society.

SUMMARY OF THE RESULTS OF ALL THE AGENCIES.

Bengal and the North-West Provinces.

Principal Stations	137
Outstanding Stations	159
European Missionaries	232
Native Missionaries	38
Native Catechists	307
Churches	213
Communicants	6,207
Native Christians	26,075
Day Schools (Boys)	329
Scholars (Boys)	23,574
Day School (Girls)	124
Scholars	3,575

SOUTH INDIA.—The province of South India—or, as it is sometimes called, Peninsular India—includes the native States of the Nizan, Travancore, and Cochin. In many respects, it is the most interesting part of India. It was here that the British Power was first established; here the names of Clive and Wellington were made famous by their victories over the French, Hyder Ali, and Tippoo Sultan; here the first Roman Catholic and first Protestant missions were founded; here Francis Xavier toiled and wept; and here also Ziegenbalg and Plutscho, the first Protestant missionaries, unfurled the banner of Gospel truth. The seed then scattered has yielded abundant fruit; and, at the present day, five-sixths of the native christians of India are to be found in the Madras Presidency.

THE CHURCH MISSIONARY SOCIETY commenced its operations in Madras in 1814. It appears that the mission was carried on for several years with considerable vigour; but the *direct* success was not great, owing, no doubt, to the fact that the missionaries were constantly removed, and their places not filled up. There has, however, been a steady progress in the work, and a gradual extension of the Society's operations.

In 1841 the Church Missionary Society enlarged its sphere of operations in Southern India, by commencing a mission in the

Telugu country. The race which inhabits this part of India is very numerous, numbering over 13,000,000, and they are found along the sea-coast, nearly from Madras to Bengal, and far inland into the heart of the Deccan.

Masulipatam is the centre of the Society's operations among this interesting people. It is a large town, containing nearly 100,000 inhabitants, and has been a flourishing place for several centuries.

The mission was commenced by the establishment of a school to afford a superior education to the higher classes of native society. At the close of the year 1863 there were 244 pupils in attendance, and several of those who had been trained in it were either missionaries, or preparing to become such.

In 1854 a new station was founded in the Ellore district. As in Masulipatam, the first work of the missionary was to establish schools both for boys and girls; and very shortly more than fifty boys were entered. The missionaries spent much of their time in itinerating, and, during the first half-year of 1862, preached in ninety-six different villages, many of which had never before been visited by a christian teacher.

In the same year, the town of Bezwara, on the River Krishna, was visited, and some efforts made to plant the Gospel in its midst; but it was not until 1858 that the station was permanently occupied.

At the close of 1864 the Society had eight missionaries employed in the Telugu country; also, forty-seven native agents. The number of schools in connexion with it was fifteen; and the number of scholars, 544.

The London Missionary Society commenced its operations in Southern India as early as 1804. The agents sent from England settled at Vizagapatam, a town on the coast, in one of the Northern Circars. The missionaries were kindly received; and very soon after their arrival, they commenced a school. So highly was the school prized, that several of the pupils travelled over thirty miles to attend the lessons. Among the scholars were three Brahmins. A printing-press was also set up, and very shortly portions of the Scriptures and religious tracts were published in the vernacular tongue.

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From time to time, the Society's operations have been increased; and, at the close of 1864, stations were maintained at Madras, Chicacole, Cuddapah, Nundiah, Belgaum, Bellary, Bangalore, Tirupoor, Salem, Tripatoor, and Coimbatoor.

The results of the mission operations were as follow:—Total number of churches, 17; communicants, 697; schools and educational establishments, 91; scholars, 4,095.

THE AMERICAN BOARD OF FOREIGN MISSIONS commenced its operations in South India in the year 1834. Its first station was at Madura, which place soon became the centre of an extensive system of mission work in this part of India. Stations were afterwards established at Dindegul, Tirupuvanum, Sivagunga, and other places in the district.

In 1836 a printing-press was established, which soon became of great importance, on account of the number of copies of the Scriptures printed and circulated by its aid. The number of native christians in connexion with this mission was, in 1863, over *three thousand.*

TINNEVELLY. — The province of Tinnevelly forms the southern portion of the Indian Peninsula. The population of this district is estimated at a little under two millions. These are divided into several castes; the principal being the Shanars, or palmyra-climbers.

"The religion of the Shanars, before christianity was introduced among them," says the Bishop of Calcutta, "was devil-worship. ..... Demonolatry is purely a religion of fear. Bloody sacrifices are offered, to avert the wrath of certain malignant spirits, who take delight in blasting the crops, withholding rain, spreading murrain among cattle, and visiting men with sun-stroke and epilepsy. They have no temples, but are honoured by the erection of whitewashed sheds, open in front, and decorated with hideous figures of bull-headed monsters, or hags devouring children. Such a structure is called *pei keovil*, or, 'devil's house;' and round one of them the demonolaters may be seen, from time to time, gathering for a devil-dance,—the most important and essential feature (says Dr. Caldwell) of their worship.

"The officiating priest, or devil-dancer, who wishes to represent the demon, sings and dances himself into a state

of wild frenzy, and leads the people to suppose that the demon they are worshipping has taken possession of him; after which, he communicates to those who consult him the information he has received. The fanatical excitement which the devil-dance awakens constitutes the chief strength and charm of the system, and is peculiarly attractive to the dull perceptions of illiterate and half-civilized tribes. The votaries of this system are the most sincerely superstitious people in India. There is much ceremony, but little sincerity, in the more plausible religion of the higher classes; but the demonolaters literally 'believe and tremble.' In times of sickness, especially during the prevalence of cholera, it is astonishing with what eagerness, earnestness, and anxiety, the lower classes worship their demons.

"These demons, it should be observed, are supposed to be the spirits of dead persons, who, in life, were conspicuous either for their crimes or their misfortunes. It is well known that in one place the spirit of an English officer, who had been the terror of the district, was supposed to be the presiding fiend, and was propitiated at a *pei keovil* with offerings of cigars and ardent spirits. The story is sufficiently revolting, but is important, as an illustration of the horrible superstition against which christianity has to struggle, and of the hindrances which are too often opposed to its progress by those who profess to be its disciples."

The first Protestant missionaries in Tinnevelly were Schwartz, Janicke, Rhenius, Ziegenbalg, and Plutscho. The former of these visited Tinnevelly in 1750. In 1785 the native christians at Palamcotta numbered 100; and when the Rev. James Hough visited that place in 1815, he found as many as 3,000 Christian converts.

The Church Missionary Society commenced its operations in Tinnevelly in 1815. So rapid was the spread of the Gospel in connexion with this mission, that by the close of the year 1834 more than 10,000 persons were induced to join themselves to it. At the same time, the Society supported 108 schools, which were attended by 2,810 scholars. There were also 117 native catechists employed, and upwards of 257 villages regularly visited.

In 1841 a bold and reckless persecution broke out, which threatened at one time to destroy the whole mission. The

report that the British Government intended to break off its connexion with the worship of the Hindoos, and the rapid spread of christianity, led the natives to form an Association, called the *Ashes Society*, the members of which were required to swear by the *sacred ashes*—the badge of Siva's followers—that they would seek, by all means in their power, to uphold their own religion, and root out christianity. The fruit of this was, an active, relentless persecution. The native christians were turned out of their houses, and their places of worship pulled down; while the catechists were beaten, and their dwellings robbed.

Petitions were sent to the Government against the christians, in which the most abominable crimes were laid to the charge of the native converts. After a time, these violent proceedings were stopped, and it became known that the perpetrators were aided and abetted by persons of influence at a distance.

The fidelity of the native christians, in the midst of a cruel persecution, is a strong testimony to the reality of the work accomplished. Some, indeed, returned to their old religion; but this was the exception, not the rule. When we remember what the real cost of becoming a christian is, we must always be surprised that so few fell away.

In 1854 an itinerating branch was formed in North Tinnevelly. The district, so occupied by three missionaries devoted to that especial work, is coincident with the Sivagasi district. By these brethren, who move their tents from place to place throughout the locality (1,200 square miles), the Gospel has been already preached to as many as 300,000 souls in 1,400 villages. The peculiar and novel feature of interest in this department is, that it is carried on upon the basis of the native christian Church in the south of the province; a regular monthly succession of catechists being supplied from the settled christian districts, and supported from the funds of their native Missionary Society.

At the close of 1863 there were 386 churches, or prayer-houses, in 541 villages; 30,000 native christians in connexion with the Church Missionary Society; and 328 schools, containing 8,335 scholars.

The Bishop of Calcutta thus describes a Sunday in Tinnevelly:—

"But the chief interest of a visit to Tinnevelly, or, at all

events, of a Sunday in Tinnevelly, centres in one of the principal stations where the missionary resides, and where the congregation is most numerous and most completely organized. We have said that a short service, consisting of a selection from the Liturgy, followed by an exposition or catechetical lecture, is held in each church twice a-day, the morning worship being chiefly attended by women, as most of the husbands are then climbing the palmyras, and the evening by men, whose wives are preparing the family dinner. But on Sunday all attend, and the sight is most impressive and encouraging. Take Mengnanapuram as an example, where is the finest church. On the floor are seated 1,400 dusky natives, the catechists and schoolmasters in full suits of white, the poorer men only with waistcloths, the women often in gay but not gaudy colours, the school-children massed together in two squares, all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form. 'Can you finish that text for me?" inquires the teacher; or, 'What did I say would be the second head of my sermon?' and an answer is given in full chorus from the part of the church to which he addresses his question. Moreover, the more intelligent of the congregation keep up their attention by writing notes of the preacher's words, with their own styles, on slips of palmyra leaf; and any catechist from an out-station who happens to be present often uses these notes as a foundation for his own sermon when he is next among his people. When to this we add that the singing is admirable, soft, melodious, reverential, and accompanied by an excellent harmonium, we shall convince our readers that a service at Mengnanapuram impresses a visitor, even though ignorant of Tamil, with a sense of freshness, reality, and earnest Christian life, which is often wanting when he sees a fashionable English congregation."

TRAVANCORE AND COCHIN are two small kingdoms on the south-west coast of India. The population of Travancore is estimated at 1,000,000, of whom 128,000 are slaves. As has been stated in the general survey of Christianity, Travancore was the place where the ancient Syrian Church was established, and where the Roman Catholic missionaries laboured to subjugate that Church. In that attempt, however, the Jesuits failed, and the Syrian Church has remained under the spiritual

jurisdiction of the Patriarch of Antioch until the present day.

In 1816, the *Church Missionary Society* commenced operations among these Syrian Churches, principally with a view to their reformation. The first efforts of the missionaries were confined to the clergy, and the education of those persons who were to be admitted into orders. The translation of the Scriptures into the Malayalim tongue was undertaken. In 1829, the New Testament was issued from the press; this was speedily followed by the Old Testament, and afterward by the Book of Common Prayer. A dictionary of high and colloquial Malayalim was printed; also, a grammar of the language. A college was next opened for the training of the Syrian youth. The fond hopes of reformation, however, gradually faded away. The Syrians most persistently clung to their old superstitions; and, after a long trial of the system, it was proved to be hopeless in practice, however beautiful in theory. A separation, therefore, took place in 1837. The missionaries now acted independently of the authorities of the Syrian Church, and, having built places of worship at Cottayam, Pallam, Mavelicara, and other places, they called upon the people to come out of the corrupt Church.

The operation of the mission was extended to the hill tribes in the neighbourhood of Mundakyam, and also among the slave population.

At the close of 1864, the mission comprised nine principal stations, viz., Allepie, Cottayam, Cochin, Mavelicara, Trichur, Pallam, Tiruwella, Kunnankullam, and Mundakayam. The number of heathen converts at these stations exceeded 5,000; the communicants numbered nearly 2,000. The number of schools supported was 117, and the number of scholars 2,766.

The London Missionary Society has a flourishing mission in South Travancore. It was in the year 1816 that the Society commenced operations in this part of India. The places at present occupied are, Nagercoil, with 3,278 professing Christians; James Town, where there are over 3,852 converts; Santhapooram, with 3,200 Christians; Neyoor, with over 5,136 converts; Pareychaley, with 3,379; and Trevandrum and Quilon, with nearly 2,000 Christians. In all, over 16,340 converts to Christianity. The Society has also 193 schools, with

7,336 scholars. The contribution of the native Christians in 1864 was 7,836 rupees.

Other Protestant missionary societies are labouring in South India. The result of the combined efforts is thus given by Dr. Mullens, in his "Statistics of Missions:"—

Principal Stations occupied	146	Boys' Schools, of all kinds	1,198
Outstanding ditto	1,575	Scholars, boarders and day	13,072
Missionaries	210	Girls' Schools, of all kinds	214
Native ditto	60	Scholars	11,007
Catechists	902		
Native Christians	110,237		
Communicants	20,218		

The friends of missions may surely point to these results in answer to those persons who taunt them with the failure of mission efforts. Here are results which the Christian may well be thankful for; and, taking them as the earnest of what may be done by faith, prayer, and labour, increase his exertions, continue his prayers, and hope for greater things.

WESTERN INDIA.—The Bombay Presidency contains an area of 253,000 square miles. The population is estimated at 22,480,000 souls.

It was not until the commencement of the nineteenth century that the attention of the Protestant Church was directed to the Presidency of Bombay as a mission field. In the year 1804, the Committee of the London Missionary Society determined to commence a mission in Surat, a large and populous town, about 180 miles north of Bombay. This place was chosen on account of the facilities it afforded to the mission work. All religious sects were fully tolerated; many of the inhabitants were acquainted with the English language; and there was a constant communication with most of the important towns in the north-western parts of India. Accordingly, the Committee of the Society sent out two missionaries, with a view of establishing a mission here. They did not, however, go direct to Bombay. One went to Madras, and the other to Bengal. After the lapse of a year or two, one of the two, Dr. Taylor, sailed for Bombay, where he arrived early in the year 1807.

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On his arrival, Dr. Taylor found that there was a general prejudice against missionaries, and that he was placed under much restraint, and had few opportunities of engaging in direct mission work. He therefore spent most of his time in the study of Sanscrit, Mahratta, Guzerattee, and Hindoostanee, with a view of translating the Scriptures. Subsequently, Dr. Taylor relinquished the mission, and accepted a medical appointment under the government.

These unfavourable circumstances led to the suspension of this mission until the year 1815, when the Society made a second attempt to accomplish their design. They sent out two young men, with instructions to proceed at once to Surat. They arrived at Bombay in August, and were kindly received by the governor. They then proceeded to Surat, where they arrived in September.

They set to work to acquire a knowledge of the Guzerattee language, in order that they might preach to the crowds around them. They also opened two English schools, one for Europeans, and the other for natives who wished to learn that language. The wife of one of the missionaries also opened a school for East Indian females.

The work of the missionaries gradually increased, and, at the close of their first year's labour, they had carried the Gospel to Baroach and Narbudda on the north, and to Cambay, at the upper end of the Gulf. At each of these places one or two missionaries were needed, and the Society resolved to send out as many as possible, to strengthen the cause so well commenced. This was done. Gradually, however, the work was suffered to languish; and, at the present time, the Society has no stations in this part of India.

The American Board of Foreign Missions directed their attention to India in the year 1812, when they sent out six devoted men, with directions for them to settle wherever an opportunity afforded. On their arrival at Calcutta they were ordered by the British authorities to return to their own country. They were, however, permitted to stay, and two of their number went to Bombay, where they also experienced much opposition from the Governor. After many noble appeals to those who occupied the places of power, they were allowed to carry out their designs. One of their first works was to establish a printing-press, for, at that period (1817), there were

no means of printing the Scriptures in the Marathi language in all Western India. As might be expected, therefore, the mission press became an important engine for diffusing christian and useful information in this part of India; and, before many years, it employed eight persons, and possessed ten native founts of types.

In 1824 a Female School was established. The first attempt, however, failed, through the death of the teacher. Shortly after, another attempt was made, and this time with some considerable success. Several schools were opened, and as many as 500 girls were admitted, some of whom were the daughters of Brahmins.

In 1847 the whole of the Old Testament was translated into the Marathi language, and many copies were printed and circulated.

At the present time the Society's operations extend over a large part of the country. The mission is divided into four districts:—

1. AHMEDNUGGUR.—Ahmednuggur is 160 miles east of Bombay, and is the centre of a large collectorate, which embraces an area of 7,624 square miles, and contains a population of about 1,000,000 inhabitants. At the close of 1863 there were in connexion with this branch of the mission, five missionaries with their wives, four native pastors, and three licentiates, sixty-nine native helpers, including school teachers, and two tract colporteurs. There were six stations, and forty-nine out-stations, where religious services were held every Sabbath. There were twenty churches, containing 592 members, and 439 baptized children—1,031 in all.

2. SATARA, which is 170 miles south-east from Bombay, and is the capital of the former kingdom, now the collectorate of Satara, which embraces an area of 11,000 square miles, and contains about 1,324,000 inhabitants. The population of the city of Satara is about 28,000.

The work in this district appears to have been chiefly of a preparatory nature—a time of sowing, in fact. The Gospel has been proclaimed in very many villages, and nearly 10,000 christian books distributed. Schools have been opened both for boys and girls, and the numbers admitted is encouraging.

3. SHOLAPOOR, which is 250 miles south-east from Bombay, and is the centre of a large collectorate. The city of Sholapoor contains about 75,000 inhabitants.

This district was occupied only a short time ago (1862), and therefore little else has been done than ploughing and sowing. The Gospel has been proclaimed in many places for the first time, and many religious books have been circulated—not thrust into the hands of unwilling receivers, but sold to the natives. In one year as much as Rs.157 was received on account of these purchases. Those persons who believe the promise of the Master, "My word shall not return to me void," will rejoice and take courage.

4. Bombay.—The work done in this city has been apparently small. The commercial excitement, and the rapid flow of wealth, consequent upon the cotton trade, have been sore hindrances to the mission work. The minds of all have been more engrossed in the things of the world than in the pursuit of religion.

The importance of missionary operations in this part of India cannot be too much overrated, as will be seen from the following extracts from the Society's Annual Report for 1863 :—

"Thirty miles north-east of Sholapoor, at Toolazapoor, is the great temple of the goddess Bhowani, and, twice in the year, the place is thronged by men and women of every grade, who come to pay their vows and offer sacrifices to the idol. Besides this, at every full moon, long trains of pilgrims may be seen flocking thither; and such is the faith of the people in the healing power of the goddess, that the sick are resorting there constantly in the vain hope of some relief. The temple at Punderpoor is still more renowned. Not to speak of the myriads who go there at the great festivals, I have frequently met persons who make a pilgrimage thither every month, from a distance of fifty or a hundred miles, and the practice is kept up for many years. One man, who had apparently come from a distance, I saw near Barsee, making the journey by prostrations, measuring his length upon the ground. It was under the burning sun of noon-day; and, hardly able to proceed, he seemed the very picture of despair.

"But a case still more remarkable was that of a man performing the journey by rolling himself upon the ground. We came up with him one morning, two miles east of Wairag. I asked him where he was going, and why he was thus torturing himself. He at first did not seem to hear me, but, at length, stopping, he lay exhausted upon the ground, and answered in a faint voice that he was going to Punderpoor.

After some further questions, as I remonstrated with him upon the folly of such a course, he raised his head from the ground, and, half reclining, said that he had come so far already that he could not desist now. He stated that his village was near Chandrapoor, four hundred and fifty miles to the east of here; that he had spent fifteen months on the way thus far, and that it was only forty miles more, and he wished to complete the pilgrimage. He was accustomed to go about a mile each day. He would then note the place where he had stopped, and, walking back to the nearest village, would remain until the next day, receiving his food from the villagers. Then he would return, and, from the place left the previous day, would begin again his toilsome pilgrimage. If he came to a river that could not be passed in this manner, he would go back a distance equal to this space, and roll over the ground a second time. He had for clothing only a coarse cloth bound tightly about his loins, and another about his head, and thus, almost naked, over roads extremely rough and stony, exposed to heat and cold, sometimes drenched with rain or covered with mud, for a year and three months this poor man had been rolling himself along towards the shrine of Vitoba. I have seldom felt greater pity for any human being, yet it was not a sense of sin, or a desire for pardon, that induced him to undertake this painful journey. At first I thought, Surely this is one of those weary and heavy-laden ones to whom the Saviour's invitation, 'Come unto me,' will be most welcome. But it was evident, upon further conversation, that he was urged on by no higher motive than a selfish pride. He sought chiefly the applause of men, and a reputation for holiness, and he could see no beauty in the Man of Calvary, that he should desire Him.

"Such are some of the sad fruits of the system with which we have to contend, and surely we may appeal once more to our friends whose kind christian sympathy we have hitherto enjoyed, that they strive together with us in more earnest prayer that every idol may soon perish from under these heavens, and that the Lord alone may be exalted."

THE SCOTTISH MISSIONARY SOCIETY directed its attention to Western India in 1822, and sent four agents, who settled in the southern Koncan. Here they commenced their work, and established stations at Bankot, sixty miles from Bombay; at Hurnee, about fourteen miles further south; and afterwards at

Bombay and Poona. These latter became the chief seats of the mission.

One of the first objects of the missionaries was to establish schools. Their efforts in this respect were fairly successful, and, at one time, as many as 3,000 children were connected with the mission schools.

The missionaries made many extensive journeys into the surrounding country, both inland and on the coast, and, in the course of their travels, preached the Gospel to many thousands of the natives, and distributed many hundreds of copies of the Scriptures.

At Bombay one of the missionaries engaged in controversy with the Hindoos, the Parsees, and the Mohammedans. These discussions excited much interest, and Mr. Wilson's refutation of Mohammedanism was translated into Gujarati, Hindustani, and Persian.

In 1835 this mission was transferred to the General Assembly of the Church of Scotland, and was by that body carried on with vigour and success.

When, in 1843, the disruption of the Church of Scotland took place, and a Free Church was formed, the missionaries joined the Free Church, the Established Church retaining possession of the buildings, as it did in Calcutta. This, of course, interrupted the work for a time, but, shortly after, it was quite as efficient as before. From that time the work has been carried on with vigour and success.

THE CHURCH MISSIONARY SOCIETY commenced its operations in Bombay about the year 1820. Its chief branch is the *Robert Money School*, an educational establishment of a superior order, founded in 1840, in commemoration of an eminent civilian of that name, and in which a large number of native youths—many of them now occupying posts under Government—have received christian instruction. Several are employed as native teachers amongst their countrymen, and four have been admitted to holy orders.

At the present time the Society's operations extend over seven districts, viz., Bombay, Nasik, Junir, Malligaum, Kurrachi, Hyderabad, and Arungabad. The stations are superintended by 3 European missionaries and 38 native Lay teachers. The number of native Christians connected with these stations is 526. Twenty-nine schools are supported, in which there are

1,734 scholars. Total number of individuals receiving Christian instruction, 2,260.

Several other Protestant missionary societies are labouring in Western India, viz., the Irish Presbyterian Society, American Board for Foreign Missions, Society for the Propagation of the Gospel, and the Wesleyan Missionary Society.

The results of the combined labours of the various societies at work are thus given by Dr. Mullens :—

Principal Stations occupied	26	Communicants	965
Outstanding ditto	41	Native Christians	2,231
Missionaries	40	Boys' Schools of all kinds	62
Native ditto	10	Scholars	5,006
Native Catechists	53	Girls' Schools	32
Churches	37	Scholars	1,416

General Summary of Results for the whole of India at the close of 1862, taken from Dr. Mullen's tables :—

Stations Occupied	371	Scholars in Vernacular Day Schools	44,612
Outstanding ditto	1,925	Vernacular Boarding School	101
Missionaries	519	Scholars in ditto	2,720
Native ditto	140	Other Day Schools	185
Native Catechists	1,365	Scholars in ditto	23,377
Native Churches	1,190	Girls' Schools	485
Communicants	31,249	Scholars in ditto	19,997
Native Christians	153,816		
Vernacular Day Schools	1,562		

Total number of persons receiving Christian instruction, *two hundred and forty-four thousand five hundred and sixteen.*

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CHAPTER XII.

CHRISTIAN MISSIONS IN CEYLON, BURMAH, CHINA, AND THE INDIAN ARCHIPELAGO.

Ceylon, and its People—Introduction of Christianity by the Jesuits—The Dutch Missions, and their results—English Mission, the Baptist Mission, the Wesleyan Missions, the Missions of the Church of England, their trials and triumphs—General Summary of Results at the close of 1863—Burmah, its people, and their religion—Christian Missions in Burmah—The American Missions. Judson, and his work—Summary of Mission Operations—China, and its religion—The introduction of Christianity into China, and the work of the Jesuits—Persecution of the Romanists—Present state of the Roman Catholic Missions—Protestant Missions in China, and their results—General Summary of Mission labours—Java, Sumatra, and Borneo. Efforts of Protestant Christians in these places. The work still to be done.

CEYLON.

THE inhabitants of Ceylon are divided into four classes:—1. The Singhalese, who inhabit the southern and western parts of the island. 2. The Tamils, who, it is supposed, came over from the opposite coasts of India. 3. The Moormen, who are descendants, it is supposed, of the Arabs. 4. The Whedahs, an untutored race, who live in the forests and jungles of the interior of the island.

The Tamils profess the Hindoo or Brahminical religion, but the Singhalese are Buddhists.

Christianity was introduced into Ceylon by the Jesuits, under the Portuguese, soon after the arrival of the latter in 1505. "Immediately after constructing the fort of Colombo," says Sir Emerson Tennent, "the adjoining districts were erected

into a bishopric; and, under the directions of the new prelate, Christianity was speedily proclaimed throughout the Singhalese districts; but it was not till A.D. 1544 that it was first preached to the Tamils of the north by 'the Apostle of India,' St. Francis Xavier." In the course of a short time, the whole district of Jaffna was brought "under the authority of the Church. It was divided into parishes, each of which was provided with a chapel and schoolhouse, and, where required, a glebe for the residence of the Franciscan priest who was to officiate; and the ruins of these ecclesiastical edifices, even at the present day, attest the care and expenditure which must have been applied to their construction. In Jaffna itself they had a church and a College of Jesuits at the west end of the town, a church and convent of St. Dominic on the east, besides a convent of St. Francis; and, when the Dutch made themselves masters of the fortress, in 1658, there marched out, according to Baldæus, from forty to fifty ecclesiastics, Jesuits, Franciscans, and Dominicans. In short, there is sufficient evidence extant, connected with this province of Ceylon, to justify the assertion that, within a very few years from its occupation by the Portuguese, almost the whole population of the Jaffna peninsula, including even the Brahmins themselves, had abjured their idolatry, and submitted to the ceremony of baptism."

When the Dutch concluded a treaty with Rajah Singha, King of Kandy, in 1638, a clause was inserted, by which that ruler bound himself "to suffer no priest, friar, or Roman Catholic clergy to dwell in his dominions, but to oblige them to depart, as the authors of all rebellions, and the ruin of all governments."

In the districts, however, not included in this, the Roman Catholics continued their work of conversion, and much success attended their efforts. They were, at a subsequent period, expelled by the Dutch, who, in their turn, laboured with the greatest diligence to convert both the Singhalese and the Tamils. Great success appears to have attended the efforts of the Dutch missionaries. Sir Emerson Tennent, referring to this, says:—"A seminary was opened at Jaffna for the instruction of teachers and catechists; and he (Baldæus) records that, in 1663, within five years from the arrival of the Dutch, 12,387 children had been baptized, 18,000 pupils were under instruction in the schools, and 65,000 converts had become 'christian men and

women in the kingdom of Jaffnapatam.' Besides these, in 1655 there were upwards of 8,000 converts in Manaar and the Wanny; and in 1688 the number of Christians throughout the province of Jaffna was represented as exceeding 180,000. There is every reason, however, to fear that very many of these were christians only by name. Indeed, Baldæus candidly says of his converts that, 'though Christians in name, and qualified to discourse rationally of the Ten Commandments, and other doctrinal points, they still retained many of the superstitions of paganism.' Nor can we be surprised at this, since, at one time, a proclamation was made 'that no native could aspire to the rank of modliar, or be even permitted to farm land or hold office under the government, who had not first undergone the ceremony of baptism, become a member of the Protestant Church, and subscribed to the doctrines contained in the Helvetic confession of faith.'"

The Dutch paid great attention to the education of the people, and at one time the number of children under instruction in all parts of the island was little short of 85,000.

During the first half of the eighteenth century the Dutch Government issued many proclamations against the Roman Catholics, with a view to the ultimate extinction of Catholicism in Ceylon. But, notwithstanding this, the priests continued to labour with much zeal, and gained a greater hold upon the people. At one time they were in possession of upwards of 400 churches in all parts of Ceylon, whilst the Dutch Presbyterians had barely one-fourth the number either of congregations or converts.

About 1750 the Dutch sought assistance from the Danish mission at Tranquebar, who supplied them with types and with printers, educated young men for the ministry in Ceylon, and sent repeatedly clergy from their own establishment to assist the declining labours of the Dutch. Among the Danish missionaries who visited Ceylon was Christian Frederick Schwartz, who landed at Jaffna in 1759, and devoted a large portion of the year to preaching and administering the sacrament at every station in the island.

Between this time and the occupation of the island by the British, in 1796, the prosperity of the Dutch missionaries seems to have failed, and the number of nominal christians to have gradually declined. At the commencement of the eighteenth century the number of converts is stated to have

been 424,392, while, at the close of the century, Mr. Hough asserts that they were reduced to 300,000.

By the treaty of Amiens, in 1802, Ceylon was definitely attached to the dominions of Great Britain. Very shortly after this—viz., in 1806—the disabilities of the Roman Catholics were abolished, and they were "allowed the unmolested profession and exercise of their religion in every part of the British settlements in the island," and were "admitted to all civil privileges and capacities."

Government chaplains were appointed, but their labours were for the most part confined to the British settlers, and other European residents in the towns and forts. The religious welfare of the natives was almost entirely neglected; and so, numbers openly joined the Roman Catholic communion, while vast multitudes apostatized to Buddha.

Protestant Missionary Efforts among the Natives.

The Baptist Missionary Society was the first in the field. The place chosen for its first operation was Colombo. From thence its missionaries have gradually extended their operations throughout the surrounding villages, and eastward till they reached to Kandy, and the rich valley of Matelle. The direct success of the Baptist missionaries seems to have been but limited. Their first convert was a Buddhist priest. A few years later his example was followed by a second, who had been attached to one of the Kandyan temples. A very free use has been made of the press by the Baptists, and they have circulated immense quantities of tracts and translations throughout the island, amounting in 1848 to upwards of *five million pages*, of which more than three million and a-half have been printed at the press of the Baptist mission in Kandy.

In 1829 an effort was made by Mr. Daniel to convert the Moormen of Colombo, and for this purpose he prepared a Manual of Christianity for their especial instruction. "But no perceptible good was the result. The more respectable Mohammedans met the offer of the tract with a dignified refusal; the lower classes rejected it with contempt; and, to the present day, no decided conversions from Islamism have ever been made in Ceylon."

For ten years Mr. Daniel laboured in preaching the Gospel

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and establishing schools and congregations in the villages around Colombo. Much attention was also given to the subject of female education, and several female schools were established.

At the time of Mr. Daniel's death, in 1844, upwards of *one thousand* pupils were under instruction in forty-four schools of his mission, and 200 converts were in immediate membership of the Church. "In the interval which has elapsed," says Sir J. Emerson Tennent, "the same good work has been progressing with an impulse acquired from its own increasing success; the press has been sending forth its perennial stream of instruction, a normal seminary for the training of native ministers has been founded, in addition to the numerous schools of the mission, and the preaching of christianity has been carried into every accessible hamlet. It has penetrated the awful retreats into which the lepers have retired to conceal their mutilations from the shuddering glance of mankind; and it has found an audience and an echo in the repulsive community of the Gahalyas—the hereditary executioners under the Kandian kings—a whole village of whom have from time immemorial been established on the farther banks of the Mahavillaganga, a few miles distant from Kandy, their presence being too polluted to be permitted within the gravets (space in front of the forts) of the capital."

At the present time the mission has 56 principal and substations, which are superintended by 4 European and 17 native pastors; the number of hearers at the Sabbath services averages 1,229, and the Church members 394. The number of day and Sunday schools is 26, and the average attendance is 620.

The Wesleyan Missionary Society commenced its operations in Ceylon in 1814. The agents of this Society established themselves amongst the Tamil population of Jaffna, Trincomalie, and Batticalva, and by the year 1819 they had opened schools in the principal villages along the western coast, from Negombo to Galle. The first *vernacular schools* were opened in 1817, "in the hope," says Sir Emerson Tennent, "of superseding the Buddhist priesthood in this department; and so successful was the effort, that, before the close of the year, upward of 1,000 scholars were in attendance; twelve months after, the number increased to 4,000; and, during thirty years that the system has been in operation, upwards of 21,000

pupils, females as well as males, have from time to time been instructed in the numerous schools of the mission. No religious test is required for admission, and no compulsion is exerted to enforce participation in the christian services of the schools. The objections of parents are at once respected, if advanced; but the instances have been rare in which any scruples have ever been urged, either by the priesthood or the people, to any portion of the system."

Much attention has been paid to preaching, and translating the Scriptures into Singhalese, also to the establishment of a *native agency.* Speaking of these native agents, Sir Emerson Tennent says:—"The individual selected for this duty spends his days amongst the villagers; he is their adviser on all occasions, their companion in all pursuits; he becomes their umpire in differences, their friend in every emergency; he gains their confidence by his superior knowledge, and he retains their affections by the discharge of all kindly and gentle offices. I have conversed with men of this class, whom I have sometimes encountered in my journeys, and from no sources have I been able to glean the same accurate knowledge of the people and their customs, their social habits, and their wants. Nor is there any agency, however energetic, to which we can look with equal confidence, not only for the extension of christianity throughout the island, but for the inculcation of those principles and an example of those morals and rules of conduct which win respect for religion even amongst those who are themselves slow to admit its influence and truth."

The mission has been carried on with much vigour and success until the present day. The Committee, in their Report for 1864-5, say:—

"We are thankful to report an improvement in the spiritual condition of the societies in this district, which is greatly to be ascribed to the observance of discipline under trying circumstances. For several years, the Buddhists have attacked christianity in every way—by official denunciations, by public meetings, and by the press. Their arguments are based, partly on the supposed claims of their system, but chiefly on the views of sceptical writers in this country. It is a sign of the times that, in Buddhist temples, and at Buddhist festivals—far away in the villages of Ceylon—the opinions of an Anglican Bishop and an Oxford Professor should be exultingly adduced as hostile to christianity."

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THE FOLLOWING SUMMARY of mission work is given in the Report for 1864-5 :—

"*The Singhalese, or South Ceylon District.*—Number of stations, 18; chapels, 45; other preaching places, 27; missionaries and catechists, 30; local preachers, 22; paid day teachers, 91; total number of scholars, 2,453; attendants on public worship, 3,751.

"*The Tamil, or North Ceylon District.*—Stations occupied, 5; chapels, 31; missionaries and catechists, 12; local preachers, 26; day-school teachers, 40; total number of scholars, 1,062; attendants on public worship, 1,940."

THE CHURCH MISSIONARY SOCIETY began its labours in 1818, when four missionaries—Messrs. Lambrick, Knight, Ward, and Mayor—established three stations on the island; one at Kandy, the capital of the interior; another at Nellore, near Jaffnapatam; and a third at Baddagame, a village near Galle.

"It was four years after the arrival of the first Church of England missionary in Kandy," says Sir J. Emerson Tennent, "before there was sufficient encouragement for the building of a school-house, even in the capital of the new Province, and that was attended, not by the children of the natives, but by strangers and settlers, attracted by prospects of trade. Ten years had elapsed before any encouraging symptoms were manifested; and even then, although some few schools had been opened in the villages around Kandy, the number of pupils was but small, and the slightest cause was sufficient to interrupt their attendance.

"In 1823 the number of schools was but five, and the number of pupils 127; but, so persevering were the missionaries, and so progressive their success, that in 1839 the number of schools had been increased to thirteen, and the number of scholars to something close on *four hundred.*"

In 1830 an attempt was made to establish schools for females. At first very little was accomplished in this particular department of labour. At the close of 1838 the school was attended by only thirty pupils, and of these, only a few were Kandians.

Speaking of this subject, Mr. Selkirk says :—"Learning was

at so low an ebb amongst the females, and so uncommon, that, when one little girl went to a village sixteen miles from Kandy, the females of the place were so astonished to hear her read, that at first they came in crowds to listen to her."

In 1824 the first Episcopal church that had ever been built in Ceylon for the exclusive use of the Singhalese, was erected in Baddegame, and consecrated by Bishop Heber. Several schools were also established in this part of the country, and in a few years nearly *three hundred scholars* were collected.

In 1823 schools were founded at Cotta, and by the close of 1828 as many as 297 children were under instruction.

"In 1834 the number of pupils had increased to upwards of 350, of whom one-sixth were girls; and so sensibly did the people themselves begin to discern the value of female instruction, that several schools for girls were opened in villages in the neighbourhood, to which the natives gave a willing encouragement, and in which they were instructed, not only in elementary knowledge, but taught for the first time to sew, and make lace; with such other training and acquirements as were essential for the conduct of their ordinary domestic duties. So remarkable was the result of these several undertakings, that, within sixteen years from the commencement of the mission, upwards of 900 boys were in daily attendance on the schools, and 400 girls;—a total of 1,300 children throughout twenty-nine hamlets in the immediate vicinity of Cotta. In 1840 the numbers had increased to *seventeen hundred* pupils, and the schools to *twenty-seven;* and at the present time (1850), after the perseverance and toil of the missionaries for twenty-six years, their schools number seventy-one, and their scholars exceed *two thousand*, of whom five hundred are females."

In 1827 a Collegiate Institution was founded for the purpose of instructing native teachers, and training native missionaries.

"From that time to the present," says Sir J. Emerson Tennent, "the 'Christian Institution' of Cotta has maintained a career of usefulness unsurpassed, and exhibited a success the most remarkable. Its pupils have been received from the remotest parts of the island, wherever the missionaries have established themselves. The Tamils of Jaffna, the Singhalese of the low country, and the young Kandians from the hills, have all been congregated here, to collect their stores of truth

and enlightenment, and return laden with intelligence, to communicate their knowledge to their own countrymen."

At the present time, the Society's operations extend over four districts—viz., Colombo, Baddagame, Kandy, and Jaffna. In these districts there are twelve stations, superintended by three native clergymen, and 209 native lay teachers. The number of native christians is 3,245, of whom 684 are communicants. The number of schools is 122, and of scholars, 4,580.

General Summary of Results at the Close of 1863, *taken from Dr. Mullen's Statistical Tables.*

Principal Stations	60
Outstanding ditto	150
Missionaries	37
Native ditto	42
Churches	224
Communicants	3,859
Native Christians	15,276
Schools of all kinds	355
Scholars	15,036

INDIA BEYOND THE GANGES.

The country between India and China comprises a number of extensive kingdoms, which have been at different periods united and separated again from each other. The whole district may be divided into four parts:—1st. The British Territories ceded after the Burmese War in 1824; 2d. The kingdom of Ava, or Burmah; 3d. The kingdom of Siam; and 4th. The empire of Assam, or Cochin China, comprising Cambodia and Tonquin.

Burmah.—The king of Ava, or Burmah, is a despotic sovereign, and is regarded as the sole lord and proprietor of life and property throughout his dominions. Among the titles by which the king of Burmah is known among his subjects, are these:—"The Sovereign of land and water;" "The Lord of life and death;" and whenever anything belonging to him is mentioned, the epithet "golden" is

attached to it, as :—"It has reached the golden ears;" a person "has advanced to the golden feet."

The community is divided into eight classes:—viz., the royal family, officers of state, priests, rich men, labourers, slaves, lepers, and executioners.

The religion of the Burmese is Buddhism, which is thus described by Mr. Malcolm, in his "Travels in Burmah":—

"Buddhism is probably at this time, and has been for many centuries, the most prevalent form of religion upon earth. Half the population of China, Lao, Cochin China, and Ceylon; all that of Cambodia, Siam, Burmah, Thibet, Tartary, Loochoo, and a great part of Japan, and most of the other islands of Southern Asia, are of this faith. Boodh, or Buddha, is a general term for *divinity*, and not the name of any particular god, or idol. The followers of this false religion assert that there have been successively four Boodhs in the world, and that one more is yet to come. The one worshipped at present in Burmah is called Gaudhma, or Gaudama. They say he was born into this world at a date answering to the year 626 B.C. He had previously lived in four hundred millions of worlds, and passed through innumerable conditions in each; and in this world, he had been almost every sort of fly, worm, fowl, fish, and animal, and had passed through nearly every grade and condition of human life. Having, they say, in the course of these gradations, acquired immense merit, he at length was born son of a king of Magadeh (now called Behar) in Hindostan. When grown up, his height was nine cubits; his ears were so beautifully long, they could hang upon his shoulders; his hands reached to his knees; his fingers were of equal length; and with his tongue he could touch the end of his nose; all which, they affirm, were certain proofs of his divinity! When in this state, his mind was enlarged, so that he remembered his former condition and existences; and of these, he rehearsed many to his followers. Five hundred and fifty of these narratives have been preserved, and they form a very considerable portion of their 'Bedagat,' or sacred books. One relates his life and adventures as a deer, another as a monkey, elephant, fowl, &c. These legends are a fruitful source of design for Burman paintings, and do but bring out into visible absurdity the system they would illustrate. He became Boodh at thirty-five, and remained so forty-five years longer; at the end of which time, having performed all sorts of meritorious acts,

and promulgated many excellent laws far and wide, he obtained *nic-ban*—that is, entered into annihilation.

"At the death of Gaudama, he ordered that, besides obeying his laws, his relics and images should be worshipped, and pagodas built to his memory, till the next Buddha should appear. The laws and sayings of Gaudama were reduced to writing, in Ceylon, 450 years after his death, in the Pali language, which is a corruption of the Sanscrit, and continues still the sacred language of the Burmans."

The number of priests in Burmah is very great: about one to every thirty inhabitants. The Burmese have no Sabbath, but have four worship-days in every lunar month. No one approaches the pagodas without presenting an offering, though it be but a flower or a sprig plucked from a bush.

Missionary Efforts in Burmah.—The first Protestant missionaries who visited Burmah were Messrs. Chater and Carey, who went there from Serampore in 1807. Little was accomplished by these men, beyond making some slight progress in the language, and translating six chapters of the Gospel of St. Matthew.

In 1813 Mr. and Mrs. Judson (American missionaries) arrived at Rangoon, and commenced the establishment of a mission. Their work is thus described by the author of the "Missionary Guide-book:"—

"They laboured many years to make themselves acquainted with the difficult language of the country, without the aid of either grammar, dictionary, or interpreter; and their hardships and difficulties were considerably increased by the extortionate character of the Burmans, who tried to cheat them on every occasion. Their health several times declined so much, that they were obliged to leave Burmah for change of air and climate, and encountered dangers and distresses by sea and by land. In 1819 Mr. Judson opened a place of worship, and began preaching in the Burman language to a small native audience, having previously translated St. Matthew's Gospel, and some of the Epistles, and written a summary of christian doctrine and practice, a Catechism, a Grammar, and a Dictionary in Burman. His efforts in preaching the Gospel were blessed in June, 1819, by the conversion of a Burman; and, in the course of the next two years, this little Church numbered thirteen sincere native christians, who, throughout their lives, all continued firm to the

faith of Jesus, and in many instances adorned the doctrine of their Saviour; one of them, a poor fisherman, named Moung Ing, continued with Mrs. Judson through all her sufferings in the time of the war. Among the converts were two females, who died rejoicing in their Saviour soon after the conclusion of the peace in 1828. Mrs. Judson took great pains with the Burman women who could be prevailed upon to attend her instructions, and had commenced a female school, when the war commenced. In 1816, the Serampore Mission had sent out a printing-press as a present to the American missionaries, who were also at this time joined by Mr. and Mrs. Hough, and, shortly after, by Mr. and Mrs. Wade.

"When the war took place, in 1824, the mission at Rangoon was of course broken up, and the converts were dispersed; but, amidst all their persecutions and dangers, they adhered firmly to the truth. At the close of the war, as the Emperor of Burmah would not give his consent that any of his subjects should embrace christianity, the missionaries removed from Rangoon, and established themselves at Amherst and Moulmein, in the territory newly ceded to Great Britain, where the converts would be less subject to persecution; and Mrs. Judson opened a school for female orphans, and Mr. Judson another for boys. Many tracts had been translated into the Burman language. At Moulmein, in 1828, thirty converts had been added to this little promising Church; and, in 1830, seven assistants in the missionary work were natives."

The work thus so well begun has been from time to time extended. One of the most interesting missions of the Americans is that amongst the Karens—a people distinct from the Burmans, although living in their country. They live on the borders of Burmah, Siam, and China. They are thus described by an American missionary:—

"They are a quiet, intelligent people, living by agriculture, and their government is patriarchal. They had no written language till Mr. Wade, the American missionary, formed an alphabet, and translated some tracts for their use. They have neither temples nor idols, and were without anything that could be dignified with the name of religion. They have a tradition of the fall of the first man by eating forbidden fruit, and that white men are to come and instruct them in the way of duty and happiness,—hence their readiness to receive the Gospel."

By the year 1836 the number of converts had so increased that there were as many as 248 Karen communicants, and four schools in Karen villages. Since that year the success of the missionaries amongst these simple-minded people has been very great. At the close of 1862 the American Baptist missions comprised 382 *native Churches*, chiefly among the Karens.

The Gospel has been carried to other countries around Burmah, and it has won fresh victories. The places at the present occupied are :—

Tenasserim, where there are about 8,000 native christians, and nearly 1,200 scholars.

Pegu, occupied by four separate Societies, whose converts number over *fifty thousand*, and their scholars over four thousand seven hundred.

Assam, where at present the work is one of ploughing and sowing.

Siam and *Singapore*, where the plough has but just commenced its work.

Summary of Results at the close of 1863.

Principal stations occupied . .	15
Outstanding ditto	382
Missionaries	22
Native ditto	46
Churches	352
Communicants	18,439
Native Christians	59,566
Schools of all kinds . . .	269
Scholars	5,768

CHINA.

The nation of China is the greatest in the world—400,000,000 souls, or about one-third of the human race. Their government also is the oldest. Its organized system, with an army, a written language, historians, and other *literati*, dates back to a period so remote as to be probably coeval with the immediate successors of Moses.

The Emperor rules despotically, and arrogates to himself the most extravagant and presumptuous titles, by which he thinks

to inspire his subjects with the greatest awe, such as "Interpreter of the Decrees of Heaven," "Imperial Supreme," "Lord of Ten Thousand Islands," &c. The Emperor alone is high priest of the State religion, and sacrifices in person at the Government temples, accompanied by his representatives. The Empress of China is considered by the Chinese to represent the earth, while the Emperor personifies heaven.

The religious worship of China is threefold :—

1. The *State religion*, to which the Emperor and all his nobles belong. This religion seems to have been invented by the Chinese legislators for the purpose of controlling the minds of the people. The number of objects which the people are commanded to adore is very great, and embrace all branches of nature.

A prominent feature in the State religion is the worship of the dead. The Emperor and the peasant alike bow down to the shades of their ancestors.

The Chinese make their idols of clay, gilded over; they place them at one end of a large hall which forms part of their temples. The number of temples and priests is very large.

The State religion of China prescribes a tedious number of festivals during the year; among these are, the Ploughing Festival, the Feast of the Birthday of the Gods of the City, the Feast of the Tombs of their Ancestors, and the Feast of Lanterns; besides numerous minor festivals.

2. *Taouism*, which is so named from Taou, its founder, who was contemporary with Confucius. He inculcated on his followers a contempt for riches, honours, and worldly distinctions, and the subjugation of every passion that would interfere with personal tranquillity and self-enjoyment. Upon these doctrines have since been founded the most visionary and soul-degrading tenets, so that Taouism has become a religion of jugglery and cheating. The professors of Taouism also worship an innumerable host of deities.

3. *Buddhism.*—This has been described in the article on Ceylon.

Jesuit Missions.

The Jesuit missionary Ricci landed at Canton in 1583. "On his first landing," says Mr. T. W. M. Marshall, "he had assumed the habit of a Bonze, supposing, by a natural error,

that men who exercised priestly functions, and professed an ascetic life, would be respected by their own followers. But, when he had ascertained that no garb was less likely to attract the esteem of the Chinese, a happier inspiration led him to adopt that of the *literates*, which the members of his order ever after retained during their career in China. His first convert seems to have been a poor outcast, whom he found dying by the roadside; but there was little promise, as yet, of the day which only his ardent faith and unfailing courage could have ventured to anticipate, when nobles and princes were to become his disciples, and even the supreme ruler of that wide empire was to acknowledge him as a friend, a companion, and a guide."

After making himself acquainted with the Chinese language, he set out on a journey to Pekin. Some years elapsed ere he reached the imperial city, and twenty summers passed before he reaped the fruit of his toil. Now noblemen, statesmen, and even some of the imperial family, became his disciples. After a life of ceaseless activity, he died in 1610, having spent twenty-seven years in China. A Protestant writer, Mr. Gutzlaff, when speaking of him, says:—"He had only spent twenty-seven years in China, and during that time he had executed an herculean task. He was the first Catholic missionary who penetrated into the empire, and, when he died, there were more than three hundred churches in the different provinces. It will scarcely be credited that, at his death, there existed, in Keang-nan province alone, thirty churches; and there were few large cities where some christians might not be found."

Ricci was succeeded by Adam Schaal, who, like his predecessor, laboured incessantly for the extension of the Church of Rome, and, like him, seems to have had great influence with the emperor.

Upon the death of the Emperor Chuntche, a fierce persecution arose, and Schaal was loaded with chains and cast into prison. Being an old man of seventy-four, he sunk under the outrages he had received, and died in 1666. His successor, Father Verbiest, appears to have influenced the Emperor Cang-hi, and to have succeeded in laying the foundation of a church within the precincts of the imperial palace.

Upon the death of Cang-hi, his successor, Yong-Tching, issued a decree of extermination against the religion of Jesus; and "all the missionaries, without distinction, were driven from their churches; more than three hundred churches were either

destroyed or converted to profane uses; and more than three hundred thousand christians were abandoned to the fury of the heathen." From that time to the present, there appears to have been a violent persecution raging in China, so that "it was only by the loss of all earthly goods, and often at the cost of life itself, that a Chinese could embrace the religion of the cross." Persecution, however, bore its usual fruit; and, in spite of tortures and death, many thousands of the people openly professed the Roman Catholic faith. Mr. Marshall, in his "Christian Missions," thus sums up the past and present successes of his Church:—"In 1805, after more than forty years of abandonment, Sir George Staunton estimated the christians of China proper at two hundred thousand. In 1840, Commodore Read reported that 'there are not less than five hundred and eighty-three thousand Catholic converts at this time. In 1859, there were five hundred and thirty thousand in Cochin China alone, besides forty thousand in the city of Pekin, eighty thousand in the diocese of Nankin, one hundred thousand in the province of Su-tchuen, sixty thousand in the district of Shang-hae, forty thousand in the diocese of Fukien, sixteen thousand in Corea, ten thousand in Mongolia, nine thousand in Thibet, about the same number in Mantchooria, and many in Tartary, amounting probably, in the aggregate, to more than a million; and the increase of pastors, in spite of incessant martyrdoms, has kept pace with that of the disciples. In 1859, there were *fifty-one* bishops, and *six hundred and twenty-four* European and native priests, the latter numbering four hundred and twenty-eight. There were also *eighteen ecclesiastical colleges.*"

Such, then, have been the labours and successes of the Jesuit missionaries. May the liberality of the catholic laity, in supplying the means, and the self-denial and devotion of the men who have thus willingly offered themselves to the work, quicken the Protestant christians to a sense of their duty and privilege; and may the day speedily arrive when both men and money shall be offered to the Lord, and the millions of China hear the simple Gospel of Christ!

Protestant Missions.

The attention of the Protestant Churches was first drawn to the spiritual wants of the Chinese in 1806. In that year the

London Missionary Society determined to commence a mission in China; and, in the following year, the committee sent out Mr. Morrison as their first missionary. Mr. Morrison laboured with unwearied diligence and perseverance in acquiring the Chinese language; and, after fifteen years of intense application, he completed the translation of the Scriptures into Chinese. In addition to the work of translation, Mr. Morrison preached regularly in English and Chinese, either at Canton or Macao, but very little progress was made in evangelizing the people.

In 1830, the American Board of Missions sent two missionaries to Canton. In 1832, one of these published the following statement of what had been done up to that time by the Protestant Churches:—

"'Twenty-five years have elapsed since the first Protestant missionary arrived in China (in 1807) alone, and in the midst of perfect strangers, with but few friends, and with many foes. The Chinese language was then thought almost insurmountable, from its peculiar difficulties, but these difficulties have been overcome. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars, both in England and China, have increased. The Holy Scriptures, by Morrison and Milne, together with the Book of Common Prayer, and numerous tracts, have been translated, printed, and published in the Chinese language; and now missionaries from other nations have come to aid in their distribution and explanation.' There are also native Chinese who preach the Gospel and teach from house to house. Ten Chinese have been baptized, and only ten; but they are a firm and devoted little flock. The establishment of English presses in China arose out of the Protestant mission. The East India Company's press, to print Dr. Morrison's dictionary, was the first, and now both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The London Missionary Society's Chinese press, at the Anglo-Chinese College at Malacca, or Singapore, and Mr. Medhurst's press at Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and the Chinese Institution at Malacca, belonging to the London Missionary Society, has given a christian education to numbers of Chinese youths. About ten years after the Protestant mission was established in China (viz., 1817), a chaplain for the British

factory at Canton was sent out by the Episcopal Church in England; and, in 1827, a seaman's chaplain was sent out by the American Seamen's Friend Society; Dr. Morrison hoisted the first British flag for public worship on the Chinese waters in 1822; Mr. Abeel, an American missionary of the Dutch Reformed Church, officiated in 1830, and, afterwards, Rev. E. Stevens, from Connecticut. The 'Indo-Chinese Gleaner,' at Malacca, the Canton newspapers, and the 'Chinese Repository' (a valuable work), have all risen up since our mission commenced. Missionary voyages have been performed (three by that indefatigable man, Mr. Gutzlaff, of the Netherlands Missionary Society), and Chinese sought out at numerous places under European control, as well as in Siam, the Loochoo Islands, Corea, and along the coasts of China itself, as far as the walls of Pekin. Some tracts have reached and been read by the Emperor himself. Still, this is but the 'day of small things.' 'The harvest, indeed, is great, but the labourers are few.' Preachers and teachers, and writers and printers in much larger numbers, are wanted to spread the knowledge of God and our Saviour Jesus Christ among the Chinese-language nations."

In 1836 the Church Missionary Society sent out a pioneer missionary to the confines of the empire, but China was not then open to the servants of the Lord.

In 1843 a war with England was brought to a close; the Chinese then consented to the opening of five ports—Shanghae, Ningpo, Fuh-chau, Amoy, and Hongkong—to foreigners. Three of these ports were subsequently occupied by missionaries in connexion with this Society.

In 1858 another war with China, conducted by the Anglo-French alliance, was brought to a close. By a treaty obtained by Lord Elgin, conceding to foreigners of every class, and, by implication, for the Protestant missionaries also, the right of unlimited access into the interior of the country, the last barriers which interrupted our free intercourse with every part of China have been thrown down. Another third of the human race is thus presented to the compassion and the duty of the christian church.

The agencies at present employed by the Protestant churches are thus given by Mr. Baldwin, of the American Board of Foreign Missions:—

1. SUMMARY OF WORK, ARRANGED AS TO LOCALITIES.

STATIONS.	Present Number of Ordained Missionaries.	Stations and out-stations.	Churches.	Whole Number of Baptized Converts.	Boarding-schools.	Pupils in Boarding-schools.	Day-schools.	Pupils in Day-schools.
Canton	18	11	7	254	3	36	10	368
Hongkong	2	3	2	160	4	60	4	60
Swataw	3	6	1	72	1	15	1	22
Amoy	11	20	12	825	...	...	7	70
Fuh-chau	9	12	8	212	4	46	3	63
Ningpo	11	23	11	540	2	40	7	84
Shanghae	8	15	8	394	2	31	5	42
Han-kow	2	3	1	25	...	...	...	...
Chefoo	3	3	1	11	...	...	1	6
Tung-chow	5	3	2	26	1	5	1	6
Tientsin	6	3	3	53	1	6	4	55
Peking	6	6	1	4	1	8	1	20
Total, 12.	84	108	57	2,576	19	247	44	796

A correspondent of "Christian Work" considers the number of missionaries at present engaged in China to be *one hundred and eleven.* "Of the missionaries," he says, "about fifty-seven are from America, nine are from Germany, and forty-five are from England, Ireland, and Scotland. There are boarding-schools for the training of youths, male or female, in the doctrines of the christian religion, at Canton, Fuh-chau, Ningpo, and Shanghae, and day-schools at most, if not all, the ports occupied by missionaries. It would be safe to estimate that there are over 100 native christians employed at the different ports as school teachers, or preachers, exhorters, colporteurs, &c., and about 100 chapels, more or less, where the Gospel is preached by the foreign missionary or his native helper."

2. Summary of the Work of the several Societies.

Name of the Society.	Present Number of Ordained Missionaries.	Stations and out-stations.	Churches.	Whole Number of Baptized Converts.	Present Number of Baptized Converts.	Present Number of Communicants.	Contributions of Native Christians during the past year.	Ordained Native Preachers.	Catechists employed as Teachers.	Students for the Ministry.	Boarding-schools.	Pupils in Boarding-schools.	Day-schools.	Pupils in Day-schools.
Am. B. C. F. Missions ...	9	7	5	56	45	43	24	...	8	4	4	37	4	108
London Mission. Society	11	29	14	1,025	529	638	286	2	36	...	...	...	11	160
Am. Presbyterian Board	14	17	7	248	191	186	138	2	22	5	5	81	7	190
Am. Ref. Dutch Church	4	4	3	406	310	310	600	2	12	...	...	...	2	30
Eng. Presbyterian Miss.	3	8	3	...	146	146	...	...	13	3	...	...	3	?
Am. United Pres. Miss.	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Am. Baptist Miss. Union	6	12	4	229	168	162	81	...	10	2	1	15	1	22
South Bapt. Convention	5	6	5	181	170	170	122	...	11	1	1	5	2	23
English Baptist Mission	3	2	1	11	7	8	23	...	2	...	...	...	1	6
Chinese Ev. Soc. (Bapt.)	2	2	1	...	32	32	...	...	2	...	...	...	1	15
Church Miss. Society *..	7	6	4	176	261	111	50	1	6	4	5	68	5	34
Am. Prot. Epis. Board *	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Method. Epis. Mission..	5	7	5	170	110	110	25	...	10	3	2	35	2	45
Meth. Epis. Church South	4	3	3	25	18	18	...	...	2	...	...	...	...	...
Wesleyan Miss. Society	6	2	1	37	29	29	12	...	6	...	...	...	3	138
Eng. Method. New Con.	2	1	1	12	12	11	25	...	1	1	1	6	2	25
Soc. Prop. Gos. For. Parts	1	1	...	...	...	...	...	...	...	...	...	...	...	...
German Mission †	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sev.-day. Bap. Miss. Soc. †	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total, 19.	**84**	**108**	**57**	**2,576**	**2,028**	**1,974**	**1,386‡**	**7**	**141**	**23**	**19**	**247**	**44**	**796**

* Mission at Shanghae not included. † Statistics not received. ‡ Probably over 2,000 dollars.

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CHAPTER XIII.

MISSIONS IN THE SOUTH SEAS.

PART I.

NEW ZEALAND, MELANESIA, FIJI, AND FRIENDLY ISLANDS.

New Zealand—The people and their religion—Missionary labours amongst the natives—Mr. Marsden and his work—The trials and successes of the Mission; the baneful effects of war; the triumphs of the Gospel—The present state of the Mission—Summary of the operations of the Church of England and Wesleyan Missions.—The Melanesian Mission—The Penrhyn and Savage Isles—The introduction of the Gospel into Maniiki and Tongareva—Savage Island and its people—Present state of the Mission. The Samoan Group, or Navigators' Islands—Introduction of the Gospel by native teachers—Testimony of Captain Erskine to the good effect of Christianity in these islands—Present state of the Mission. The Fiji Islands—Character of the Fijians—Mr. Hunt's account of a cannibal feast—The religion of the Fijians—The first missionaries to Fiji, and their work—The occupation of all the islands in the group, and the success of the Gospel—Present state of the Wesleyan Missions. The Friendly Islands—The voyage of the ship Duff—The pioneers of the London Missionary Society, and their work—Trials of the first missionaries in the Friendly Islands—Success of the Gospel in Tongabatu, Hihifo, and Lefuga—Conversion of the king of Tongabatu, and the establishment of a constitutional government—Present state of the Mission.

NEW ZEALAND.

FIRST. THE PEOPLE, AND THEIR RELIGION.—The natives of New Zealand belong to the Malay family, and exhibit, in their natural condition, the finest specimens of a savage race. When first visited by the missionaries, they were the most ferocious cannibals in the world. They were, however, found to be a noble-minded people, possessing many qualities superior to most

savage nations, showing considerable forethought and vigour of mind. They were also hospitable, frank, and generous.

They were divided into tribes, each under its own head or chief, and its members were bound together by a sort of clannish attachment. They possessed among themselves no sort of government whatever, further than each chief controlled the different members of his own family.

The only way of settling disputes, or adjusting any grievances, was by the club and spear, and hence they were constantly at war with each other. To this was added the barbarous practice of cannibalism. Retaliation was their only law, war their greatest delight, and feasting upon their enemies their savage amusement. Some writers assert that the New Zealanders worship no idols. "If they pay adoration to any object," says the late Rev. Samuel Marsden, "it is to the heads of their deceased chiefs, for they seem to think that deity always resides in the head." Others say that they do worship one supreme being, whom they represent by a rude figure with one hand upon his mouth, and the other on the pit of the stomach, to signify that he is hungry, and would be thankful for some offering. The New Zealanders believe that the chiefs, after death, become deified, and that from them all punishments for evil doing are sent. They also believe in the immortality of the soul, and suppose that, when a person dies, his soul goes either to a place in the sky called Rangi, or else to a place in the midst of the sea, called Reinga. In these places the soul holds the same rank and dignity as it did while on earth. Neither of these places is a place of punishment. The gods and the deified ancestors of the New Zealanders are supposed to communicate their wishes to men through a priesthood, who are chosen from the noblest families. The duty of the priest is to see that the laws of the *tabu* are strictly enforced; to heal the sick, to attend the death ceremonies, and the birth of infants; to tattoo people, and to instruct the children in the songs and traditions of the country.

Every tribe has its sorcerer, whose office is hereditary—fathers bequeathing to their sons certain incantations for calling up spirits, which, being transferred to the bodies of human beings, caused sickness and death, by feeding upon their vitals. When a person is bewitched, the sorcerer calls down from heaven a fearful curse:—"Thou shalt be held by the power of Runutunu, by the power of Kopare, and by the power of

Whiwhiotaranc; and thou shalt be brought forth and hung upon a tree to dry. Thou shalt have now a swelling in thy vitals. Oh, let my heart think of this." Superstition was a very powerful aid to the sorcerer. Thus, if an evil-doer was taken ill, or imagined himself ill, it flashed across his mind that he was cursed, and that a spirit was feeding upon his vitals. Such a person refused his food; and, being bereft of all hope, he gradually pined away and died.

The people live in the constant dread of the wrath of their gods, whose anger they seek to avert by acts of self-mortification and self-denial. "I never met with one native," says Mr. Marsden, "who did not consider God a vindictive Being, at all times ready to punish them for any ceremonial neglect, even with death. Hence they labour, by every mortification and self-denial, to avert His anger. They used to tell me that I might violate their taboos, eat in their houses, or dress my food on their fires; that their gods would not punish *me*, but that they would kill *them* for my crimes."

SECOND. MISSIONARY LABOURS AMONGST THE PEOPLE.—To the Rev. Samuel Marsden belongs the honour of first introducing the Gospel to New Zealand. In his capacity as senior chaplain to the colony of New South Wales, he had been thrown in contact with some of the natives; and, being struck with their general intelligence, he rightly judged that, if he could introduce among them the arts of civilized life, he might open the way for the reception of the Gospel; and, having been authorized by the Committee of the Church Missionary Society to act on their behalf, he purchased a brig; and in this vessel he made his first missionary voyage, from Port Jackson to the Bay of Islands, in December, 1814. He took with him three English settlers, competent to act as teachers. One of the number was a carpenter, the other two were agriculturists. In addition to these there were two sawyers, a blacksmith, a New South Wales settler, and eight New Zealanders, five of whom were chiefs.

The whole party was received with much kindness by the natives; and, having selected a plot of ground on which to form a settlement, Mr. Marsden purchased it of the chief who owned it, and who signed a deed of transfer, by adding to it, as his signature, a minute copy of the lines tattooed on his face.

Having taken up their residence at Rangheehoo, in the Bay of Islands, which is on the north-east of the Northern Island, the settlers endeavoured to teach the natives some of the useful arts. In this, however, they experienced much difficulty, on account of their fondness for a rambling life. After a time, some progress was made, and many of the people commenced cultivating their lands.

The next step of the missionaries was the establishment of a school; and, with a view to facilitate the instruction of the people, Mr. Kendall prepared a spelling-book, which was printed in New South Wales. He also collected materials for a grammar and vocabulary of the language, which were arranged and printed in England.

In 1819, on the arrival of three fresh settlers, another station was commenced at Keri Keri (or Kiddee Kiddee), about twelve miles from the settlement at Rangheehoo. The chief received the party kindly, but was somewhat disappointed when he found that there was not a smith allotted to him. Gradually, though surely, the little band of pioneers worked; and, while they met with many discouragements, yet the prospects of the mission brightened, until the year 1821, when some events occurred which cast a cloud upon it. In that year the chiefs Hongi and Whykato, who had accompanied Mr. Kendall on a visit to England, arrived again in New Zealand. Although they had been very kindly received, and had many valuable presents given them, they were displeased because firearms and gunpowder were not included in these. On their arrival at Port Jackson they exchanged their presents for arms and ammunition. They attributed their not getting these in England to the missionaries, whom they supposed had not written letters in their favour. On their return to their own districts they kept away from the mission stations for some time, and, when they did visit them, they were loud in their complaints as to the way they had been treated in England. The native sawyers and others who were working on the mission grounds caught the spirit of their chiefs, and refused to work unless they were paid either in muskets or money.

The treatment which the missionaries now received was much changed: insolence and contempt were heaped upon them, and they were constantly subject to much injury. To these difficulties was added that of war between the natives themselves. On one occasion the chief Hongi attacked a party of his

countrymen in a neighbouring part, and is said to have slain 1,000 of the enemy, and that 300 were roasted and eaten by the victorious army before they left the field. From time to time many similar scenes were witnessed by the missionaries. During the prevalence of these wars the progress of the mission was considerably retarded, and it was not until the year 1825, after eleven years of labour, that the first conversions to christianity took place. In that year several natives were baptized. Among the number thus gathered into the fold of Christ was a chief, whose consistent life and happy death testified to the transforming power of the Gospel.

In 1836 all the stations in the south part of the island were kept for a considerable time in a state of great alarm on account of the wars between the various tribes, which had been occasioned by the murder of one of the chiefs. This roused all the ferocity of the savage, and the most harrowing sights were witnessed in the neighbourhood of the mission premises. Referring to them, Mr. Maunsell says :—"Dead to all feeling, the victors, holding by the hair, shook in our view the heads of their vanquished foes, directed our eyes to the bones and hands which they were carrying in bundles on their backs, and offered us for food the flesh, the presence of which the abominable stench from their backs disclosed. Worn out with disgust, I returned to the settlement. But there similar scenes presented themselves, and a boy not sixteen years of age stuck up within two yards of our fencing a shrivelled human heart." During this war one of the mission stations was burnt down, and several others plundered.

Now, however, a little light dawned upon the mission. Some of the natives manifested a desire for instruction, and the means of grace were attended. In some cases there was a decided improvement in the outward conduct of the people; many gave up their superstitions, and placed themselves under the instruction of the missionaries. In 1838 the number of natives under the care of the missionaries exceeded 2,000. In this year the New Testament was translated into the language of the natives, and an edition of 5,000 copies printed. These were very soon distributed, and subsequently another edition of 20,000 was sent out. But neither did these suffice; and, very shortly afterwards, another edition of 20,000 was placed at the disposal of the missionaries. The Old Testament was afterwards printed, also the Book of Common Prayer.

School-books and a Grammar of the New Zealand language were published, and then a Dictionary.

As might be expected, the seed thus sown produced an abundant harvest. In a few years the knowledge of reading and the profession of christianity spread among all classes of the natives; both old and young manifested a great desire to be instructed, and, as a consequence, very many joined the mission settlements.

In 1839 New Zealand was declared to be British territory. This subsequently led to a collision between the natives and the English soldiers—in fact, to a series of wars, which from time to time have caused much suffering, and well nigh put an end to the work of missionaries altogether. Yet, notwithstanding the unsettled state of the country, the progress of the mission was satisfactory, as will be seen by the following summary of the number of communicants in the eastern district for the ten years between 1840-9:—

In 1840	they amounted to	-	-	29
„ 1841	„	-	-	133
„ 1842	„	-	-	451
„ 1843	„	-	-	675
„ 1844	„	-	-	946
„ 1845	„	-	-	1,484
„ 1846	„	-	-	1,668
„ 1847	„	-	-	1,960
„ 1848	„	-	-	2,054
„ 1849	„	-	-	2,893

In the district of Otaki similar success attended the labours of the missionaries. In 1843 as many as 4,000 natives met together for daily prayer.

When Archdeacon W. Williams returned to England in 1844, the principal chief of that part of the island, *Tamehana Te Rauparaha*, accompanied him, and, at the Anniversary Meeting of the Society, thus addressed the people:—"You are all my friends. You are all my friends in Christ. My love is great to you, for we are brethren. Oh! my joy is so great to see you who sent the Word of God to my country, then lying in darkness and superstition. I love you so much that I have forgotten my love to my relatives through my great love to you.

"I have come all the way over the great sea to see this land

of light and knowledge. I have left my home to come and see the ministers of the church, the friends of New Zealand, and all the different things in this country. Oh, give to the ministers of the church some money to send the Gospel to my own land, and to all countries in darkness.

"I am glad to see you all assembled here; and, when I go back, I will tell my tribe that I have seen and spoken at this your great meeting."

In the same year, a remarkable instance of the softening influence of religion was seen in the case of a christian chief:—

"A heathen chief, Ripa, had made an unjust demand upon Noa and his brother, two christian chiefs; and the heathen chief marched out with his companions to enforce his claims by arms. Charles Davin, the missionary, came upon them as the battle on the heathen side was just set in array. The christian party were a hundred strong, and were in their pa at prayer, praying for their enemies, and with a white flag flying over their heads to witness their desire for peace. The heathens, only twenty in number, with their bodies naked, and their faces painted red, were listening to the words of their chief, who urged them on to vengeance and blood. This done, they rushed forward to the christian pa, dancing their war dance, yelling frightfully, and defying the christian band. A christian chief walked coolly up and down in front of the pa, warning the heathens that they were acting against the Word of God, declaring that he and his party had no fear except that of transgressing a Divine command, when one of Ripa's men, striking at the fence with his hatchet, cut the christian chief, Noa, on the head. Blood instantly flowed, but Noa, unmoved, immediately strove to staunch and conceal the wound from his own friends; some, however, saw the blood trickling down. Instantly there was a rush from the pa; every musket was up, Ripa and his twenty followers would have been annihilated by the superior christian band, when Noa, the christian chief, sprung forward, and, throwing himself so as to cover Ripa from his own men, exclaimed, 'If you kill Ripa, I will die with him.' The heathens were amazed and subdued. Peace was now made between the parties, and great rejoicing among them all."

In 1842 the first bishop of New Zealand was appointed, and such had been the progress of the mission that his lordship, when describing the state of the people, says,—"We see here a

whole nation of pagans converted to the faith. A few faithful men, by the power of the spirit of God, have been the instrument of adding another christian people to the family of God. Young men and maidens, old men and children, all with one heart and one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures to find the way of eternal life; all valuing the word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find through the christian world more signal manifestations of the presence of that spirit, or more living evidences of the kingdom of Christ?"

There is ground, then, for much thankfulness in what has been accomplished. By the aid of missions wars are of far less occurrence than formerly; and when a conflict does take place, it is not attended with those cruel barbarisms which characterized those of former days.

If it should be said that the Maori wars which have occurred at times prove that after all the work of christianity has not really been successful, then it may be asked, Does the appeal to arms for the purpose of redressing wrong, either real or supposed, unchristianize a people? Was not the clash of the sword once a common sound in the Waldensian Valleys? And does any one question the sincerity of the religion of that persecuted people?

In proof of the success of the New Zealand mission, we say look at what the natives of that country once were—a people renowned for their ignorance and cannibalism, now in a great measure influenced by the spirit of christian love. A few years ago a missionary, speaking of a part of his parish, says,—"A large portion of the district is worked entirely by native pastors, and it is no longer an experiment whether this principle will answer. It is so acceptable to the natives, that they are anxious to have the number of their pastors increased, and are willing to contribute to their support. The sum already raised amounts to *seven hundred and fifty pounds*, and is still going on, though to effect this they have exercised much self-denial, and have left but a small portion of the proceeds of their wheat for the purchase of clothes. On my way to Auckland last May I found the natives assembled in large numbers in Hick's Bay on occasion of the opening of a new church. On my return to

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Hick's Bay, as our vessel lay at anchor, the native minister brought on board a bag containing 252 sovereigns, which had been collected on that occasion for the endowment of a bishopric." In view of such things as these we may well say, "What hath God wrought?"

At the close of the year 1863 the Church Missionary Society's operations in New Zealand extended over *three* districts of the North Island, viz:—

The Northern district, comprising the diocese of New Zealand. In this district there are *ten stations*. Bay of Islands, Paihia, Waimati, Hauraki, Kaitaia, Waikato, Otarwhas, Taupiri, Auckland, and Taupo.

The Eastern district, comprising the diocese of Waiapu. In this district there are *six stations*. Tauranga, Maketu, Rotorua, Turanga, East Cape, and Wairoa.

The Western district, comprising the diocese of Wellington. In this district there are *five stations*. Wanganui, Otaki, Heretaunga, Papawai, and Pipiriki.

These twenty-one stations were superintended by ten native clergymen, in addition to a large staff of European ministers and 499 native lay-agents. The number of communicants was nearly 5,500. The number of native christians is not given in the Society's report, nor is there any return as to the number of schools or scholars; but as there are day-schools in almost every village the number must be very considerable.

In the year 1822 the Wesleyan Missionary Society commenced its work on the North-Western coast of the island. The history of this mission is but a repetition of what has been given above; and if written would present a series of faithful labours—of sufferings and trials, of hopes and fears, and of ultimate success.

The following account of the Society's operations is taken from the Annual Report for 1864-65:—Districts occupied, Auckland and Wellington; chapels and other preaching places, 203; ordained missionaries, 30; local preachers, 179; church members, 1,978; Sabbath schools, 87; Sabbath-school children, 3,352; day-schools, 21; day scholars, 1,331; attendants upon public worship, 13,622.

During the year 1865 the progress of the New Zealand missions has been considerably retarded in consequence of the outbreak of war and the rise of a fanatical superstition. Speaking of the present state of the mission, the committee

of the Church Missionary Society, in the report for 1864-65, say :—

"The history of the New Zealand mission is dark and melancholy in the main, and relieved only by few and partial rays of comfort. During the year conflicts between the insurgent natives and the Queen's troops took place at Tauranga. This had long been a missionary station, at which Archdeacon Brown resided. It is now turned into a military encampment, and the head-quarters of the British army. Two severe battles were fought, in one of which the natives prevailed; in the second they were worsted, and the greater part of those who had fought afterwards laid down their arms, and submitted to the Queen's authority. The Governor, Sir G. Grey, in accepting their submission, paid this tribute of respect to the way in which they had behaved :—'It is right in some manner to mark our sense of the honourable manner in which you have conducted hostilities, neither robbing nor murdering, but respecting the wounded.' A promise was therefore given that not more than one-fourth of their land should be confiscated, and that they should be supplied with seed for re-sowing their farms. Other testimonies might be given of still higher merit in individuals. When the colonel of a regiment lay dangerously wounded within a hostile pa, a native chief left the pa to fetch the dying officer some water. While thus engaged, he was mortally wounded, and the colonel and the chief died on the following day. Archdeacon Brown had the melancholy duty of attending the wounded and dying of both parties, and two large graves were dug in the mission cemetery, in one of which the British soldiers, in the other the Maoris, lie interred.

"In the history of the church of Christ it has often occurred in times of excitement that strong delusions have partially affected the public mind. So it has been in New Zealand. A new superstition, under a fanatical leader, has suddenly spread itself over a portion of the natives, and driven them into the wildest excesses of cruelty and immorality. Since this report was presented to the annual meeting, while passing through the press, the terrible news has arrived that these fanatics have penetrated to the East Coast, that several of the mission stations have been infected by the infatuation; that the missionary Volkner has been murdered by them in cold blood at Opotiki; and that the bishop of Waiapu has been compelled to remove from Turanga, in consequence of threats to take away his life

also. The fuller recital of these events will belong to a future report: at present the committee can only say that they are 'perplexed, but not in despair.' The present report will bear ample testimony to the fact that the power of christianity has hitherto restrained the natives from savage temptations, and has, in many tribes, bound them in loyalty to the British crown. The outbreak of fanaticism has, for a time, infatuated those who are under its influence. But the power of Satan is limited in extent and duration; and the committee trust that, through the mercy of God, the infatuation which has seized upon the minds of the New Zealanders may be speedily dispelled, and that His blessed Gospel may be again vindicated as 'the power of God unto salvation to every one that believeth.'"

Archdeacon Maunsell, writing from the Waikato district, thus refers to the new superstition:—

"The Maori is now undergoing a great shaking. The old days, when nearly all in the settlement attended service, are passing away, and our numbers in the congregations are beginning to assume the same proportions to the non-attendants as in European communities. Those who have been engaged in fighting do not seem to have been either humbled or improved by their losses. On the contrary, they seem, more than the rest, disinclined to christianity, and are largely adopting a new superstition, in which they eject Christ, acknowledge a supreme God, and make the angel Gabriel play an important part. They call themselves 'Pai Marire' (kindly good), and believe that by their new faith they can master the English language, and prevail over the white man in battle. This is not the first time that absurd superstitions have shown themselves since the introduction of the Gospel. They have at different times appeared, made a noise for a while, and then died away. I am very thankful to report that my people are quite free from them and from Popery, and that they seem as regular as ever in their attendance on the means of grace. Last Sunday I visited the escaped prisoners, 200 in number; they are at Mahurangi, twenty-four miles by land north of Auckland. About sixty of them attended my evening service, and afterwards vigorously attacked both the bishop and me because of our having visited and preached to the soldiers, and because of an expression of mine to them after their defeat, which they interpreted into a taunt. We parted, however, good friends. They are very quiet, give no trouble to the surrounding settlers, and talk of

going back, in the course of a few weeks, to Waikato. They have one or two very worthy men amongst them, who regularly conduct Divine service."

The Melanesian Mission.

"Melanesia is the name given to the islands lying between New Zealand and New Guinea, in the south-west part of the Pacific Ocean. The number of its islands has never been made out with certainty, but it is known to contain at least 200. They may be divided for our present purpose into the healthy and the unhealthy islands. Those which lie nearest to New Zealand have a climate which is sufficiently cool to permit of white men living in it all the year round. These islands are supplied with European teachers by the London Missionary Society, the Presbyterians of Scotland and Nova Scotia, and the French Roman Catholics. But the inhabitants of the 150, or more, less healthy islands, lying in the north part of Melanesia, are the objects of the Church of England Mission, of which we are going to speak to you. Mota, one of Banks' Islands, is the centre of Bishop Patteson's work.

"This mission was begun about fifteen years ago by the bishop of New Zealand, who sailed from his own island in a little schooner of not more than twenty-three tons' burden, and with no little danger to himself opened a communication with the natives of Melanesia. Bishop Selwyn continued to superintend the mission till the year 1861, when he gave it over to the care of his friend and fellow-labourer, the Rev. J. C. Patteson, who was consecrated in that year as the first missionary bishop for Melanesia.

"The Melanesian mission has had, from the beginning, many peculiar difficulties to contend with. In the first place, the islands under its charge are so numerous that it is impossible to find English teachers for all of them.

"2dly. Their climate is so hot and moist that no white men can live upon them during the summer months.

"3dly. The natives are so rude and savage, so suspicious of strangers, and so ready to turn their hand against every man, that the first landing among them is often attended with great danger.

"Lastly, there is this considerable difficulty,—that in almost

every island a different language is spoken; so that to instruct the natives of the 150 or 200 islands of Melanesia in their own tongues it will be necessary for the missionaries to learn 150 or more new languages, or at least dialects.

"In order to meet these great difficulties, the Melanesian mission has to be carried on upon a very different plan from that which is usual elsewhere.

"The head-quarters of the mission are fixed in New Zealand. There the bishop and his assistants spend the summer months —(we shall see presently how they are employed there)—but, as soon as the winter sets in, they sail for Melanesia in their mission schooner, the Southern Cross—not the same little schooner in which the bishop of New Zealand made his first voyage among the islands, but a larger and more suitable one, that has lately been sent out to them.

"It is about a three weeks' voyage from New Zealand to the first place they have to touch at in Melanesia. This is the island named Mota, in which the bishop and his party are well known, and here he leaves some of his assistants to open a winter school, while he himself continues his voyage, sails from island to island, and holds as much communication with the people as their conduct and his knowledge of their language permit. The first year he touches at a new island he is not often able to do more than exchange presents with the men who swim out from shore, and surround the mission boat. The second year, perhaps, he ventures to land, but, as he generally finds himself immediately surrounded by a crowd of men, armed with bows and poisoned arrows, he does not venture to remain more than a few minutes upon the beach. The third year he is better known and better received; and now, perhaps, he succeeds in his desire, which is, to persuade one or two of the most promising boys to come away with him. These boys are carried off to the head-quarters of the mission, at St. Andrew's College, New Zealand, where they spend the summer, teaching their language to the bishop, or some of his assistants, and learning many things themselves, which it is hoped they will hereafter be able to teach their own countrymen. They are taken back to their homes on the bishop's next voyage, but many of them willingly return year after year to New Zealand. They are most of them quick and intelligent fellows, and the progress they make, while they are under the bishop's care, is very

encouraging. When the school broke up last winter, it contained seven boys who had been baptized and confirmed, and there was not a single lad in it who had not gained some idea of the first principles of christianity, nor one who could not both read and write, although many of them had only been taught for a few months, before which time they had been roaming about naked in their native islands. But here is Bishop Patteson's own description of his schoolroom and scholars at St. Andrew's :—

"'What do you expect to find?—wild-looking fellows, noisy and unruly? Well, it is true that they come of a wild race—that many of them are familiar with, and have been concerned in, scenes that you would shudder to hear of. But what do you see? Thirty young persons seated at four tables, of whom the youngest may be nine or ten years old, and the oldest perhaps four and twenty. Some are writing, some are answering questions in arithmetic. If I buy eighty pounds' weight of yams for a hatchet, how many can I buy for seven hatchets? Four cocoa-nuts for three fish-hooks, how many for fifteen fish-hooks? &c. Others are spelling away, somewhat laboriously, at the first sheet ever written in their language. Well, seven months ago not an inhabitant of their island had ever worn a stitch of clothing, and that patient but rather rough-looking fellow can show many scars received in warfare, perhaps in capturing or defending his wives, of whom he has four. I hope you notice their teacher: he is a young man called Harper, from an island 400 miles to the south of the three different islands from which his pupils come. He has learned to talk their language a little, and it is his little book which they are reading. I did little more than alter the mode of spelling and writing some of the extraordinary sounds which those fellows pronounce.

"'You ask, who is that older-looking man, sitting with two lads and a young girl at that table? He is Wadrokal, our oldest scholar. This is the tenth year since the bishop of New Zealand first brought him from his island, and he is teaching his little wife and two of his countrymen.

"'But come and see what this class is about. . . . . Why, what's this? "The Catechism." You have printed the name of the little book in English, so I can read that. Do you mean that these boys and young men are learning their

Catechism? . . . . They are some of them candidates for baptism, and we are well satisfied with their intelligence and earnestness. . . . .

"'And now let us walk up and down the beach while the stewards and cooks for the week get the tea ready. We tell off each week a certain number of the lads, who do the cooking work, cut the wood, fetch milk, &c. We take all our meals together, and you will see them taking their places and using their knives and forks as if they had used them all their lives. They are very fond of tea, especially with plenty of sugar in it. Living in the land of sugar-canes, they are all fond of sweet things. They have bread and biscuit and potatoes with their tea at breakfast, a good mess of soup in the middle of the day for dinner, and bread or rice and tea again in the evening. One of the boys, on his return to his native island, described the pleasures of St. Andrew's College to his friends by saying, "We have three regular meals a-day, and a bird that comes into the hall is never shot at."

"'After tea we have prayers, before the evening school.

"'You will feel that this is the time when the real nature of our work comes home to us. It is a blessed thing indeed to hear these children praying in the words of our own General Confession, island after island passing in thought before our minds, as we take up one language after another, and then gather all together in our own English prayer.'

"And now let us say a few words about the progress the mission is making among the islands from which the St. Andrew's scholars are taken. We will instance the history of Mota, where the winter school is carried on. Seven years ago the bishop thought it better not to land there. He says:—

"'We remained sitting in the boat, and exchanged presents only with men swimming about us.

"'The next year two lads came away with us. . . . When we went back again, after spending the summer in New Zealand, I slept ashore, and queer stories they tell us now of what they thought of that wonderful stranger, the opinion at length prevailing that I was one Porisris, who had died at Mota, but who had now returned in another form to his own land. It was evident, they said, that it must be so, for this unknown person went to the house which Porisris had occupied, and slept there, and it was consequently no less clear that every man when he died went to New Zealand, the country from

which Porisris had returned, and there passed through certain changes, till he reappeared in his own land. They have other ideas, thank God, on these matters now.

"'When we were making up our party in that year for New Zealand, many Mota scholars came with us. Then it was that we reduced the language to writing, printed elementary books, &c. The next winter I passed with Mr. Dudley in the island. No man as yet stirred about without his bows and arrows; no man from one village, except under certain circumstances, felt sure of being able to trust himself in any other. . . . . We could not obtain any boys from any other village of the island to come and live with us; we had only a kind of desultory school daily at the village where we lived, and we went daily to different parts of the island, gathering small parties of people to what by courtesy was called school.'

"After speaking of the improvement that took place during the next two winters, the bishop adds :—

"'The change on this island of Mota is so great that we contemplate it with a feeling hard to be described. The verse is perpetually in our minds, "Thine heart shall fear and be enlarged." Now men may walk where they please in Mota, and, unless there be some special quarrel between two or more villages, scarcely a bow or club is seen. There is no reluctance shown now in sending boys to the school at Alomak, the name of our station, and no fear is entertained of their being ill-treated by the people of the place. How different from our first winter there! And in the neighbouring islands, which we visit each voyage, we find the most favourable feelings existing. Natives of them all have been with us, and the influence of our Mota scholars and of our short sojourn at Mota has extended itself on every side.'

"But while Bishop Patteson and his fellow-labourers have had much to encourage them, they have not been without their heavy trials. During last year's voyage the bishop's boat was attacked just as it was moving off from the shore of an island named Santa Cruz; the bishop himself escaped without injury, but three members of the mission were wounded by poisoned arrows. One of them, Mr. Pearce, recovered, but the other two, Edwin Nobbs and Fisher Young (both from Norfolk Island), lingered in great pain for a few days, and then died—the first martyrs of our Melanesian mission. We cannot sorrow for them, but we sorrow for their friends.

"Their death is not the only trial the bishop has had to bear. Unfortunately the climate of New Zealand does not seem altogether suitable for Melanesian boys. The last three summers have been particularly unhealthy; each year the scholars of St. Andrew's have been attacked by a severe epidemic (dysentery), and, in spite of very careful nursing, no less than twenty-two of them have died.

"It has lately been proposed to remove the summer school, or part of it, from New Zealand to an island on the coast of Queensland, Australia, which is much warmer than New Zealand, and is likely to prove more healthy for Melanesian boys. It has also the advantage of being several hundred miles nearer to Melanesia, so that the bishop and his party will be able to make more frequent voyages to and fro. We may hope that, as they become better known to the islanders, the dangers of their mission will be somewhat lessened, and that they will obtain increased opportunities of scattering the seed of the Gospel among the 'multitude of the isles.' 'We thank God,' they are able to say already, 'that we do see in not a few places indications of the coming harvest; and if we cannot see it elsewhere, we believe that it will come; and so the work must go on, because it is the work of God. We know that even now "the isles are waiting for him."' "

The Penrhyn Isles.

About 600 miles nearly due north of the Hervey Group, between 8° and 10° south latitude, and 150° and 160° west longitude, lie the Penrhyn Isles. Only two islands have Christian teachers residing on them, viz., Maniiki, and Tongareva.

The way in which the Gospel was introduced into these islands illustrates in a very forcible manner the wonderful providence of God. It appears that, in 1849, a large party of Maniikian natives left the island in their canoes for the purpose of visiting Rakaanga, an island about thirty miles from Maniiki. Few of them, however, reached the destination. The greater number perished in a storm, while others who were beating about the open sea in their canoes were picked up by a whaling vessel, and carried to one of the islands of the Hervey Group.

The island on which they were placed was an uninhabited

one, yet, at the time of their landing, one man had taken up his abode upon it, and was engaged in collecting cocoa-nuts. They were at once engaged by this man to work for him, and continued for some time thus employed. These circumstances were afterwards made known to the missionaries at Aitutaki, who at once sent them food and clothes, and a native deacon to remain with them, until they could be removed in the missionship.

They were ultimately landed at Aitutaki, and taken to the mission settlement. They were much amazed at what they saw and heard. The church, the school, the worship, the home, all were new to them, and they soon felt a desire that their countrymen should enjoy the same blessings as the Aitutakians.

They remained about a fortnight with the Aitutakian christian, and then, with two native teachers, they were sent to their own land. This was in August, 1849.

After four days' sail, the island was found. The inhabitants were much surprised, and pleased to see their long-lost friends. On the morning following the arrival, a consultation was held with the chiefs as to the landing of the christian teachers. It was agreed that they should be allowed to instruct the people, and propagate their religion.

The Aitutakians landed at once, and lost no time in commencing their work. Notwithstanding the fair promises given, they met with very rough treatment. Their property was stolen from them, and at times their lives seemed to be in imminent peril. They persevered, however, and at last great success attended their earnest labours, so that when some European missionaries visited the island, in 1852, they found that the greater part of the young people could read, and many of them could write also. In addition to this, fifty adults came forward and proposed themselves for christian baptism.

The other island, Tongareva, is about 140 miles N.E. of Maniiki, and has a population of about 1,300. The people were known to the neighbouring groups as a most fierce and warlike race. Notwithstanding this, when the circumstances of the island became known to the students of the Missionary Institution at Rarotonga, a number of them volunteered to go to the desolate spot, and endeavour to convert them to christianity. Accordingly, in March, 1854, *three* of their number

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were appointed to the work, and, in company with two of the natives from Tongareva, they sailed in the mission-ship John Williams.

The voyage was made in safety, and this new territory of idolatry invaded by the soldiers of the Cross.

Savage Island; or, The Island of Nine.

This island is situated in latitude 19° south, and longitude 167° 37′ west. It was discovered by Captain Cook in 1774, and named by him Savage Island on account of the extreme fierceness of the people. When referring to the character of the inhabitants, he says, "They run down upon us with the ferocity of wild boars."

The Rev. W. G. Lawes, the first European missionary who had ever settled among them, when speaking of the former character of the people, says:—"Terrible indeed must they have looked, with their long hair held between their teeth, their eyes starting from their sockets, and their hands full of spears and clubs. The weapons with which they carried on their wars were, a club in one hand, a bundle of ten spears under their arm, and a bag of large stones round the neck. They were constantly at war among themselves.

"Formerly they were ruled by chiefs, but these have all long since been killed. The people were not satisfied with their governors, so they rebelled and killed them all. It is almost needless to say, none have aspired to the office since.

"Suicide was very common. If a man was angry with himself or his family, he would go direct to the sea and jump in. Hundreds perished in this way.

"Infanticide was very prevalent. In times of famine, too, parents would take their children down to the sea, tie heavy stones to their feet, and throw them in."

The first attempt to carry the Gospel to this people was made in 1830, when Mr. J. Williams called at the island, and hoped to locate two native teachers from the Samoan isles among this wild race. In this, however, he was unsuccessful. Several ineffectual attempts were made. At length success attended the persevering efforts, and the christian teachers commenced their arduous work.

Like the first great missionary, Paul, these Samoan evangelists counted not their lives dear unto themselves; but, like

him, they boldly faced the dangers which beset them; and, like him, they had the unspeakable satisfaction of seeing the enemies of the Lord confounded, and truth established in the land.

That an entire and abiding change was wrought in the character of the people is evident from the following extracts taken from the Annual Report of the London Missionary Society for 1864-5:—

"The accompanying statistics will show you the state of our Church. The small number of Church members upon whom we have been obliged to exercise discipline is to us a cause of much gratitude to God.

"We have still a large number of candidates. From the 1st April, 1863, to the same date in 1864, I conversed individually with 764 candidates. They have increased greatly in knowledge, and the difficulty of selecting those fit for Church fellowship has increased in like proportion.

"In the work of translation I have been enabled to make some progress. The MSS. of the previous year were revised by the Rev. G. Pratt, and returned to me in December last. When the Epistles now ready for the press are revised and printed, we shall have the greater portion of the New Testament in print. 'Hitherto hath the Lord helped us.'

"We have been greatly cheered by our missionary meetings this year. I feel sure that the results will be equally pleasing to you.

"We had two meetings at different parts of the island in the open air. As it regards numbers, we had an Exeter Hall audience. Notwithstanding the oratorical displays of eloquence on that platform, I think that many of that assembly would as soon be at the Missionary May Meeting of Savage Island. I cannot give you particulars of our meeting—no reporter was present. If our Christian friends in England wish to enhance the interest of our May Meetings, they can do so most effectually by sending another missionary to take part in them. At present I have to be 'chief speaker,' as well as chairman and secretary.

"I need not lengthen my letter. The above facts cannot fail to excite feelings of gratitude in the hearts of all who love our Lord Jesus Christ. We need the sympathies and prayers of the Churches in Britain, for our work is *very* great. Above all, we want the help of a second missionary."

STATISTICS.

Population - - - - -			5,010
Names on Church-book - -		849	
Died during the year - -	16		
Expelled or suspended -	14		
		30	
In Church fellowship - - -			819
Candidates - - - - -			520
Attendance at Children's Schools -			2,043
Attendance at Adults' Schools - -			1,886
Good readers - - - - -			1,800

Estimated value of Contributions to London Missionary Society, £237 8*s.* 5*d.*

The Samoan Group; or, Navigators' Islands.

The Navigators' Islands are situated between the 13th and 30th parallel of S. latitude, and the 173d and 168th meridian of W. longitude. The group which is called by the inhabitants Sa-moa, consists of eight islands, namely, *Manua Orosenga*, Ofu, Tutuila, Upola, Manono, Aborinaa, and Savaii. In addition to these there are several smaller islets.

The natives of this group belong to the Malayo-Polynesian family, somewhat darker, yet strongly resembling the inhabitants of the Society Isles. Captain Erskine, who visited the islands in 1850, estimates the population at 37,000. The missionaries, however, consider that 50,000 is nearer the number.

When Mr. John Williams visited the islands in 1830, he left eight native teachers at Savaii. The chiefs and people received them kindly, and gave them four excellent dwellings, the largest of which was set apart for public worship. For five years these native teachers laboured, unaided by any European missionary, and considerable success attended their faithful labours. Indeed, when Mr. Williams paid a visit to Savaii, in 1832, he found that the inhabitants of thirty villages, with some of their chiefs, had renounced their idols, and had put themselves under Christian instruction. In June, 1836, six missionaries arrived from England, and were welcomed by all

classes. The principal chief assured them of his goodwill towards them, and promised them protection. As an evidence of his sincerity, and desire to attend to the wishes of the missionary, he sent an invitation to the former inhabitants of a district called Aana (who had been conquered in a war which was raging when the first teachers arrived) to return to their lands. This they did from time to time; and, by the end of eighteen months, as many as 3,000 of them returned, rebuilt their villages, and tilled their lands. The missionaries commenced their labours at once, formed stations in the islands of Savaii, Upola, and Manono, and afterwards in the remaining islands of the group. Everywhere the people expressed their pleasure at the arrival of the missionaries, and hastened to place themselves under their instruction.

Such was the rapid stride of the mission operations, that at the end of the second year Mr. Heath says :—"The rapidity with which congregations and schools have been gathered, teachers qualified, the art of reading and writing acquired, and native habits abandoned, has more the impression of a dream than a reality. In Upola there are now perhaps nearly 20,000 who have embraced christianity; in Savaii from 12,000 to 13,000; in Tutuila 6,000; in Manono all the inhabitants, consisting of about 1,000, are professedly christian, and there are several hundreds in the smaller islands, making in all about 40,000."

Nearly one hundred schools were formed under the care of native teachers, containing about 7,000 scholars, adults and children. Considerable numbers of the natives were baptized, and churches were formed in the different islands, although the number of members was not numerous.

Referring to the character of the inhabitants of these islands, Captain Erskine, who visited the group in 1850, says :—"The first circumstance which must strike a stranger on his arrival, and one which will come hourly under his notice during his stay, is the influence which all white men, but in particular the missionaries, exercise over the minds of the natives. Among a people who from former accounts seem never to have had any definite notion on the subject of religion, a firm belief in a creating or prevailing Deity, or even in a future state, the introduction of christianity, in the absence of evil foreign influence, was not likely to be difficult, and we find accordingly that this has been effected to a great extent, not merely in increasing the number of professed adherents, but in softening

the manners and purifying the minds even of the heathen portion of the community.

"No unprejudiced person will fail to see that, had this people acquired their knowledge of a more powerful and civilized race than their own, either from the abandoned and reckless characters who still continue to infest most of the islands of the Pacific, or even from a higher class engaged in purely mercantile pursuits, they must have sunk into a state of vice and degradation to which their old condition would have been infinitely superior. That they have been rescued from this fate at least is entirely owing to the missionaries; and should the few points of asceticism which these worthy men, conscientiously believing them necessary to the eradication of the old superstition, have introduced among the converts, become softened by time and the absence of opposition, it is not easy to imagine a greater moral improvement than would have taken place among a savage people."

As in other groups of the Pacific so here, the education of the natives has been carefully attended to, and considerable progress has been made in all subjects of instruction. To the ordinary schools have been added boarding-schools for female scholars, and a training school for native teachers. Many of those who have been trained at this latter institution are now engaged in endeavouring to evangelize the still barbarous races in the Western Isles.

The press has also been extensively used in disseminating truth and in aiding the cause of education. The sale of the Scriptures has been considerable, and the natives' contribution to the mission funds most liberal. In 1856 no less a sum than 1,203*l.* was subscribed by the christian members at the various stations in the group.

The present state of the mission is thus given in the last report of the London Missionary Society:—Islands occupied, Savaii, Upola, Tutuila. Number of churches, 42; communicants, 4,215; schools, 220; scholars, 8,519.

The Fiji Islands.

The Fijian group is situated about 300 miles N.W. of the Friendly Islands, between the latitudes 15° 30′ North and 19° 30′ South, and the longitudes 177° East and 178° West. The entire group consists of 154 islands, 100 of which are inhabited.

These inhabited islands form seven districts, under as many separate chiefs. These districts are—Mbau, Rewa, Verata, Muthuata, Somosomo, Natasiri, and Mbua. The population is estimated at 150,000.

The people are divided into a number of tribes, independent of and often hostile to each other. In each tribe marked distinctions exist. There is, first, the chief or king; second, chiefs of certain clans or families; third, warriors; fourth, Matanivanua, literally "eyes of the land," these are the king's messengers; and, lastly, the slaves.

The Fijians are by nature pre-eminently cannibal. The practice of eating human flesh is not confined to cases of sacrifice for religious purposes, but is indulged in from habit and taste. Human bodies are eaten on the occasion of building a temple; the making or launching a canoe; the celebration of a feast; or the reconciliation of a foe. As many as twenty bodies have been cooked at one time and distributed among the friends of a particular chief.

Mr. Hunt, who visited Somosomo in the month of February, 1840, was compelled to witness a cannibal feast made to appease the anger of the king. Referring to that event, he says:—"One of the servants informed me that the king had sent for two dead men from Lauthala, a town not far from Somosomo. On inquiring the reason none could be given, except that the king was angry. This, however, was a sufficient reason, and prepared us in some measure for what we afterwards had to witness. We now found that our servant had been misinformed, and instead of two men eleven were brought in for the purpose of making a feast. The victims were dragged along the ground with ropes round their necks, and laid at the feet of the king.

"The utmost order was preserved on this occasion. As at other feasts, the people approached the residence of the king with every mark of respect and reverence at the beating of a drum. The king made a speech, in the course of which he presented the dead bodies to his son, and intimated that the gods of Fiji should be propitiated that they might have rain. The son then rose and publicly accepted the gift. The herald then pronounced aloud the names of the chiefs who were to have the bodies. After the distribution the bodies were carried to the bures, or sacred houses, to be consumed." The chief of Lauthala was given to their principal god, whose temple was

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near Mr. Hunt's residence, who saw the body cut up and cooked. While this was going on the old priest was sitting at the door of the bure giving directions, and anxiously looking for his share.

Mr. Hunt says that all this was done with the most perfect insensibility, and without any apparent revenge. At the conclusion of the feast the king's son knocked at the mission-house door, and demanded why their windows were closed. On being told why they had closed them, viz., to keep out the smell of the bodies which were being roasted, the savage immediately replied, that if it happened again he would knock the whole party on the head and eat them.

Captain Wilkes, of the American Navy, who visited the islands in 1840, when referring to the same subject, says that whilst his ship was at anchor in Naloa Bay a canoe came alongside in which there was a man who was eating the eyes which had been taken out of a human skull. All the while he was eating them he kept exclaiming, *Vinaka, vinaka* (good, good).

Sometimes the bodies are roasted whole, in a sitting posture, and when done the face is painted red, a wig is put on the head, a club or fan in the hand, and thus adorned is carried as a gift to some friend.

While, as we have mentioned, this barbarous practice is not confined to the religious services, nevertheless it is incorporated in the whole religion of the Fijian. All their gods are represented as delighting in human flesh. No wonder, then, that to propitiate their deities no age or sex is spared.

The religion of the Fijians, and the practices which are founded upon it, differ from that of the lighter coloured races of Polynesia. Each island has its own gods, and each locality its superstition. There is, however, no idolatry properly so called. No attempt is made to fashion material representatives of their gods, nor is any worship paid to any natural object.

The objects of worship are divided into kalou vu, gods strictly so called, and kalou yalo, deified mortals. The first are supposed to be eternal; the latter, though raised above mortals, are yet subject to want, and even death.

The god most generally known in Fiji is Ndengei, who seems to be an impersonation of the abstract idea of eternal existence. He is supposed not to be subject to any emotion or sensation, and to reside in a cave in *Viti Levu*.

Though not worshipping idols, the Fijians reverence certain

large stones as shrines of gods, also certain birds, fish, and plants. Some men are even supposed to have deities connected with them. Nearly every village has its temple, called a *bure*, which is used as a council chamber or town hall. These bures are generally erected on an artificial mound of earth about twenty feet high. They are generally surrounded by a circle of spears, on which are fixed blanched human skulls. The interior is decorated with offerings, and a piece of white cloth is fastened to the top of the building and carried along the rafters to the corner posts, and then falls to the ground. This forms a path down which the god passes to enter the priest.

Referring to this subject, Mr. Williams, in his "Fiji and the Fijians," says:—"One who intends to consult the oracle dresses and oils himself, and accompanied by a few others goes to the priest, who we will suppose has been previously informed of the intended visit, and is lying near the sacred corner getting ready his response. When the party enters he rises, and sets so that his back is near the white cloth by which the god visits him, while the others occupy the opposite side of the bure. The principal person presents a whale's tooth (the accustomed offering), states the purport of his visit, and expresses the hope that the god will regard him with favour. Sometimes there is placed before the priest a dish of scented oil, with which he anoints himself, and then receives the tooth, regarding it with deep and serious attention. Unbroken silence follows. The priest becomes absorbed in thought, and all eyes watch him with unblinking steadiness. In a few minutes he trembles; slight distortions are seen in his face, and twitching movements in his limbs. These increase to a violent muscular action, which spreads until the whole frame is strongly convulsed, and the man shivers as in a strong fit. In some instances this is accompanied with murmurs and sobs, the veins are greatly enlarged, and the circulation of the blood quickened. The priest is now possessed by his god, and all his words and actions are considered as no longer his own but those of the deity who has entered him. Shrill cries of 'Koi au! koi au!' 'It is I, it is I,' fill the air, and the god is supposed thus to notify his approach. While giving the answer the priest's eyes stand out and roll as in a frenzy; his voice is unnatural, his face pale, his lips livid, his breathing depressed, and his entire appearance like that of a furious madman. The sweat runs from every

pore, and tears start from his strained eyes; after which the symptoms gradually disappear. The priest looks round with a vacant stare, and, as the god says 'I depart,' announces his actual departure by violently flinging himself down on the mat, or by suddenly striking the ground with a club; when those at a distance are informed by blasts on the conch, or the firing of a musket, that the deity has returned to the world of spirits."

As what is uttered by the priest when he is thus possessed is considered to be the will of the gods, he has much influence over the people; and, as there is generally a good understanding between the chiefs and the priests, the former make use of this influence to promote their own ends, and secure the Divine sanction for their plans.

The Fijians are pre-eminently a superstitious people. They believe that the spirits of the dead roam through the earth, and afflict mankind, especially when they are asleep. They consider that the spirits of bad men are constantly on the watch to inflict injuries on the inhabitants of the locality in which they resided when they were in the flesh. In consequence of this, both men and women live in a constant dread of the disembodied spirits of their neighbours.

Such being the degraded condition of the Fijians, we cannot but admire the faith of those men who, with a full knowledge of the religious and social state of the people, first introduced the Gospel to these benighted isles. The men who performed this great work had seen what Christianity had done for the Tongans, and they rightly judged that what it had accomplished in Tongabatu it was able to do in Fiji, and so they went forth in prayer and hope to invade the stronghold of cruelty, and sow the seeds of Divine truth, believing that they should not sow in vain.

The missionaries at Tongabatu knew the dreadful state of the Fijians through the Tongan sailors who visited the islands for sandal-wood. Among these sailors were some who had been converted at Tongabatu. These men, being zealous for the cause of Christianity, had, at different times, commenced preaching the Gospel to their fellow-countrymen who had settled at Fiji; and so to native agency belongs the honour of first unfurling the Gospel-banner in these dark spots.

When the Tongan Church was blessed with the awakening in 1834 (spoken of in the account of that island), many earnest

prayers were offered for the Fijians; and at last it was determined that two of the missionaries then at work in Tongabuta (Messrs. Cross and Cagill) should proceed to the Fiji islands, and commence a mission there.

The party sailed from Vavau on the 8th of October, 1835, accompanied by a special messenger from King George of Tonga to Tui Nayau, King of Lakemba, with presents, and a request that he would receive the mission party with kindness.

On their arrival at Lakemba, the missionaries were well received by the king, who promised to give them land to build houses upon, and offered them the use of one of his own residences in the meantime.

As the king could speak the Tongan language nearly as well as his own, the missionaries had the advantage of being able to converse with him without an interpreter.

Very soon the missionaries preached to the people, first in the Tongan language, and then in Fijian. Steadily, yet surely, the work progressed. In vain the priests declared that the gods were angry; in vain they prophesied that the island would be turned upside down; in vain they annoyed the converts, and threatened the missionaries. The Lord would work, and who should let? And so, at the close of the first year, 79 adults and 17 children were received into the christian Church by baptism, and the Lord's Supper was administered to 280 persons, 80 of whom had arrived from Tongabatu.

But while the work progressed, the domestic comforts of the missionaries decreased, arising from the failure of supplies, and the scarcity of food on the island. Still, however, these noble men continued their labours of love, hoping for brighter days, and being able to say with Paul, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and suffer need. I can do all things through Christ which strengtheneth me."

The Gospel was next introduced into *Rewa*, where, in a short time, a congregation of more than one hundred persons met in the house of one of the principal chiefs of the island, who had himself embraced the christian faith. From Rewa the Gospel spread to *Viwa*, where fresh triumphs were gained.

In 1839, *Somosomo* was occupied, at the request of Tuithakau, the king. It appears that the king and his two sons had visited Lakemba, were much struck with what they saw of the

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mission there, and strongly urged his plea for the missionaries to settle in his country. When speaking to Mr. Cross on the subject, he said, "The chief of Lakemba is not powerful; his people are very few, and poor; and he cannot practise what you teach without the consent of more influential chiefs. If you come to us, we will allow our children to be taught to read on your first arrival; and we will listen to your doctrine, to know if it be true or false, beneficial or useless." The king's eldest son, on this occasion, occupied the missionaries for two hours asking questions on the nature and design of christianity; and, when asked if he believed the statements to be true, said, "True? Everything that comes from white men's country is true. Muskets and gunpowder are true. Your religion must be true."

From consideration of the earnestness of the request, the power of the king, and the extent of his territories, it was determined to acquiesce in the request, and so endeavour to subdue another tribe, and add another people to the Lord.

When the missionaries arrived in Somosomo, they found no one to welcome them; indeed, every person seemed to regard them with the greatest indifference. All the fair promises of the king were left unfulfilled; and, instead of being protected as they expected, they were often in great danger of attack from the natives. On one occasion, the whole party were in danger of being murdered in their house. "A strange and memorable night was that," says Mr. Williams, "in the great, gloomy house in which the missionaries lived. Those devoted men and women looked at each other, and at their little ones, and felt as only those can feel who believe that their hours are numbered. Then they went altogether for help to Him who ever shelters those who trust in Him. They partook themselves to prayer.

"Surrounded by the native mosquito-curtains, hung up to hide them from any who might be peeping through the frail reed walls of the house, this band of faithful men and women one after another called upon God through the long hours of that terrible night, resolved that their murderers should find them at prayer. Noble men and women! Theirs at least was the martyr's heart. They left their homes in England, knowing that they risked their life in coming to the islands of blood, and they were content to die. Their sacrifice had been made for the sake of God, and now, in the hour of peril, they bent their

knee to Him, ready to complete that sacrifice. Just at midnight each pleading voice was hushed, and each head bowed lower, when the stillness outside was suddenly broken by a wild and ringing shout. But the purpose of the people was changed, and that cry was but to call out the women to dance; and thus the night passed safely."

The king of Somosomo now forbad his people to become christians under the pain of death. Yet he did not formally withdraw his protection from the missionaries; they, therefore, persevered in their work, and, when Captain Wilkes called at Somosomo in 1840, and offered to carry them to any other part of the Fijian group, they refused. They had faith enough to believe that success would come; and it did, though slowly and indirectly.

On several occasions the missionaries successfully pleaded for the lives of the female victims who were about to be strangled. In other cases, the lives of the war captives were spared through their exertions. The fact that a mission station was established under royal protection at Somosomo was the means of preventing the persecution of the missionaries and native converts in other parts of the group. Still, however, as there appeared no hope of influencing the people or the king, it was determined, after much deliberation, to leave the island, at least for a time, and concentrate their efforts at Lakemba and other places where the work of evangelization was progressing. When, therefore, the "Triton" visited Somosomo, in September, 1847, the whole party left this scene of their labours and suffering.

The next island which received the Gospel was *Ono*, in the southern extremity of Fiji. The instrument in this case was a native evangelist; and, so rapid was the progress of the work, that, by the close of 1848, the whole island had become christian, and fifty natives had become preachers of the Word.

Soon after this, the other islands of the group were visited by the missionaries, and many of the natives professed their faith in Christ.

In 1854, Thacombau, the powerful king of Mbau, made a profession of christianity, and this facilitated the spread of religion among his people. At this time there were more than 3,000 worshippers in the various islands; there were also forty-seven schools, and 2,064 scholars. At the present time (1864-5) the Wesleyan Missionary Society has flourishing stations at Lakemba, Bua, Bau, Rewa, Kandavu, and Rotumah.

At these places there are 372 chapels; 45 missionaries, and 313 local preachers; 14,380 church members; 34,522 scholars in the day and Sunday-schools; and 64,045 attendants upon public worship.

The Friendly Islands.

The Friendly Islands lie between the 18th and 23d parallel of south latitude, and the 175th meridian passeth through the centre of the group. Captain Cook first visited them, in 1774, and gave them their present name. They form three distinct groups—Vavau in the north, Hapäi in the centre, and Tongatabu to the southward. There are, it is said, as many as 150 islets in the three groups, and the population is estimated at 50,000.

Christianity was first introduced to these islands in 1797, when Captain Wilson, of the ship Duff, after landing the first missionaries at Tahiti, sailed for Tongatabu, with a view of settling others on that island. Soon after the vessel arrived at Tongatabu, two Europeans came on board, who represented themselves as sailors, but who were supposed to have been runaway convicts from New South Wales. Captain Wilson deemed it expedient to use these men, as a means of communication with the chiefs, relative to the settlement of the missionaries on the island.

Valuable presents were given to these men, who visited Moomooe, the principal chief of the island, and succeeded in impressing him with a favourable opinion of the missionaries. The chief sent a present to Captain Wilson, and signified his intention to visit the ship himself. This he shortly afterwards did, in company with twenty of his followers. Captain Wilson explained to him the object of their visit, assured him that the missionaries would teach them many useful things, and help them to make articles of furniture such as they saw in the cabin of the ship. This seemed to give them great pleasure, and several of the chiefs expressed a desire to have some of the strangers living with them. As, however, it was deemed prudent not to break up the party, it was agreed that they should all live with Toogahowe, the most warlike chief in the island, and the one most likely to succeed the aged Moomooe.

Agreeable to this arrangement, ten missionaries landed, and

took up their residence at Aheefo, under the protection of Moomooe. Having seen them settled, Captain Wilson took his departure. The whole party watched the vessel as it sailed away, and some sad and solemn thoughts came into their minds when they thus found themselves cut off from all intercourse with the christian world, and alone in a barbarous country, and surrounded by a strange and warlike people.

The natives crowded to see the missionaries, and presented them with many gifts. To such an extent was this carried, that whole days were spent in gratifying the curiosity of the visitors, while room could scarce be found to store up the numerous presents sent by the chiefs and others.

While thus experiencing much kindness from the natives, the missionaries were put to some trouble by the three Europeans resident upon the island, who made such constant demands upon them for presents that they were compelled at last to refuse any further help. This led to a quarrel, and the men threatened to stir up the natives against them.

The missionaries being alarmed, resolved to break up their party, and reside in small numbers, under the protection of the various chiefs. Three of them remained at Aheefo, under the protection of Toogahowe; two went to Mooa to live with Duatonga; two to Ardeo to reside with Vargu; one went to Ahogee with Mooree; and the other with a chief called Mulkaamair.

When Captain Wilson came back to the island, before his return to England, the missionaries made him acquainted with the conduct of the three men, and he determined, if possible, to take them away with him. He succeeded in securing one of their number; the others, however, evaded him.

For two years the missionaries remained without being able to effect anything with regard to the main object of their settlement on the island. They found it exceedingly difficult to learn the language, and were not able to convey to the natives any adequate idea of natural things, much less of spiritual.

They had just devised a plan for reducing the language to a grammatical form, when an event occurred which frustrated all their hopes. This was the murder of Toogahowe, the principal chief of the island, by Loogaballa his brother, and two of his cousins.

This event produced a painful sensation all over the island, and ultimately involved the inhabitants in a dreadful war. As

the missionaries would not take any part in the contests, they became obnoxious to the natives, and were compelled to leave their dwelling and take refuge in a distant part of the island. Here they lay concealed in a wood for several days, and were at last without a morsel of food. They were ultimately fed by some natives who passed through the wood, who told them of another battle having been fought, and of the murder of three of their companions at Ardeo. This caused them the deepest sorrow, and filled them with the utmost alarm for their own safety. Such was the disturbed state of the island, that they had to hide themselves "in dens and caves of the earth," and subsist as best they could on what wild fruits they could find.

At length they ventured out of their hiding-places, and proceeded to Ardeo. Here they found the bodies of their former companions still lying by the road-side, and the mission premises a desolation. They buried the bodies of the missionaries, and endeavoured to restore their former habitation. It was a considerable time before this latter work could be accomplished, and, in the meanwhile, they were destitute of any kind of shelter. In addition to this, their lives were in constant jeopardy from the treachery of the natives. On one occasion a conversation was overheard between two men, in which was detailed the process by which it was intended to kill one of the mission party. The death proposed was what was called loome-loome, which consisted of beating a piece of jagged nut-shell into the skull of the victim.

The year 1800 opened with darker prospects than ever for the missionaries. To the fear of losing their lives was added that of the prospect of starvation. In consequence of a violent storm which raged over the island, nearly all the food had been swept away.

To such a state of destitution were they all reduced that they now contemplated trusting themselves in an open canoe on the sea, in the hope that they might either be picked up by some vessel, or else reach Port Jackson. At this juncture an English ship arrived in the Bay, and, after some considerable exertion, the mission party rowed round from where they had been living, and made their condition known to the captain. A passage to New South Wales was immediately offered them, and thankfully accepted. The vessel sailed on January 24th, 1800. Thus, after three years of toil and peril, the first attempt to civilize and christianize this people failed.

Nothing more was attempted in these islands until 1822, when Mr. Lawry, a Wesleyan missionary, visited Tongabatu for the purpose of establishing a mission there in connexion with that body. Mr. Lawry was kindly received by the principal chief, who promised to protect the mission party. These promises were not kept, and, after a year's labour, Mr. Lawry and his party withdrew, and returned to New South Wales.

Shortly after this, two native teachers arrived from Tahiti. These men were instrumental in sowing the seeds of truth in these dark regions of the earth, and were the honoured pioneers of the European missionary. One of the two Tahitians remained at Tongabatu until the arrival of Messrs. Hutchinson and Thomas, in 1824; and there can be little, if any, doubt but some of their ultimate success resulted from the labours of this devoted man.

Messrs. Hutchinson and Thomas settled at Hihifo under the chief Ata, who appears to have made many promises, but to have kept none of them. Nothing daunted by opposition, the missionaries laboured on, content to plough and sow, and leave the result with God. From Hihifo they passed to Nukualofa, where in 1827 they commenced a second settlement, and soon succeeded in collecting the people to hear the Gospel, and in establishing schools for the instruction of the children.

We have said that the little mission party had been content to plough and sow. Now they were permitted to see the growth of the seed, and gather the first fruit of what has proved to be an abundant harvest. Shortly after the establishment of the station at Nukualofa the king and several of his followers expressed their determination to forsake the gods of their country, as they were convinced that Jehovah was the true God. They placed themselves under the instruction of Mr. Thomas, and made rapid progress in all they studied. The influence of this movement was felt far and wide, and many of the people, following the example of their chiefs, expressed their desire to be taught the new religion.

In 1830 the Gospel was introduced into the Hapäi group. This group is a cluster of small coralline islands, eighteen of which are inhabited, of which *Lefuga* is the principal.

They were at this time all under the authority of one chief, named Taufaahau. This man having heard of the progress and effect of the Gospel at Tongabatu, determined to visit that

island and form his own judgment of the new religion. Having seen for himself, he resolved to renounce his idolatry, and place himself under christian instruction. He visited Mr. Thomas, and solicited him to visit the Hapäi Islands, for the purpose of teaching the people the christian faith.

He was told that if he would take a native convert back with him, remain faithful to his promises, and, at a set time, send for Mr. and Mrs. Thomas, then they would accede to his request. To these terms Taufaahau agreed, and returned at once to Lefuga. As soon as he arrived home he commenced destroying his idols, and urged others to do the same. Having effected his purpose at Lefuga, he proceeded to the neighbouring islands, and endeavoured to persuade the people to follow his example. Great success attended his labours, and, in fourteen out of the eighteen islands, the people expressed their willingness to accept christian teachers. At one place the chiefs were very indignant at the acts of Taufaahau, and determined to celebrate a great festival in honour of the gods. Taufaahau, however, received an intimation of this, and resolved to anticipate and neutralize this movement. He accordingly drove a large herd of pigs into the sacred enclosure, converted the temple into a sleeping apartment for his female servants, and suspended the images of the gods to the rafters of the house in which they had been adored.

When the priests came to offer their sacrifices, they were astonished and filled with great indignation; but, knowing the character of the man against whom they had to contend, they did not attempt any act of violence.

Taufaahau now sent for Mr. Thomas, who immediately proceeded to Lefuga, and commenced preaching to the natives. The king attended from the first, and very soon offered himself for christian baptism. After this he erected a spacious building for Divine worship, which was soon filled with an attentive congregation of more than one thousand persons.

The Gospel next reached the island of Vavau. The chief or king of that island had often been exhorted by Taufaahau to turn to God; he had, however, not only remained firm in his adherence to idolatry, but had prohibited any of his people from embracing the Gospel. At last, however, in answer to the earnest entreaties of Taufaahau, he said he would spend one Sabbath with him in the worship of his God. This was the

turning-point in his life; from that day he seems to have set his mind on the destruction of his idols. The result was, that both he and his people avowed themselves christians.

During the year 1834, a remarkable religious movement began in Vavau, which quickly extended to the whole of the Hapäi Islands, and afterwards to the Tongan group. That it was a genuine revival is proved by the altered lives of those who were its subjects. Polygamy was abandoned; the Sabbath was strictly observed; daily and family prayer became the common practice of the christian inhabitants; and, everywhere, it was evident that a great change had been wrought.

It appears from the reports of the Missionary Society that as many as 2262 persons were induced to join the mission in less than a month. Making due allowance for those who might have been led to this from mere excitement, there still appears a large number who were the subjects of a real change of heart.

By the close of the year 1839, almost the whole population of the Hapäi and Vavau Islands professed Christianity; and though, as Mr. Tucker says, when speaking of the state of the people at that time, "There is still much ignorance among them; much that requires patience on the one hand, and decision and strict attention on the other," yet there was much which was encouraging, especially when we remember that the people were of necessity left chiefly to the care of native local preachers and teachers, and that they could be visited only occasionally by a missionary.

In Tongabatu the progress of Christianity was not so rapid as in the other islands, partly arising from the fact that it was the stronghold of the heathen system, and the centre of all the superstitions of the Friendly Isles. It was here that the heathen party made their last attempt to subvert the Gospel, and succeeded, in 1840, in breaking up the mission for a time. The triumph, however, was but short, and in 1843 the missionaries resumed their operations.

Since that time the work has been extended, and a large measure of success has attended the labours of both the native and European missionaries. When Mr. Lawry visited the islands, in 1845, he said, "All the Friendly Islands are now christian, and in communion with us, except a few heathens at Bea and Mua. Homa, also, is for the most part heathen still,

and a few neighbouring places, but their strength is departed from them. They are not at all respected, and are neither loved or feared by any."

At the close of 1853, the number of Church members in the entire groups exceeded 8,000, of whom more than 2,000 were in the sacred island of Tongabatu.

The king of Tonga subsequently embraced the Gospel, and was baptized under the name of George Tubou.

The year 1862 was rendered memorable by the inauguration of constitutional government. The king convened a parliament, which enacted a code of laws for the entire group of islands. Referring to this event, the Committee of the Wesleyan Missionary Society, in their annual report for 1863, say, "The king has convened a parliament, which has enacted laws, and those laws have been printed and published. The settlement of land, the trial and punishment of offenders, the limits of regal authority, the law of marriage, are all dealt with in the remarkable code which has been issued. Serfdom, vassalage, and the extortion of arbitrary fines are abolished, and a day appointed for the perpetual celebration of the enfranchisement of Tonga. A great religious festival was held at the same time, at which several sermons were preached, one by a late cannibal Fijian, who was the firstfruits of Tongan love and zeal for the Saviour.

"Altogether the scene was one of the highest interest, and worthy of the powers of the best artist; and to those who remember that only about thirty years have elapsed since the people were drowned in idolatrous barbarism, the contrast will be a full recompense for all the labour and expense bestowed upon Tonga."

The following highly interesting account of the special services held on that occasion is taken from a letter from the Rev. S. W. Baker to the London committee.

The only apology which the author of these pages offers for giving that account in detail is, that in it he hopes his fellow-teachers may find an answer to those who sneer at mission operations, and insinuate that the black races of mankind are beyond the reach of the Gospel :—

"*Mua, Tongatabu, August* 11, 1862.

"It is my pleasing duty to give you an account of the special services which, by Divine permission, we held in Nukualofa Tongatabu, on Whit Sunday last. The morn of that holy day

will never, I think, be effaced from our memories. As we bent our way to the sea-beach, and saw the various-costumed crowds of South Sea Islanders, representatives from almost every islet in the neighbouring groups, tracing their steps with reverential gait, and cheerful yet solemn countenance, to the place appointed to unite in praising Israel's God, we could not but remember the lines of our beautiful hymn :—

> 'Welcome, sweet day of rest,
> That saw the Lord arise ;
> Welcome to this reviving breast,
> And these rejoicing eyes.'

When we reached the temporary platform erected for the occasion, and, ascending it, saw the mighty congregation—not, indeed, composed of Parthians, Medes, Elamites, Cretes, and Arabians, but of Tongans, Haabians, Vavauans, of those from Niuafoou and Niuatobutabu, and from Samoa and Fiji (for they had come from all these places to show their allegiance and respect to king George, and to unite in the great parliament which he had called) ; nor was Tahiti without its representative, or the Marquesas—it would require a more graphic pencil than mine to picture correctly the impressive sight that then burst upon our view, some four or five thousand natives from Tonga, Fiji, and Samoa, clad in garbs of various hues, sitting together in solemn silence, under the spreading branches of the ovava tree (the banyan tree of the South Sea Islands). Where is the man that would have denied to those thirsty souls the refreshing draught of living water from the crystal fount of Gospel love! Speak of triumph, what triumph so great as that of Gospel victory! Look at those mighty heroes of hell's malignant power conquered, subdued, willing captives, but not through the roaring of cannon or the glittering of steel, but through the sword of the Spirit—through the blood of the Lamb that was slain, and is risen again! See yonder, in the cool shade of the spreading tree, sits in solemn majesty George king of Tonga—yes, majestic in appearance, as well as in power. Around him are gathered many an old chief whose eye is now dim with age, and whose once powerful frame has now to be supported by a staff. What power but that of Gospel grace could have changed that man's heart? Many are the victims that have fallen beneath that herculean blow of his war-club ; many a mother's heart has he broken. A few years since, his was the glory to imbrue his hands in the blood of his fellow-man ; but see him

now, waving the olive-branch of peace. Yes, thank God, under that tree stood many a Tongan warrior, whose face shone with Christian joy whilst he sang the songs of his beloved Zion. And if pen cannot describe the sight, how can it describe the feelings of that assembled throng, when my respected Superintendent gave out the hymn—

> 'Jesus shall reign where'er the sun
> Doth his successive journeys run!'

"Many were the Amens that echoed through the mighty throng, and it seemed as though branch after branch of the spreading ovava caught up the glorious sound. Yea, all nature seemed alive, and seemed to vie in praising the name of the Great Eternal. It can be better imagined than described what were the feelings of each heart, as the Methodistic cry of 'Thank God!' 'I believe it!' and the 'hallelujah!' rose on every side, as the grateful incense of believing prayer ascended.

"After Mr. Whewell had given out the hymn, Tevita Ahomee, one of the judges of Tonga, prayed; and if ever man prayed, he prayed, for, like Jacob, he prevailed. Thank God, the Tonguese can pray, though it may be, as one from Samoa says, 'They pray like steam!' Yet there is power in such steam—a quickening power, a reviving power, a saving power—for God blessed us there; yea, our cup ran over. There was not one there but could take up the language of the immortal bard, and say—

> 'My willing soul would stay
> In such a frame as this,
> And sit and sing herself away
> To everlasting bliss.'

"After he had prayed, Mr. Whewell read a chapter appropriate to the occasion. I gave out a hymn, and then preached from Acts ii. 2—4; and whilst I endeavoured to explain and improve the description there given of the fulfilment of the glorious promise of the descent of the Holy Ghost, the Lord verified in our experience that this is still the dispensation of the Spirit. Though it was man's voice that uttered it, it was God's truth that was spoken, and the Holy Ghost applied it to the hearts of those that heard it, for both missionaries and people gave utterance to their feelings in such expressions as 'Glory be to God!' 'I believe it!' One of the catechists

followed, taking for his text 1 Cor. viii. 9; and after him followed several of our best local preachers—men of God, preachers of power. The sermons delivered by these children of nature were indeed such as could only have been delivered by men endued with the Holy Ghost. No stammering tongue was heard, no fear of man was there. They spoke of that which they knew, and told of that which they enjoyed—'redemption through His blood, even the forgiveness of sins.' And not the least grateful incident that took place on this ever-memorable day was the preaching of a converted cannibal Fijian, the firstfruits of Tongan zeal and love for Christ. And when he told them what God had wrought in Fiji, and preached to them in their own language the wonderful works of God, it was a day indeed of fat things to many a Tongan christian.

"There was only one drawback to this day's happiness, and that was, that as our respected superintendent had only just recovered from his severe illness, he had to rest satisfied with conducting the meeting, and did not preach. This day's services did not end with the last rays of the departing sun. Shortly after dark, the native drum was struck, summoning the people for the evening service; each district formed itself into a separate band, and walked in procession to the Chapel Hill, with lamps in their hands, chanting native hymns, stories of the cross, forcibly reminding us of the wise virgins in the Gospel. Oh! it was a delightful sight to see the various avenues to the Chapel Hill crowded with happy, triumphant souls on their way to the promised land. And as some of them passed through the burial-ground at the foot of the hill, where our beloved brother Webb now sleeps, waiting for the resurrection-morn, who will say that his happy spirit did not look down from the skies in rapturous joy at beholding the fruit of missionary sowing! As each party entered the large chapel, the Rev. John Whewell recalled to mind various reminiscences of missionary toil; honourable mention was made of our beloved but absent brethren, the Rev. Messrs. Rabone, Watkin, Daniel, Adams, and others; but no Christian name has such charms to the Tongan ear as that of Father Thomas. Many a one was there who wept as he recalled to mind the days of persecution, when, side by side with the champions of the missionary band, they well contested every inch of ground, fearless of the martyr's death or the blow of the heathen's club. Oh, that was

a night to be remembered! If ever I felt the power of the Gospel, I felt it then! If ever I felt the burning zeal and ardent love of a missionary, it was then!"

The work still continues to prosper. The annual report of the Wesleyan Missionary Society for 1864-5 gives the following results:—Number of chapels, 169; other preaching places, 170; missionaries, 18; local preachers, 856; church members, 8,593; school children, 9,751; attendants upon public worship, 26,166.

CHAPTER XIV.

MISSIONS IN THE SOUTH SEAS.

PART II.

THE HERVEY, SOCIETY, AND SANDWICH ISLANDS.

The Hervey Islands—Character of the Natives and their Superstitions—Introduction of the Gospel into this Group by Native Teachers—Triumphs of the Gospel in Aitutaki and the Downfall of Idolatry—Address of a Christian Chief.—Rarotonga—Discovery of the Island by Mr. John Williams — Barbarous State of the Inhabitants — Noble Resolve of Papehia, and his great success—Consistency of Native Christians, and their Liberality to the Mission Cause. — Present State of Religion in the Island. — Introduction of the Gospel into Mangaia, and the other Islands of the Group.

The Society Islands—The First Missionaries, and their Work—Difficulties and Dangers—The Evil of War, and the Horrors of Human Sacrifices—The Destruction of the National Idols, and the Establishment of Christianity—Final Efforts of the Heathen Priests to reinstate the Idols. — Formation of a Tahitian Missionary Society — The First Missionary Meeting — Establishment of Christian Laws—The Visit of the Romish Missionaries, and the Conduct of the French.—Present State of the Mission.

The Sandwich Islands—The Introduction of the Gospel into this Group by the American Missionaries—Destruction of the National Idols by the King—The Law of Taboo — Difficulties of the Missionaries—Ultimate Success of the Gospel—Present State of the Hawaian Churches—Church of England Missions.

THE HERVEY ISLANDS.

THE Hervey Islands are situated between latitude 18 degrees and 22 degrees south, and longitude 157 degrees and 16 degrees

west. Of the seven islands which form this group, six are inhabited, and the population is estimated at 16,000.

The names of the Islands are,—Hervey's Island, from which the group takes its name; Mauke, Mitiaro, Atiu, Mangaia, Rarotonga, and Aitutaki.

The people are divided into tribes, each governed by its own chief, who is supreme in power. Next in order are the "*Ui Mataiopo*," or independent landowners; under these, the "*Ui Rangatira*," a kind of independent tenantry; and lowest in the social scale are the "*E aug uniga*," or common people.

When first visited by the missionaries, their chief delight was in war, and at the least provocation a desperate encounter ensued, in which much barbarity was practised. The first victims were always presented to their gods; the head of each was taken in triumph to the chief of the tribe, and the bodies were eaten in their cannibal feasts.

When referring to the moral state of the people, Mr. Gill, in his "Gems from the Coral Islands," says:—

"There were men found who exhorted their fellow-countrymen to live orderly, honestly, and peaceably; to offer pure prayer and praise to the gods, and to expect a time to come, when good should prevail over the evil, and happiness abound over the misery by which they were surrounded."

In common with other races in the Pacific, they sought to avert calamity or appease the anger of the gods by sacrifice—generally human sacrifice. The victims were bound and dragged to the altar of sacrifice, when they were presented alive to the gods; the priests confessing the sins of the people, and supplicating the removal of the evil. The living bodies of the victims were then removed to a large oven of red-hot stones, sometimes called "*te umu kimi ora*," seeking-salvation oven; and, at other times, to "*te umu tarrangaara*," or oven of atonement.

With most of the tribes of Western Polynesia, the Rarotongans believed that when the body died, the soul escaped towards the setting of the sun—to a region called "*Avaiki*,"—a place where it revelled in every excess of sensual enjoyment. They also held that some were excluded from this place, and sent to the region of "Po," a place of horror.

Referring to this subject, Mr. Gill says:—

"In translating the Scriptures into the language of this people, and in expounding to them the Gospel of salvation by Jesus Christ, we have no need to introduce *foreign* words to represent ideas of God, and sin, and atonement, and salvation; but we adopt their own words, and express sentiments and feelings in accordance with the doctrines of christianity, and which are, in a measure, understood and appreciated by those whom we seek to instruct and bless."

The story of the introduction of the Gospel to this people is fraught with much interest, and displays the wonderful providence of God.

Previous to the visit of the christian missionaries, several English and other European vessels had touched at some of the islands of this group. In 1820 a merchant vessel, sailing between the Hervey Islands and New South Wales, touched at Rarotonga. The history of this visit is such as to make an Englishman blush for the honour of his country. The captain made a long stay on the island; and, while there, both he and his crew were guilty of the most dreadful vices which disgrace human nature. The cruelty and crime of these men led the natives to avenge their wrongs, and to lay violent hands upon four of the crew. The captain retaliated, and seized several of the natives as captives, and sailed away with them on board. He afterwards, however, put them on shore at *Aitutaki*, where they still remained, at the time Mr. John Williams landed some Tahitian native teachers, in 1821.

It was thus through the instrumentality of native teachers that the Gospel was first proclaimed in the Hervey group; for, in speaking of the downfall of idolatry in this island, Mr. John Williams says:—

"As at Tahiti, so at Aitutaki, the downfall of idolatry was accelerated by ordinary occurrences, in which, however, a Divine agency was too conspicuous to escape observation. So general and powerful was the impression on the minds of the people of Aitutaki, by the circumstances I have narrated (the inability of the gods to avert sickness and death), that, on the Sunday after the death of the chief's daughter, the people of several districts came and cast their idols at the feet of their teachers, and professed themselves worshippers of Jehovah.

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During the week, the rest followed; so that by the next Sabbath, not a professed idolater remained on the whole island.

"On the third Sabbath in December, just fifteen months after the christian teachers landed on the shores of Aitutaki, they had the satisfaction of seeing the whole of the inhabitants convened to worship the one living and true God. Having no house which would contain so great a number of people, they assembled under the shade of a grove of barringtonia and mape, or chestnut-trees, whose interwoven leaves and thick foliage were, at intervals, penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

"At the conclusion of the services of this memorable day, Papehia requested the people to attend a general meeting, which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour, the whole of the inhabitants of the island assembled. After having spoken to them of the immense labour they formerly bestowed in the erection of their maraes, and in the worship of their false gods, Papehia exhorted them to let their strength, devotedness, and stedfastness in the service of the true God far exceed. He then made two propositions; first, that all their maraes should be burnt, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raitatia, that we, with our people, might rejoice in the triumph of the Word. The second proposition was, that they should commence immediately to build a house in which to worship Jehovah.

"To both these propositions, the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and so complete was the destruction, that, on the following morning, not a single idol temple remained unmutilated.

"The whole population then came in procession—district after district; the chief and priest leading the way, and the people following them, bearing their rejected idols, which they laid at their teachers' feet, and then received from them in return a few copies of the Gospels, and some elementary books.

"The people at once commenced erecting a chapel."

From this time forward, the history of the mission in

Aitutaki presents a series of trials and successes. To storm and tempest were added scarcity and sickness. But, in the midst of all these calamities, God manifested Himself to His people, and the great work of evangelization progressed. The christians valued their privileges very highly, and sought to extend to their heathen neighbours the blessings which they now enjoyed. As a proof of their earnestness in this respect, it has only to be mentioned, that immediately after the island had been desolated by the hurricane of 1854, when the missionaries proposed that on account of that disaster the usual meeting for the support of the Native Missionary Auxiliary should not be held, the people said, "No; whether our contributions be little or much, we will have our meeting." It was consequently held; and a population not exceeding 1,000 adults contributed money and arrowroot to the amount of 80*l.* as their subscription to the London Missionary Society. Besides this, they made liberal contributions of native cloth and other articles for their brethren who were labouring in heathen lands. Among these, a *boat* for the use of their native teacher, who was at work on the Island of Manuki. They also made 100 bonnets, 61 hats, and 100 yards of native bark cloth, and purchased 300 yards of calico and prints, the whole of which were sent to the mission ship for the use of the inhabitants of Western Polynesia. Many of the articles had a suitable inscription on them. On one was written, "This hat is for the man who murdered John Williams."

The work so well begun has been vigorously sustained up to the present day.

Rarotonga.

Respecting Rarotonga, it is an interesting fact, that those natives who were carried away by the English captain in 1820, and landed at Aitutaki, were among the first to embrace the Gospel; and so, when Mr. John Williams left that island for the purpose of discovering Rarotonga, they readily joined him, and expressed their desire to endeavour to convert their own people to christianity.

The first attempt to discover the island was unsuccessful; but, after calling at Mangaia, Atiu, and Mitiaro, at each of which native teachers were landed, the search was continued.

Beaten back by contrary winds, and running short of provision, the captain was compelled to advise tacking about, and relinquish the search. But Mr. Williams begged for a little more time. "Give me till eight o'clock," said he, one morning, when the captain was urging him to give up. The ship was kept on the same track. Eagerly did the "look-out" scan the horizon; seven o'clock came, but no land; half-past seven had come; and four times had a native been to the top of the mast to look out, but in vain. By this time the sun had risen, and the mists which had hung over the heights of Rarotonga melted away; and before the clock had struck eight, the man from the mast's head exclaimed, "Here, here! It's found! it's found!" The feeling of Mr. Williams, as this announcement was made, can be better imagined than described.

When the ship approached the land the natives were in a great state of excitement, and this was increased when they saw a native canoe, laden with some of their own people, coming from the ship. Great as the excitement was, it rose to a higher pitch still when they were informed that Tapaeru and her party, who had been stolen away by the English captain in 1820, had returned to teach them about Jehovah and His Son Jesus Christ. A consultation was immediately held with a large number of natives. At this meeting the native teachers stated the object of the voyage, informed the people of the renunciation of idolatry at the various islands which had been visited, and that it was their wish to remain and instruct them about the true God. The people appeared pleased, and the king determined to go on board the ship to conduct them all on shore. This he accordingly did, and expressed his delight at meeting Tapaeru, who was his cousin. It was arranged that the teachers with their wives, as well as the natives of Rarotonga, should go on shore at once, to which they all agreed. During the night, however, the mission party was exposed to much danger, and received a great deal of injury from the hands of a chief who made up his mind to take the wife of one of the native teachers as his wife. Had it not been for Tapaeru (who, faithful to her promise, used her influence to protect them) they would all have been sacrificed to the passion of this man. By the kind providence of God they were spared through the night, and in the morning hastened to the ship. In answer to the anxious inquiries of the missionaries, they related what had passed in the night, and gave it as their opinion that the Rarotongans

were the most barbarous people they had seen. The impression of all on board was, that no stranger could remain on the island; and so it was decided that for the present, at least, it should be left unoccupied. At this juncture Papehia, a young Tahitian christian, who had laboured successfully in Aitutaki, came forward and volunteered to land and attempt the great work. His words are worthy of record:—"Whether the savages spare me or kill me, I will land among them. Jehovah is my shepherd. I am in His hand." "And so leaving all behind him, simply clothing himself in a shirt and a few yards of calico as a wrapper, and tying in a handkerchief a book containing portions of the Scripture printed in the Tahitian language, he was prepared for his work. On the reef there stood a number of tall athletic warriors; they looked in proud anger and disdain on the servant of Jesus as he came near the shore, and with their spears poised, had a will to hurl them at him, but they were restrained, and Papehia landed alone in the midst of the heathen population of Rarotonga, the first christian teacher to instruct them in the knowledge of the true God."—*Gems from the Coral Islands, Vol. II.*

Those natives of Rarotonga who had been brought from Aitutaki promised to be faithful to their views, and to protect Papehia. Under the influence of Tapaeru the chief received Papehia favourably, though he ridiculed the idea of his overthrowing the gods of Rarotonga

The life and conduct of Papehia soon excited the curiosity of the people, and large numbers came from all quarters to see him, and hear him recount the wonderful things which had happened to the gods of Tahiti and others of the Society Isles. Day by day he expounded to the crowds such truths as he had been taught, and faithfully exhorted them to cast away their idols.

The faith and zeal of Papehia were at last rewarded; one of the priests who had often opposed what he had said, publicly gave up his idols, and placed his son under christian instruction. Soon after this Tinomana, a powerful chief, followed the example of the priest, and ordered his attendants to set fire to his temple. When remonstrated with, he said, "My heart has taken hold of the words of Jehovah." The torch was applied, and his idols were consumed.

The good work thus begun went on prospering until in every district were to be found those who had nominally renounced

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heathenism, and placed themselves under christian instruction. More than fifteen months elapsed before any European missionary visited the island. When, however, two agents of the London Missionary Society—Messrs. Tyerman and Bennett—landed, they were welcomed by the people, and had the privilege of addressing more than one thousand natives who assembled in a new chapel which had just been erected.

In the year 1827 Mr. John Williams landed on the shores of Rarotonga, and was surprised to find how much had been accomplished through the efforts of Papehia and his friends. A few years only had passed since he sailed from the island with more fears than hopes, now he beheld a people preparing for the Lord: then the spear and the battle-axe were uplifted against the servant of the cross, now the hand of friendship was extended to greet the welcome visitor. True, the people were not yet christianized; at present the plough only had been used, still the furrows had been well cut, and some seeds of divine truth had been scattered. A long dark night had yet to be endured—a time of suffering, of disappointment, and death. But the day *did* dawn, and "the Sun of Righteousness did arise with healing on his wings," and by the year 1833 a *christian church* was formed. A little flock it is true, but still the firstfruits of a goodly harvest, which in due time should be gathered.

In the year 1838, the mission ship Camden sailed from the Thames to visit the different stations in the South Seas. It conveyed to Rarotonga a staff of missionaries, among whom was Mr. J. Williams, who had paid a visit to England in order to excite the sympathy of British christians on behalf of Polynesia, and 500 copies of the New Testament printed in the Rarotongan language. The ship arrived safely in February, 1839.

Mr. Gill, when speaking of this visit, describes the eagerness with which the people sought the books, and then says:—"One day, while in the midst of this excited multitude, a fine, tall, half-naked native was observed running up the pathway leading to the house, and his entrance commanded immediate silence. Seating himself cross-legged on the floor, and for a minute or two vigorously using his fan to cool himself, addressing Mr. Williams, he said, 'Blessing on you. I am the messenger of the chief Timmana.' 'Blessing on you, my friend,' replied Mr. Williams. 'What is your message?'

'Tinmana has heard of your arrival, and is greatly glad, and he has sent to inquire if you have fulfilled your promise.' 'My promise,' replied Mr. Williams, 'what did I promise?' 'You promised,' rejoined the messenger, 'that when you returned from Beritani you would bring a missionary for our part of the island. I am in haste. Tell me. It is the chief's message.' Pointing to one of the young missionaries with a nod, and with one word to the native, Mr. Williams signified that his promise was fulfilled. The sign was no sooner given, and the word uttered, than the messenger leaped from his seat, and hastily exclaimed, 'It is enough.' He bounded down the road with the swiftness of a hunted deer, and stayed not his speed until he reached his distant village. Never was there a more *literal* fulfilment of the joyous exclamation, 'Behold! how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.'" (Vol. ii., pp. 63, 64.)

That a real work was being accomplished is evident from the lives and deaths of many of the natives. Thus one of the missionaries writes:—"I have spent an hour with my valued friend Tupi, a deacon, whose eyes are fast closing. 'It is strange to observe your seat in the house of God vacant,' I said. 'Ah,' he replied, 'it is the will of God. As I hear the people sing, Oh, how I wish to be there. But God is with me here, He will not forsake me.' I then spoke of several texts from which I had recently preached, and found that he had been told them by his family. And referring to the promises of God, he said, 'Not one good thing has failed me.' I mentioned to him the loss I should sustain by his departure. 'Yes,' he said, 'we have been permitted to work together for God; His love has been great to us; but grieve not, detain me not, I have no fear; Christ is my refuge, salvation is of grace through the blood of Christ.' Calling again on the day of his death, I inquired, 'How is it with the soul now?' 'All well.' 'Do you find the Saviour near?' 'Yes, He *is* near.' 'Is the pathway clear?' 'All clear,' he replied, 'no obstructions whatever.' 'What shall I say to the Church for you?' I inquired. 'Tell the Church,' he replied, 'to be strong, to be diligent, to hold fast to the end.' Life was fast ebbing out, and he said, 'I shall soon drink of the water of life. Christ is mine. Be not cast down.' These were his last words, and his spirit took flight to glory. Among the living also were found those who exhorted

the people to persevere in the Christian race. Thus at one of the annual services held in the island, an aged native thus exhorted the young persons who were present :—'Exalt your voice high in praises to God. He has saved you from the pit of heathenism. We your fathers know the character of that pit. Some of us were born there. The place on which we now meet was once a frightful place—a place of murder; spears were our companions, and the sling and stone were our cherished property. Alas! alas! we ate human flesh, we drunk human blood, but now we are saved out of that death. Let us praise God. His love is great, and let us do what we can to send the Word of God to those who *are* as we *once* were. The Church of Christ is doing much, they call on us to help; we have no property, but we have land, and we know how to plant. Let us continue to plant arrowroot for that purpose, and what we do with our hand let us see that our hearts be there also.' This appeal was not made in vain. In the same year the natives sent over 3,000 lb. of arrowroot as their subscription to the London Missionary Society."

Much sympathy was also shown to the missionaries whenever they suffered by reason of the dreadful hurricanes to which these islands are subjected. Mr. Gill, when referring to one of these tremendous storms, says :—"Oh, that morning! every village a ruin; almost every dwelling-house destroyed; every plantation devastated; furniture spoiled; wearing apparel injured; valuable books a mass of rubbish; and our store barrels, in which had been our future supplies, were for the most part empty, and swimming in the flood. But all this was borne with comparative patience and quietude, until the natives ventured to tell us that our beautiful new chapel so recently finished was an utter ruin. This was the climax of our desolation; it overwhelmed our souls, and for a moment we yielded to despair. Looking towards the settlement I saw a long procession of 300 men and women coming to offer their condolence and sympathy: they were literally clothed in sackcloth and rags. As they came near their loud cry of lamentation and woe was heard; but not exactly understanding it I inquired of the natives who were with me, who said that it was an ancient method of expressing their grief, and that they were coming to compassionate me. Arriving on the ruins of our house, the whole party wailed and wept bitterly; after which an old man,

the appointed speaker, addressing me, said, 'Alas, our missionary! Oh, our missionary! What will you do in this death? Our hearts are full of grief for you. *We* are at home. We can eat roots of trees. We have known these things before, but what will you do?' Then referring to the chapel, he continued, 'O Ziona, Ziona! our holy and beautiful house, our rest and our joy! What shall we do for thee? Who shall comfort us for thee? When shall we be able to build thee again? But it is written, Jehovah is our refuge. Let us be strong in Him.' God was indeed their refuge; and being strong in Him both missionaries and natives boldly faced the difficulties, and overcame them. The mission premises were rebuilt, and the work carried on with renewed vigour."

Among the auxiliaries to the mission work which rendered a good service to the cause was the printing-press, which by the close of 1851 had produced upwards of *one million and a-half* of pages; and these had been made up into 20,356 tracts and 5,543 books, bound in leather,—all the work of the natives, under the direction of the missionaries.

In 1852 a United Communion Service was held in the district of Nyalangüiia to commemorate the *thirtieth* anniversary of the landing of the first christian teachers upon the island. Before nine o'clock a.m. on the morning of the meeting more than one-half of the population of the island had assembled. About 1,000 persons got inside the church, of which number upwards of 700 were communicants. That was indeed a remarkable gathering. There stood Papehia, the Tahitian native who had been the first to unfurl the Gospel banner. There stood Tapaeru, the Rarotongan woman who landed with him, and who threw her influence over the early converts to christianity. There stood Tinomana, the once cannibal now christian chief; and there stood native preachers and deacons from almost every island in the group. By their side stood the little band of English missionaries who had laboured in the *night of toil*, but who now were working in the *day of joy*. Around them was gathered a mighty host of men and women, in whose hearts dwelt the love of God. What a change had thirty years wrought! Then they walked in darkness, now they rejoiced in light; then they were bondmen, now they were free; then they practised cruelty, and were steeped in crime, now they manifested the love of Jesus, and practised

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virtue. Let the enemies of missions in general, and the friends of the Anthropological Society in particular, look at this, and blush, and be dumb.

The work has been well sustained to the present time; new chapels have been erected, and a Training Institution for native evangelists has been established, which, at the close of 1864, contained fifteen married students, five honorary students, and three young men from Savage Island.

MANGAIA is another island of the Hervey group. It is situated about 120 miles south-east by south from Rarotonga. The population is about 3,000.

The Gospel was first introduced into this island by two Tahitian natives, who were left there by Mr. Tyerman, as he was sailing to Sydney. As in Rarotonga, so in Mangaia, the Word of the Lord prevailed. No European missionary visited the island for many years.

Some considerable time after the people had cast away their idols, several of the missionaries stationed at Rarotonga visited the place, in order to learn the state of the people. They remained about *three* months in the island, and, upon their leaving, the native church committed to their care the sum of 16*l.* 2*s.* 4*d.*, as a contribution to the London Missionary Society; and 46*l.* 17*s.* to the British and Foreign Bible Society, in payment for the New Testaments which they had received from that Society. The following year they sent a further sum of 11*l.* 12*s.* 6*d.* to the London Missionary Society, enclosed in the following letter to the Directors:—

"FRIENDS, BRETHREN, AND SISTERS,—Blessings on you from God! When Wiliamuma first came to us we were heathens. They brought us the Word of God, and we ill-treated them and their wives; we scattered their property, and took the books which they brought us, and used them as ornaments in our heathen dances. This we did in our blindness. But when we knew the Word of God we wept bitterly. But the word spoken by Isaiah ix. 2 is now fulfilled. Through your compassion and prayer we have obtained the knowledge of Jesus our Saviour. Our former gods, many in number, were of wood and stone; each family had its separate god; but now we have one God, as it is written by Paul, Eph. iii. 13. Look at that passage! Brethren, there is another little word to you; we are much in want of slates, paper, pens, ink, and pencils. We have learned to write on the sand, and on leaves; and we desire

you to send us a supply of the things we mention. We now greatly rejoice in the testimony of Paul, 2 Cor. v. 18, 19. By that word we know our former state of blindness, and are now reconciled to God: because of our great love our war-clubs are laid aside, and we are brethren.

(Signed) "NUMANGATINI, who collects.
"SOLOMONA, who writes."

In July, 1845, a European missionary—the Rev. G. Gill—settled on the island, much to the satisfaction of the christian community, many of whom hastened to the beach to welcome the party as soon as they should land. About two weeks after the landing a meeting was held to give public welcome to the missionary. At that meeting one of the natives delivered the following address:—

"Brethren, God is truly a hearer and answerer of prayer. We have prayed to see what we now see to-day. God has heard us, and here is our missionary in our midst. He is going to live with us. But, brethren, do not let us leave off praying. Let us ask God to assist him to learn our language, that is the first thing, and then to assist him to do his work; and then let us seek to be prepared ourselves to receive instruction. Pray also for his wife, and their child now so young, and ask that he may live and become a missionary to our children. We all rejoice that our teacher has come. Now this is my thought:—Let us see to it that not one lock of his head be ruffled—I do not mean by the winds of heaven—but that his heart be not grieved by any evil conduct on the land or in the church. Let us go to his house frequently, and inquire of him about things of which we are ignorant, and about the Word of God. Remember that he is neither an angel nor a spirit merely, that you should not go to him. He is come to live with us as our brother, companion, and friend. If you see his face and hear his voice on the Sabbath only, you will not receive much good. You must be accustomed to him daily, and he to you. Let us praise God for His love to us! May we remember what I have said. And may the Holy Spirit prosper our missionary in our midst."—*Gems from Coral Island*, p. 176.

At this time the population was 3,567, of whom 500 were in christian communion, and 600 in adult classes, receiving instruction. Since then the work has continued to prosper, and at present there are several hundred church members.

In the other islands of the group—Mauke, Mitiaro, Atiu—a similar work to that recorded of Aitutaki, Rarotonga, and Mangaia has been accomplished. In each, the national idols have been abandoned, and christianity established as the religion of the people. In each, civilization has followed in the train of evangelization, and, as a consequence, the social condition of the inhabitants has much improved. In the place of a nation of ignorant savages, we have a community of enlightened christians; and those who once found their chief delight in war and blood now strive to exemplify the Gospel in their own lives, and exert themselves to send its blessings to others. Nor should it ever be forgotten that the principal instruments in working these changes have been the native teachers themselves. In view of all this, may we not well say, "What hath God wrought?"

At the close of 1864 there were in the group nine churches under the care of the missionaries of the London Missionary Society; the number of communicants was 2,280; the number of schools twelve; and the number of scholars 2,100.

The Society Islands.

The group of islands now known as the *Society Islands*, some of which were discovered by the Dutch navigator Jacob Roggewein, in 1722, lie between the parallels 16° and 18° south latitude, and 148° to 152° west longitude. Properly speaking, they consist of two distinct groups; the *Georgian*, first visited by Captain Wallis, in 1767, and so named by him in honour of the reigning king, George III.; and the *Society*, first visited by Captain Cook, in 1769, and so named by him in honour of the Royal Society. The former of these groups is sometimes called the Leeward, and the latter the Windward Islands.

The Georgian Islands are Maitea, Otaheite (or Tahiti), Eimeo, Maiaoite, and Teluaroa.

The Society Islands are Huahine, Raitatia, Tahoa, Bolabola, Mauaraa, Tubai, Lord Howe's Island, and Scilly Island. The population is estimated at 10,000.

The glowing accounts which were received from the navigators who visited these islands were doubtless instrumental in calling out that missionary spirit which has since been the glory of England.

The London Missionary Society was founded in the year

1795, and soon directed its attention to the South Sea Islands; and, in consequence of an address delivered by Dr. Haweis on the subject, the Committee resolved to commence its operations in that part of the world.

A vessel was purchased—the Duff; and Captain James Wilson, who, after he had been engaged in rendering valuable services to the British army in India, was captured by the French, and imprisoned at Cuddalore. Escaping from this, he afterwards fell into the hands of Hyder Ali, who sent him, bound with chains, to the Black Hole, and kept him confined in that terrible place for twenty-two months. Surviving all this, he was at last liberated, and afterwards he became a prosperous man, and retired in middle life from active pursuits. In the quiet which he now enjoyed, he appears to have reflected on the state of his soul, was converted to the faith of the Gospel, and became known for his ardent piety. When he heard of the proposed invasion of the heathen lands, his spirit was kindled in him, and he determined to leave the rest and quiet which he now enjoyed, and to place his services at the disposal of the London Missionary Society, as captain of the ship Duff, with a clear understanding that whatever services he might render were to be a free gift to their glorious cause.

By August, 1796, all was ready for the voyage, and twenty-nine missionaries embarked—noble pioneers of the illustrious army of christian soldiers.

After many vicissitudes the party arrived in the South Seas, and made arrangements as to the particular places they should commence their labours. The majority chose Tahiti; some preferred the Friendly Islands, and two the Marquesas.

On the 7th of March, 1797, eighteen missionaries, with the wives of five of them, and two children, landed on the island of Tahiti. They were received kindly by the natives, and both the king and the people vied with each other in paying every attention to the strangers.

After a few days, Captain Wilson informed the king of the object of the voyage, and assured him that all the party wanted was a grant of a piece of land stocked with bread-fruit, and large enough to admit of some houses being built upon it; and that they should be permitted to live unmolested; and that, if these were not granted, the whole party were ready to leave and go elsewhere. A conference was held, and the king, seated on the shoulders of a brawny native, made a formal cession of a

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large house for the use of the missionaries, and some land which they might cultivate as their own.

Captain Wilson now sailed to the Friendly Islands, left some missionaries on one of them; then passed on to the Marquesas; and, after a three months' cruise, returned to Tahiti.

On his arrival he was much pleased to find the missionaries still on friendly terms with the natives, full of hope in the success of their undertaking, and all but one unchanged in their determination. On the 4th of August the Duff sailed for England.

As both books and letters were unknown, the language had to be acquired orally. This was a long and difficult task, but the missionaries were aided in their work, partly by the talkativeness of the natives, partly by a Swede who had been some time on the island, and partly by means of a small vocabulary which had been compiled by one of the mutineers of the Bounty, during a residence of some months at Tahiti. This man was taken to England, and executed; but, before he died, he gave his little book to the clergyman who visited him in prison, and by him it was transferred to the missionaries.

One of the favourite gods of the land was Ora, the god of war; and, to propitiate him, lives were sacrificed in the battle-fields, in the temples, and in the homes. Infanticide was practised to an alarming extent; indeed, this dreadful deed was considered more a virtue than a crime. A Society existed called the *Arreocis*, whose members were bound to seek the destruction of every new-born infant among them. Mothers, instead of pleading for their children, willingly gave them up to the murderers, and few parents could be found who had not sacrificed one or more of their children. There is little doubt but that the numbers thus destroyed were double the number that lived.

The missionaries remonstrated with the chiefs and the mothers, and promised that, if they would spare the children, a house should be built to receive them, and that they should be cared for as their own. The chiefs listened, approved of the plan, and even promised that the practice should cease. Notwithstanding this, the custom was continued, and the counsel of the missionaries unheeded. Efforts were now made to instruct the people in the truths of the Gospel, but the task seemed a hopeless one; and though the people tolerated the presence of the new teachers, and even showed them kindness,

they still clung to their old superstitions, and practised their abominable vices.

Things continued to go on in this way for about a year, when a circumstance occurred which led to much trouble, and well-nigh crushed the whole mission. In March, 1798, a ship arrived at Matavai to repair damages which it had sustained in a tempest, and five of the crew (Sandwich Islanders) absconded from the vessel. As the captain had but few men left, he sought the aid of the missionaries in recovering them. By their instrumentality, one was apprehended and sent back to the ship; the others placed themselves under the protection of the king. The vessel now sailed on her voyage; but, meeting with further damage, returned in about a fortnight for fresh repairs and supplies. As soon as the vessel made the harbour, two more of the crew deserted, and placed themselves under the protection of the king.

The captain now sent a message to the missionaries, informing them that he intended to recover the men at any and every cost. The missionaries now sent four of their number to the king, to endeavour to persuade him to send the men back to the ship. While some of the chiefs went in search of the king, the natives seized the missionaries, and inflicted on them considerable injury. They were afterwards led to the king, who assured them of his goodwill, and, promising them his protection, sent them back to their home.

When the missionaries returned, they found the rest of their number in a state of great alarm; and some of them, considering that what had occurred was a sample of what they might expect, should they at any time offend the chiefs, determined to leave the island. The captain of the vessel offered them a passage to New South Wales. This they accepted, and eleven prepared to embark. They sailed from the island on the 29th of March, 1798. Six brave men stayed behind, determined to face all dangers, and, if needs be, suffer in their Master's cause. These six men—may we not call them heroes—were, H. Bicknell, J. Harris, T. Lewis, J. Ayre, J. Jefferson, and H. Nott.

The king and many of the chiefs expressed their sorrow when they heard that some of the missionaries had left the island, and sent a peace-offering to the rest of the party, and also returned some articles which had been taken away from the mission premises.

Thinking that it might prevent further annoyance, the missionaries gave up their property to the king's sons, and offered to place in his hands their private effects. This, however, did not prevent the natives robbing them, and they were constantly troubled by their depredations.

To add to their difficulties, war broke out between Pomare and the inhabitants of Pare, and the king now sought the aid of the missionaries to help him to overcome his foes. This, of course, was refused.

All was now gloomy indeed, and the darkness was increased by the arrival of the ship Albion from London, by way of New South Wales, which brought the news of the capture of the ship Duff by the French, while on her second voyage to the South Seas with supplies and men for Tahiti. The same ship brought the sad news of the murder of some of the missionaries in the Friendly Islands, and the departure of the rest. All hope of succour from England now was given up, and the little party resumed their work with heavy hearts.

As, in nature, the darkest hour is that which immediately precedes the dawn of day, so it was with the missionaries in this their "night of toil." While they were mourning over the failure of their hopes, the directors in London were preparing to send them help. As soon as the news of the capture of the ship Duff reached London, and the account of the departure of so many missionaries from Tahiti, the committee were much distressed; but, remembering that they owed a solemn duty to the few brave men who chose to remain, they resolved to send them help; and, in May, 1800, the third party of missionaries embarked for the South Seas. The vessel in which they sailed was the Royal Admiral; and, as it had to call at New South Wales and New Zealand, the voyage was a long one. It was not until May, 1801, that the Royal Admiral arrived at Tahiti. It was with much joy and lively expectation that the little company of labourers saw the vessel cast anchor in Matavai Bay; and when they beheld the goodly number who had come to help them, and read the letters which were sent to them from the Society and their private friends, they were almost overpowered with joy and gratitude.

When the party landed, Captain William Wilson (nephew to the commander of the ship Duff) landed also, and was with the missionaries introduced to the king, who gave them all the

fullest assurance of his friendship, and of his desire to have more intercourse with the English.

The arrival of so large a number of fresh labourers enabled the missionaries to resume those operations which had been interrupted by the departure of so many of their numbers. And as by this time those who had been on the island from the first had made considerable progress in the native language, they commenced addressing the people on religious matters without an interpreter; and on Sunday, August 10, 1801, Mr. Nott preached to about fifty natives in a room. All behaved with much propriety, and listened with great attention to this, the first discourse ever delivered by a christian teacher in their own language. Soon after this, others of the party commenced preaching to the people in the surrounding districts, and thus was established this most important department of missionary labour.

The next step taken by the missionaries was the education of the children, but this was rendered difficult by the frequent occurrence of wars, and the wandering habits of the people, so that for a long time little was accomplished.

One of the most fierce and bloody wars of this time was that which the king made against the inhabitants of the district in which Ora, the favourite god, was located. Those who held possession of the national deity refused to surrender it to the messengers of the king, whereupon he ordered it to be seized. This was the signal for the commencement of a struggle which was continued for three months, and which caused the desolation of a large part of the country, and the sacrifice of many lives, not only in the actual contest, but in the offerings made to Ora to procure his favour.

Notwithstanding the dangers to which they were exposed, the missionaries constantly visited the encampments of the insurgents, preached to more than four thousand of the people, visited the wounded and dying, and faithfully proclaimed to all the Gospel of peace.

In 1806, a vessel arrived at Tahiti with stores and letters from England. As nearly five years had elapsed since the missionaries had heard from home, this arrival gave them much pleasure. Among the letters sent from the directors of the London Missionary Society was one for the king, condoling with him on the death of his father, who had died about a year

previous, and urging him to attend to the instruction of the missionaries, and to give up the practice of human sacrifice. When the letter was read to the king, he was much pleased, and said he should write an answer, he having been taught to write his language by the missionaries. This promise he fulfilled on January 1, 1807.

This interesting document is now in the museum of the London Missionary Society. The following is a copy of the original :—

"*Matavai, Tahiti, Jan.* 1, 1807.

"Friends, I wish you every blessing, friends in your residence in your country, with success in teaching this bad land, foolish land, this wicked land; this land which is ignorant of good, this land which knoweth not the true God, this regardless land.

"Friends, I wish you health and prosperity. May I also live; and may Jehovah save us all.

"Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes, I fully consent to; and shall consequently banish Ora, and send him to Raitatia.

"Friends, I do, therefore, believe, and shall obey your word.

"Friends, I hope you will consent to my request, which is this,—I wish you to send a great number of men, women, and children here.

"Friends, send also property and clothe us, and we also will adopt English customs.

"Friends, send us plenty of muskets and powder, for wars are frequent in our country. Should I be killed, you will have nothing in Tahiti. Do not come here when I am dead. Tahiti is a regardless country; and should I die, do not come here. This also I wish, that you would send me all the curious things which you have in England. Also send me everything necessary for writing; paper, pens, and ink, in abundance. Let no writing materials be wanting.

"Friends, I have done, and have nothing at all more to ask you for. As for your desire to instruct Tahiti, 'tis what I fully acquiesce in. 'Tis a common thing for people not to understand at first; but your object is good, and I fully consent to it, and shall cast off all evil customs.

"What I say is truth, and no lie; it is the real truth.

"This is all I have to write. I have done.

"Friends, write to me, that I may know what you have to say.

"I wish you life and every blessing.

"May I also live, and may Jehovah save us all!

"POMARE, *King of Tahiti.*

"*To my Friends, the Missionary Society in London.*"

The king, however, soon forgot his promises. Human sacrifices were offered as frequently as heretofore; and infanticide was practised without restraint. Wars were also frequent and bloody, and the depredations of the natives constant. As there seemed little hope of the state of the country improving, the king advised the missionaries to leave the island. Taking advantage of the opportunity of obtaining a passage in a vessel then in the harbour, six of the missionaries left the scene of their toils and anxieties, and, committing themselves to the guidance of God for the future, set sail for the Society Isles on Nov. 10, 1808.

Four single missionaries, unwilling to leave Tahiti, stayed at Matavia, and took refuge in Pomare's camp. Here they remained until Dec. 24, when, the king's forces being defeated, they fled to Eimeo. Shortly after this, the king and his friends left Tahiti, and took up their residence in Eimeo.

All now was desolate and discouraging. More than twelve years had been spent in what appeared fruitless labour; and, as there appeared no hope of peace, the missionaries deemed it their duty to retire from the islands altogether, at least for a time. On the 26th of October, 1809, they all embarked on board the Hibernia for New South Wales, excepting Mr. Nott and Mr. Hayward, who remained—the former at Eimeo, and the latter at Huahine.

Thus, to all human appearances, the mission to the Society Islands terminated. For thirteen years the missionaries had endeavoured to communicate the knowledge of christianity to a barbarous and idolatrous nation, and had failed. The offer had been made, and had been refused. Now the opportunity seemed to pass away. Christians in England had begun to look

at this mission as a forlorn hope, and its abandonment as the voice of Providence.

When the missionaries reached New South Wales, they were kindly treated by the governor. At Port Jackson, they found letters for them from the Society, and were shortly afterwards joined by a party who had been sent by the directors to help them at Tahiti. Tidings of the safety of Messrs. Nott and Hayward also reached them, as also several letters from Pomare the king, affectionately urging them to return.

At this juncture, Mr. Marsden, the Government chaplain at Port Jackson, wrote a letter to the missionaries, in which he charged each man by himself to consider well before he really forsook his work. He dictated no course of action, but bid them weigh the whole facts—deliberately to make their own decision, remembering their Master's words about him who "putteth his hand to the plough, and looketh back." In consequence of this letter, the missionaries met and deliberated, and five of their number resolved to return to the scene of their former labour. The party (consisting of ten persons—five missionaries, and the wives of three of them, and two females who had lately arrived from England) set sail for Eimeo, where they arrived in the autumn of 1811. They found the two missionaries whom they had left well, and residing with the king, who appears to have become a changed character, and now spent much of his time in gaining instruction. He, shortly after this, offered himself for baptism, made a public profession of his faith in Christ, and endeavoured to influence his friends to cast away their idols, and serve the living God. Many listened to the king, and his influence extended to other islands. Men began to inquire after the new religion, and mistrust their idols.

The missionaries took advantage of this movement among the people; and on one occasion, when a number had met together to receive instruction, they invited all those present who really desired to give up their idols to put their names down in a book. Out of the forty present at that meeting, thirty-one came forward, and did so. From time to time the number increased; and very shortly a building had to be erected for their accommodation. The same thing took place at Tahiti, at Huahine, and at Raitatia. In the different islands more than five hundred persons renounced their idolatry, among whom were several of the principal chiefs. Every-

where there appeared signs of the working of the Spirit. Surely the night had passed. It had been long and dark, but now the morn had come.

The year 1815 opened auspiciously on the mission. The number of adherents increased. Copies of the abridgment of the New Testament in the Tahitian language arrived, and many of the chiefs publicly renounced their idolatry. Early in the year also, an event occurred which clearly showed that God was working in the hearts of the people. One evening, as Mr. Nott was returning from the encampment of the chief of Huahine, he met Pataii, the priest of Papetoae, the district in which the mission was established. In the course of conversation, the priest declared his firm belief in the truth of christianity, and announced his intention of publicly burning his idols on the evening of the following day. True to his promise, at the appointed hour the priest came, accompanied by his friends. A quantity of fuel was piled up near the temple in which he used to officiate; the idols were brought out of their depository, and cast on the ground. At a given signal the fire was kindled, and Pataii, taking up the idols one by one, pronounced aloud the name of each, and cast them into the burning pile. While doing so, he made remarks on the folly of his previous acts of worship paid to these senseless blocks, and of the utter impotency of such gods to defend themselves, or help others.

Many of the bystanders were appalled by this act of the priest, but no violence was committed. As no visitation of vengeance followed, the idolators were discouraged, and many had their confidence in christianity strengthened. Pataii became a pupil of the missionaries, and subsequently proved a faithful disciple and zealous missionary.

The example thus set by Pataii was followed by other priests, both in Eimeo and Tahiti. In both places temples were demolished, and the idols consumed.

The rapid spread of christianity roused the hatred of those who still clung to the old superstition; and a plan was devised for the destruction of every christian in one night. The principal idolatrous chiefs combined together to effect this great work. It was agreed that at the hour of midnight (July 7, 1815), the houses of the christians should be set on fire, and every individual secured should be put to death.

The christians remained in ignorance of this plot until the

evening of the day fixed for its execution, when, intelligence being conveyed to them of the intended attack, they made for the sea-shore, launched their canoes, embarked as speedily as possible, and, when night set in, pushed out to sea and made Eimeo, where they all arrived safely the next morning.

The chiefs being disappointed of their expected prey, commenced quarrelling among themselves, and a general war ensued. Many of those who were defeated fled to Eimeo, and were kindly received by the king.

When peace was restored, an invitation was sent to those who had fled on account of their religion, to return and take possession of their lands. This invitation was accepted, and a large number left Eimeo, accompanied by the king.

On their approach to Tahiti, the idolatrous party at first opposed their landing, and even fired upon them. By order of the king, the fire was not returned. A message of peace was sent to them. At last all landed, and many of the refugees returned to their possessions. The differences which existed between the chiefs and the king were also adjusted, and peace seemed firmly established.

A week, however, had scarcely passed before the idolatrous chiefs made another attempt to destroy the christian party.

The chief priest of Ora urged his party to attack the christians, and assured them of certain victory. The Sabbath was chosen for the day of attack, and the time, when the christians would be at worship. But, as the converts rather expected some treachery, they had come prepared, and so were ready to repel the foe. The attack was furious, and at first the christians were thrown into some disorder. They speedily rallied, and turned upon the enemy with vigour. In the end, the idolatrous chief was slain, and his followers put to flight.

The king showed great kindness to the vanquished, prohibiting his followers from pursuing them, or destroying their property. He sent a party to the district where the chief who was slain had resided, with strict orders not to hurt any one by the way, and, when they arrived there, simply to destroy the temples and idols. This order was strictly adhered to. The national temple was demolished, the image of Ora carried away, and the altars cast down.

Idolatry was now completely subverted, both at Eimeo and Tahiti. The Arreoy Society dissolved, human sacrifices and

infanticide were given up. The king sent his family idols to the missionaries, by whom they were forwarded to England. They were received by the Society with much gratitude, and were looked upon as an earnest of the promise, "And the idols he shall utterly abolish."

In 1817, seven additional missionaries arrived at Eimeo, among whom were Mr. Ellis and Mr. John Williams. It was now resolved to re-establish the mission in Tahiti, and to form new stations in the Leeward Islands. Matavai, the original seat of the mission, was first occupied, and afterwards Pare, Papara, and Attahura.

Mr. Ellis having taken out a printing-press, it was set to work as soon as possible, and some elementary works printed.

The king was much pleased at the prospect of having books printed in his own country, and begged to be allowed to print and carry away the first sheet.

Mr. Ellis, when referring to this interesting fact, says :—

"Having been told how it was done, he charged his companions not to look very particularly at him, and not to laugh if he should not do it right. I put the printer's ink-ball into his hand, and directed him to strike it two or three times upon the face of the letters. This he did; and then, placing a sheet of clean paper upon the parchment, I covered it down, and, turning it under the press, directed the king to pull the handle. He did so; and, when the paper was removed from beneath the press, and the covering lifted up, the chiefs and attendants rushed towards it, to see what effect the king's pressure had produced. When they beheld the letters, black and large, and well-defined, there was one simultaneous expression of wonder and delight."

In the same year (1817), the Gospel of St. Luke was printed and sold to the natives. The price charged was three gallons of cocoa-nut oil. So eager were the people to possess a copy, that the first edition of three thousand copies failed to supply the demand, and many were much disappointed at not being able to obtain one.

The year 1818 was remarkable in the annals of this mission for the establishment of a Society in Tahiti to aid the cause of missions to the heathens in other lands. The chief speaker at the Meeting for its formation was the king, who reminded the people of their former lives, and the many sacrifices they had

made for their false gods. With this he contrasted the little they were doing for the true God, in whose service they now found so much pleasure. He then proposed that each man present should do something to promote the extension of christianity, not only in their own land, but in other parts of the world. He requested those who agreed with his proposition to signify the same by holding up their right hand. Thousands assented, and the Society was formed forthwith. It was agreed that the contributions should consist of the various products of the island, for which the Society in London should render an account. Similar Societies were afterwards formed in Eimeo, in Huahine, and other islands. The produce of the cocoa-nut oil sent to England by these Associations, in the year 1822, amounted to nearly *nineteen hundred pounds.*

The year 1819 was even more famous than the preceding. In the early part of this year, the king determined to erect a spacious building for the worship of God. By the month of May this immense edifice (712 feet long and 54 feet broad) was finished. It was opened for Divine worship on the 11th of that month, when three missionaries, occupying three separate pulpits, fixed at equal distances apart, addressed three separate congregations, amounting altogether to over six thousand persons. The Annual Meeting of the native Missionary Society was held on the following day; and on the third, the king promulgated the code of laws for the people, which had been drawn up by him, with the aid of the missionaries.

Than this, it would be difficult to find a more interesting scene. Six thousand Tahitians assembled in that vast building. The king is surrounded by the chiefs and missionaries. The business of the day commences with a solemn act of worship. Then the king rises, holding the laws in his hand, looks at the vast multitude, and then addresses the chief of the south part of the island: "Tati, what is your desire? What can I do for you?" To this the chief replies, "These are what we want—the papers you hold in your hands, that we may regard them, and do what is right." To another and another the same question is put, and the same answer given. The king now unfolds his code, makes comments upon the various laws, and then demands of each and every chief whether or no they agree to what has been propounded. One loud and earnest answer is given, "We agree! we agree!" The king next addresses the

people, and desires them, if they agree to what he has proposed, to lift up their hand. In an instant every arm is upraised, and the king's code is declared the law of the land.

These laws extended to nineteen articles; fourteen were of general application, and the rest related to the appointment of judges, and the administration of justice. They were all framed with an express regard to the Word of God, and included in their scope both civil and religious matters. The code was thus introduced:—

"Pomare, by the grace of God, king of Tahiti, Eimeo, and all surrounding lands, to all his faithful subjects greeting: In the name of the true God: God in His great mercy has sent His Word among us. We have believed this Word, that we may be saved. We desire to regard the commandments which He has given us. In order, therefore, that our conduct may become like the conduct of those who love God, we make known unto you the following laws of Tahiti."

Two years after this, the king died, and was succeeded by his infant son. A Regency was appointed, consisting of some of the principal chiefs. At first the missionaries feared lest there should be some confusion on account of the king's death. Happily, however, this was without foundation; and all went on quietly. The work of evangelization spread; the people progressed in their social life; the laws of the land were obeyed; the services of religion were well attended; numerous schools were established, among which one for the instruction of the children of the chiefs, and the missionaries; and everywhere might be observed the evidences of progression.

By the close of the year 1824 more than *nine thousand natives* and children had been baptized; above eight hundred were united in Church fellowship; and nine thousand children and adults were under instruction in the mission schools.

Pomare's son survived his father but five years. On his death he was succeeded by his only sister. About this time there seems to have been much intemperance in the island, and, with a view to check the evil, temperance societies were formed at the various mission stations. The queen, and most of the governors, became members of them. Shortly after this, a law was passed to prohibit every person, whether native or foreign, from either making use of or keeping any quantity of ardent spirits, however small.

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But all the work which had been done, and upon which had been bestowed so much trouble, and so many prayers, was now in danger of being undone through the influence of the Roman Catholic Church.

For several years prior to 1836, the attention of the priests of that Church had been directed to the flourishing Protestant missions in the Pacific, and plans were devised for their subjugation.

In 1836 two French Roman Catholic missionaries landed at Tahiti, and were kindly received by the American consul, who was himself a Roman Catholic. Through this man they obtained an interview with the queen, and, having made several valuable presents to her, told her that they only wanted to teach the Word of God. The queen, however, refused her permission for them to remain on the island; and afterwards sent them word that they must depart, as soon as the ship was ready to sail.

The priests refused to do this, and shut themselves up in the house of the American consul. The queen had the ship detained, and sent some of her officers to the residence of the consul, to insist on their departure. The priests still refused to leave the house, and at last the queen's messengers took off a part of the roof, entered the building, led them out, and put them on board the ship. The next day the consul remonstrated with the queen, and declared that, as he had been insulted, he would not hoist his flag again until a man-of-war should arrive to re-establish him in his high office.

Shortly after this, another vessel arrived, having on board one of the priests who had been sent away, and a companion. The captain applied for permission to land his passengers, stating that they only wished to remain at Tahiti until they could procure a passage to Valparaiso; and that, if she did not allow them to land, he would be obliged to carry them to India, whither he himself was bound.

The queen, however, refused her consent. The captain then used threats. But they failed to alter the queen's determination. He now ordered the men to be put on shore. This being attempted, the natives waded into the water, and prevented their landing. The boat now returned to the ship, and shortly after the captain set sail. Before doing this, he sent a letter to the queen, threatening her with the presence of a man-of-war to

enforce the payment of a sum of money for the damage sustained by the priests.

When the French Government heard that the priests had been removed, it gave instructions to Captain Du Petit Thuars to proceed to the Society Islands, and demand reparation for the alleged insult. When this person arrived at Tahiti, he made a series of demands upon the queen. In the first place, she had to write an apology to the king of the French; then to pay 2,000 dollars for the damage sustained by the priests. In addition to this, she had to salute the French flag, recognise M. Moerenhout as French consul, and enter into a covenant to allow Frenchmen, of whatever profession they might be, to visit and leave the island whenever they pleased, and to trade in all parts of the Queen's dominions.

Shortly after this, a law was passed in Tahiti, prohibiting the celebration of any religious worship opposed to that true Gospel of old propagated in Tahiti by the missionaries from Britain. There can be no doubt but that the queen had this law passed to prevent the Romish priests spreading their religious views. As might be expected, the missionaries were charged with being the authors of this act. But the charge was a false one. As a body, they were opposed to the measure.

Shortly after this, the Tahitian Government passed a certain law respecting the acquisition of land by foreigners; and the French consul, having acted in opposition to this law, was prohibited by the Government from occupying a certain portion of land. At this juncture, a French frigate arrived at Tahiti, and the consul arranged with the captain to demand that the land should be occupied by the former. As a threat accompanied the demand, of course it was complied with. This concession being made, another was demanded; and in 1839 M. Moerenhout claimed for the Romish priests the right of celebrating their religious services without let or hindrance. Under the pressure of fear, this concession was granted; and the queen was led on board the war vessel then in the harbour, to sign this act of submission. Nor did the efforts of the French stop here. In 1841, the consul, taking advantage of some disorder in Tahiti (occasioned by himself and some other foreign residents), induced four of the chiefs to sign a document calling upon France to interfere for the maintenance of peace and

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order in the island. These chiefs were subsequently tried for high treason, and at the trial it was proved that they were ignorant of the true nature of the document which they had been asked to sign.

The queen now wrote to the English and American Governments, asking for their sympathy and aid. She also wrote to Louis-Philippe, stating that the whole affair had been done in her absence, and without her authority. In answer to that letter, the French Government assured her that it did not intend to impose upon her its protectorate. The subsequent conduct of France, however, proved that it was bent upon the subjugation of Tahiti. And, in pursuance of this policy, when Admiral Du Petit Thuars arrived at Tahiti in 1843, he sought a quarrel with the queen, simply because she had introduced a crown into her personal flag, which was flying over her dwelling. He gave orders to have the flag hauled down, and that of France put in its stead. He then proclaimed Tahiti a French colony.

Against this fresh outrage the queen protested, and appealed to the king of the French against this act of his servant. She also solicited the sympathy and aid of Queen Victoria.

When the knowledge of this outrage reached England, great indignation was felt, and a remonstrance was sent to the French Cabinet. It is but right to say that the French Government refused to sanction this act of the admiral, and recalled him.

As might be expected, the conduct of the French in Tahiti caused much alarm among the natives, and there was an evident desire to attack them. The queen urged her people not to do the French any harm, but to wait patiently for despatches from England and France. This act of the queen gave much offence, and she was ultimately obliged to take refuge on board the English frigate which was then in the harbour. She afterwards retired to Raitatia.

Many of the chiefs and people now combined against the French, and several encounters took place.

Most of the missionary stations were broken up. The British consul was placed under arrest by the French, and ordered to quit the island. One of the missionaries was accidentally shot; four more returned to England; and the families of those who remained left for a neighbouring island. Those missionaries who still remained in Tahiti spent

their time in visiting the natives in their camps, and endeavoured to administer the ordinances of the Church to them.

In 1846, some French troops landed in Huahine, burned the principal town in the island, and gave up every kind of property to plunder. No less than seven mission chapels were destroyed. The natives at first fled, but, rallying the next day, they attacked the French troops, and inflicted upon them considerable loss. The news of their disaster soon spread, and a general rising of the people followed. In the course of a short time, the French were reinforced, and all those who had opposed them were compelled to lay down their arms, and submit to the French protectorate.

A general amnesty was granted, and all the people invited to return to their districts. The queen was invited to return to Tahiti, and arrangements were made for her residence on that island. It was agreed that she should receive about 8,000 dollars per annum, that all foreign intercourse with her should pass through the protectorate Government, and that all foreigners residing on the island should give twenty-four hours' notice of such intended interview. It was now declared that the queen was fully restored to all her former rights and privileges. Though treated with all respect, the queen's power now was but nominal. All the old governors were dismissed by the French authorities, and others appointed from among the young chiefs who had not professed christianity.

Under these circumstances, the missionaries did all in their power to gather their scattered flocks, and to restore their chapels. Many difficulties were experienced in this work, and the attendance at public worship was very discouraging.

At this time a new governor was appointed—M. Lavaud—who, though he was a man of conciliatory manners, yet pursued the same policy as his predecessor, and laboured to place the entire control of the mission in the hands of the Government. To effect this, he caused all the mission property to be registered as belonging to the Government. He next controlled the action of the missionaries, only allowing them to go where he pleased, and strictly prohibiting them from going into those districts where the Roman Catholic priests were endeavouring to educate the young. In doing this, the governor acted in direct opposition to the treaty of 1842, which specifies that "every one shall be free in the exercise of the form of his

worship, and that the churches at present established shall continue to exist, and the English missionaries shall continue in the prosecution of their labour without molestation."

It had been well if the French authorities had confined themselves simply to opposing the Protestant missionaries, but such was not the case. Much that was done and sanctioned tended to uproot and destroy the religious life of the people. Of such a character was the great fête got up on Sunday, May 4, 1851, being the anniversary of the establishment of the French Republic.

The following account of what passed on that day was written by an eye-witness (see "Evangelical Magazine" for 1851, p. 619):—

"*Sunday, May* 4.—Fine weather; a grand salute in honour of the French Revolution at seven a.m. Prayers were then said, and, about noon, prizes were placed in the roundabouts, and so placed as to be reached on either side by a man sitting astride on the machine, and balancing himself upon it. These prizes consisted of shirts, calicoes, fowls, and tobacco. The next amusement was climbing a greasy pole, with prizes at the top. Madame Bonard, with the sisters of charity, and all the children under their care, were spectators. About four p.m. the native dancers from the different districts marched in rows to pay their respects to the Governor by making a formal salute in their dance, according to the heathen practice. The dancing was kept up by them, excited by drink, until eight p.m.

"The queen's two eldest sons were in the crowd as spectators, and she herself was led in by Mr. Osmond, sen., to the Governor, who, after some little compliment, handed her upstairs, and, having put a candle in her hand, instructed her how to let off the fireworks. After the display of fireworks, which lasted about an hour, the Governor's ball commenced, and a large number of native chiefs were in attendance, who were dressed in their own peculiar costume for dancing, with leaves and flowers, to correspond with the native dance."

Referring to the events of this day, an English gentleman who was present says:—"It was most heartrending to reflect that, after what had been done for this people, and the measure of success that had attended the efforts, with what fearful rapidity they were hurried back to heathenism. The amusements provided for the people, even if it had not been the Sabbath-day, were in his opinion of a most demoralizing

tendency; no fewer than five different parties of dancers, men and girls promiscuously, with great drums beating, plentifully furnished with intoxicating drinks, and excited to use the most obscene gestures and language."

In the same year (1851), the French Government ordered that, at the close of Divine service on Sundays, the "Tahitian Journal" (a Government newspaper) should be read to the people. This order was opposed by the missionaries, and, where their influence extended, they prevented its being carried out. By this act the missionaries incurred the displeasure of the authorities, who charged them with desiring to keep the people in ignorance.

As might be expected, the aggression of the French, and the general laxity of their conduct, caused a great decline in the religious state of the people. Worldliness took the place of piety, and licentiousness the place of morality. Yet, even in the midst of these most trying times, there were not a few who remained faithful to their vows, and exemplified in their daily lives the purifying power of the Gospel.

At the present time the London Missionary Society has 36 mission churches in the islands, connected with which are 3,877 communicants. There are also 39 schools, with an attendance of 2,371 scholars.

The Sandwich Islands.

The group of the Sandwich Islands extend from 26° 30′ to 27° 45′ north latitude, and 141° 0′ to 163° 0′ east longitude. They were discovered by Captain Cook in 1778, and named by him in honour of the Earl of Sandwich, First Lord of the Admiralty.

From their position (being situated "midway between the western terminus of the Panama Railroad and China, nearly in a straight line between the two"), they are doubtless the most important of the Polynesian groups, as they are becoming more and more a central emporium for the commerce of that side of the world.

There are ten islands in the group; eight of considerable size, and two of smaller dimensions.

The largest of these islands is Hawaii, at the south-eastern extremity of the group. Its area is about 4,500 square miles.

The other islands, advancing in succession to the north-west,

are Maui (or Mowii), Kakoolawe, Lanai, Mokokai, Oahu, and Oneehow. The entire area of the group is about 6,100 square miles. The estimated population is about 100,000 (natives and Europeans).

At the time of their discovery, the four principal islands—Hawaii, Maui, Oahu, and Kakoolawe (or Kauai)—were governed by separate and independent kings; but, in 1784, Kamehameha, king of Hawaii, subdued the others, and formed the whole into one kingdom. Ever since that time the Sandwich Islands have been governed by a native king, and have been recognised as an independent nation by the principal Governments of Europe as well as that of the United States of America. The capital of the kingdom is Honolulu, in the island of *Oahu.*

The attention of the American Church was directed to the state of the Sandwich Islands in 1819; and, in the autumn of that year, a few devoted men set sail for the purpose of establishing a mission among the interesting yet savage race inhabiting these islands.

When the missionaries arrived they were not a little surprised to find that the king had, a few months previously, abolished the national idolatry; had given orders to set on fire all the sacred places in Hawaii and the neighbouring islands, and, while the flames were raging, the idols were thrown into the burning pile.

The king appears to have been urged on to this work through the oppressive restraints of the *taboo.* Though intimately connected with the services of religion, the taboo did not consist of any fixed and unchanging observances, but was uncertain and arbitrary in its requirements. The literal meaning of the word implies a *consecration.* Thus a priest, the king, and the chiefs who claimed descent from the gods, and the temple, were taboo; so also any article set apart for sacrifice, or any period of time appropriated to the worship of the gods.

Of course such a system might be made more or less oppressive, at the will or caprice of the priests. Thus at one time not only a single object, but a whole class, might be tabooed; not only a single place or day, but whole districts and whole periods might be included.

Though in some points the taboo was changeable, yet in others it was fixed and unalterable. Thus all the best kinds of

food were tabooed for sacrifice to the gods and the use of *men;* all females were tabooed against entering the habitation of their father or husband, or of eating in the presence of any man. It was against these proscriptions that the king, Liho-liho, determined to set his face. He therefore devised a plan for its abolition.

Having consulted the chiefs and the high priest on the subject, and gained their consent and co-operation, he gave an entertainment, to which he invited all the settlers then present in the country, and the whole company of the chiefs. Two tables were prepared, one for the males and another for the females, according to the custom of the country. When the repast was served, the king arose, and, passing along the table where the men were seated, as if to see that they were provided with food, he suddenly turned to that at which the women were seated, and, seating himself between two of his queens, began eating with them from the dish which he carried.

Of course the whole assembly was astonished, and cried out, "*Ai noa, ai noa!*"—food common, as opposed to "*ai taboo*"—food sacred. The high priest now rushed to a neighbouring temple, and with his own hand applied a lighted torch and set it on fire. Messengers were despatched to do the same in other districts, and, in a few days, every heathen temple was burnt down, and those idols which were not consumed with the temples were either burnt or cast away on the sea beach. Idolatry was abolished by law, and so the uncommon spectacle was presented of a nation without a religion. Civil wars resulted from this bold act of the king, but the opponents were everywhere defeated, and ultimately order was restored.

It is not certain what *motives* led the king to act thus. It might have been from a conviction of the falsity of idolatry, or from the knowledge that the people of the Society's Isles had done so, or from a desire to favour his queens, and to throw off all restraint. Whatever might have been the cause, the fact was a striking one, and a christian cannot fail to see in it the hand of God, who had thus Himself prepared the way for the introduction of the Gospel. The islands were united into one kingdom, peace reigned throughout the land, and the national idols were cast down.

It was under these favourable circumstances that the missionaries arrived at Honolulu in May, 1820. The king was

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much pleased when he heard of their arrival, and sent the following characteristic message to the captain of the ship in which they had sailed :—

"Love to you. This is my communication to you. You have done well in bringing hither the new teachers. You shall pay nothing on account of the harbour. No, nothing." Some of the missionaries resided at Kailua, others went to Oahu with the king, and others accompanied the son of Kaumualii, and thus the Gospel was planted in several parts of the group simultaneously.

The missionaries found the people intensely ignorant and vicious. They had no idea of any Supreme Being, nor had they any term to express such an idea. They were also without any words to express morality, virtue, or any of the graces of the Spirit.

This utter ignorance led the people to make many mistakes respecting what the missionaries said, and they often associated the very opposite ideas with the words used than those intended. Thus at one time, when the missionary in the course of his discourse said, "The great day is approaching," the people were filled with terror and dismay. This arose from the use of the word *la*, which signifies in the Hawaiian language *sun* as well as *day;* and hence the people thought that the *sun* was about to increase in size and destroy their country.

Mistakes also arose from their superstitions. This was especially the case with respect to *prayer*. The Hawaiian always associated *prayer* with *destruction;* and hence on one occasion, when the missionary had succeeded in getting a group of people round him and commenced praying, they all rushed from the house in which they were assembled and hid themselves in the neighbouring woods. They thought the missionary was going to pray them dead.

The first work attempted by the missionaries was the establishment of a school at each station, so that the people might be taught to read. This was not a difficult task, and as the Hawaiian language contains but twelve articulate sounds the missionaries introduced twelve letters—a, e, i, o, u, h, k, l, m, n, p, and w. In reducing the language to writing care was taken not to introduce any arbitrary spelling; every word is therefore spelt exactly as it is sounded. This of course facilitated the work of teaching to read, and in a short time those who attended the mission schools made rapid progress in the

art. The king and queen soon became very fair scholars, and many females of distinction employed their time in acquiring the knowledge of reading and writing. Schools rapidly spread over the different islands, and were attended by multitudes of adults. At the close of the sixth year after their establishment there were as many as 25,000 pupils in attendance.

The next important work was the establishment of a printing-press. School-books and portions of the Scriptures were printed and circulated in all parts of the islands.

In November, 1823, Rihoriho and his favourite queen sailed for London accompanied by several chiefs. On their arrival in the metropolis they were cordially received, and they were conducted to see all the principal sights. After three weeks the king and queen were taken ill with the measles, and both died within six days of each other. Their bodies were taken back to the Sandwich Isles and buried in an orderly christian manner.

In 1825 ten of the natives were received into the church, of whom nine were chiefs and the tenth was the queen regent. As a proof of the sincerity of their profession, they all lived and died in the faith. In the course of a few years all the principal chiefs in the islands were professed christians, were regular in their attendance on Divine worship and in the exercise of daily prayer at home. The people followed in the wake of their leaders, and in the following year as many as 10,000 assembled to hear the preaching of the Gospel. A church was now built at Kailua capable of accommodating 5,000 people.

In 1832 the queen regent died. Being a woman of great energy and character, her loss was keenly felt both by the country and by the missionaries. She had thrown the whole weight of her influence in the scale of morality and piety, and under her christianity had become the established religion of the land. She was succeeded by her son, who, being destitute of true religion, threw off the restraints of its profession, and openly espoused the cause of the heathens. His example was very pernicious, and for a time there was a great decline in the religious state of the people. Happily, however, this state of things did not continue, and in 1838 there was a great awakening of the people, and many thousands gave themselves to the Lord. The congregations at the various chapels increased to such an extent that in many cases new buildings had to be erected. This was especially the case at a place called Ewa, where the congregation numbered 4,000. At Honolulu two congrega-

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tions amounted to nearly 7,000, and at Hilo the worshippers numbered 6,000. At other places a proportionate increase took place, and by the year 1843 the number of members of the christian church was over 23,000. That this was not the effect of mere excitement is proved by the fact that the work has been both sustained and extended. As far back as 1853 the various congregations contributed sufficient to support their ministers, and the American Board of Foreign Missions dissolved its connexion with the Hawaiian churches. Unaided by any foreign Society the people have built over 100 churches at a cost of 150,000 dollars.

Another remarkable feature in the history of these islands is the progress of education. In 1832 there were as many as 53,000 scholars and 900 teachers, and more than a fourth of the entire population could read the Bible. In the same year a high school was commenced for the purpose of preparing schoolmasters. In this school a most liberal education was given, and everything done to instruct the mind and train the conduct. In 1849 the Government undertook the management of this school, and it has since been carried on with remarkable success. In 1851 the Minister of Public Instruction made a report on the state of education in the country. From that report it appears that there were at that date 535 schools in the various islands, attended by 15,482 scholars, which was more than one-sixth of the population. The expense of conducting these schools was about 60,000 dollars, of which sum 15,000 were drawn from private sources, the rest was contributed by the Government.

With the extension of education has arisen a demand for books, and very many thousands of copies of the Scriptures have been circulated. Books of general information have also been in great demand. Of late a newspaper has been regularly published and extensively read. In 1863 Dr. Anderson was commissioned by the American Board of Foreign Missions to visit the different islands and to ascertain the character of the churches. The Doctor gives a most favourable account of the present state of the group. He mentions that while he was there "a religious convocation was held for three weeks, and attended by thirty clergymen, seven laymen, and about forty women, who were merely present. It was resolved to form forty new churches in fifteen missionary districts, to establish boarding-schools for girls, to prosecute home missions, and to

depend upon Hawaiian supplies for the church." The Doctor goes on to say:—"But the most important conclusion was that the missionaries divested themselves of the governing authority they had held it necessary to assume over the infant church. The church henceforward is on its own basis, strictly self-supporting and self-governing. The mission, as a mission, has been merged into the community; and this noble experiment of the American Board has ceased to be experimental. The mission found a nation of barbarous pagans. There is now an organized christian government, with a constitution and laws as accordant with the Scriptures as in the best old christian nations. Nearly one-third of the population are members of Protestant churches; there are no avowed pagans; the idols are utterly abolished; the native education is provided by the Government; houses for the worship of God have been everywhere erected, and are preserved by the people; regular christian congregations assemble on the Sabbath, and there is all the requisite machinery for the healthful development of the inner life of the nation."

In 1861 a Church of England mission was established at Honolulu, and Dr. T. N. Staley was consecrated a bishop to exercise spiritual jurisdiction within the Hawaiian or Sandwich Islands, and other dominions of the king of Hawaii. At the present time there are three Church of England missionaries labouring in the islands, one at Honolulu, another at Kawai, and the third at Lahania. The mission is in part supported by the king and dowager queen, whose united subscription is 300*l.* per annum.

Thus, then, we have passed "from pole to pole," and in our journey have seen the power of the Gospel in taming the savage, enlightening the ignorant, and elevating the degraded. True, it has had to contend against many foes, fight many battles, and unarm many prejudices; but it has proved itself equal to the task. There is, however, much still to be accomplished—many idols to cast down, many races to convert. Well may we say with the poet,—

"Fly abroad, thou mighty Gospel!
Win and conquer, never cease!
May thy lasting, wide dominion
Multiply and still increase!
Sway the sceptre,
Saviour, all the world around."

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CHAPTER XV.

THE POETRY, BIOGRAPHY, AND LITERATURE OF MISSIONS.

First.—Hints for Lessons on Missionary Hymns.
Second.—The use of Missionary Biography.
Third.—A list of modern works on missions, arranged geographically and alphabetically, with the publishers and price.

First.—Missionary Poetry.

It is to be lamented that so little use is made of missionary poetry in the daily work of our schools. Much might be done to awaken an interest in the cause of missions, and many lasting impressions made, if the christian teachers of England were to cultivate in their children the love of missionary poetry. There are many ways of accomplishing this. For instance: on those days when missionary lessons were given, all the hymns sung at the opening and closing of the school might bear upon the spread of the Gospel. Then, again, when a party of missionaries were about to leave their native country for some distant shore (an event which can easily be ascertained by consulting the current missionary periodicals), the morning hymn might bear upon the subject. Such an one as the following would be appropriate:—

"Roll on, thou mighty ocean,
And as thy billows flow,
Bear messengers of mercy
To every land below.

"Arise, ye gales, and waft them
Safe to the destined shore,
That man may sit in darkness
And death's deep sleep no more.

"O thou Eternal Ruler,
Who rulest with thy arm
The tempest of the ocean,
Protect them all from harm.

"Thy presence e'er be with them,
Wherever they may be;
Though far from those who love them,
Still let them be with thee."

Then, again, an occasional lesson might be given on a missionary hymn. As indicative of the method of handling such a subject, the following notes are supplied :—

Subject—Bishop Heber's celebrated hymn,

"From Greenland's icy mountain."

Introduce the lesson by a brief outline of Bishop Heber's life; where he lived in England before he went to India; what part of India he visited; when and where he died. Then read the first verse, and open up its meaning and sentiment by questions, thus :—

What country is mentioned in the first line? Where is it situated? What is Greenland said to have? Why are the mountains said to be icy? What, then, may we conclude as to the climate? What is said, in the last two lines, to come from here? Who is supposed to call? Whom are they supposed to call? What country is referred to in the second line? Where is it situated? What part of the country is mentioned? What part is the strand? What is India's strand called? Why? What country is mentioned in the third line? What is referred to? What is said of Africa's fountains? What is said to roll down? What then is found? What kind of rivers are mentioned? What to be understood by ancient river? Have some ancient rivers named. What kind of plain is mentioned? Name some such. Who are we to understand by "*they*" in the next line? What are the inhabitants of this country supposed to do? What are we asked to do? From what to deliver them? What is error compared to? What does a chain do? What is said to bind here? What does error bind? Have some errors mentioned. What, then, does this verse contain? A call from the various countries to the Christians in England to send missionaries to teach the people the religion of Jesus, and thus, by introducing truth, unloose the fetters of error.

The second verse to be read, and then opened up by questions

and illustrations. Require the children to examine the first four lines, and say who is supposed to be speaking. What is said of the state of the souls of those who are asking themselves the question? What light is to be understood? What has given them light? Read Psalm cxix. 130 to show how this light can be obtained. What is the state of those who have not this? What is to be understood by being benighted? What such people want? Suppose a traveller benighted, and a light brought him, what does it do?—1st. Shows him if he is in the wrong path; and, 2nd, Enables him to find the right one. Read 1 Peter i. 2; James i. 21; John xvii. 17; Ephesians v. 26; and then children to draw the conclusion that the Gospel does both these things—shows men that they are lost sinners, and then leads them to Christ, the Way. What is our duty if we have a light, and know those who are lost? How we can do this in the case of the heathen.

Have the next four lines examined, and children say what they contain. An exclamation, "Salvation!" What this is said to be? Why a joyful sound? Refer back to the benighted traveller. What would be good news to him? How, then, is the Gospel good news to sinners? How can we help to send this good news? How long is this to be done? Have a remote nation named—say, Japan. Give its population. Have the missionary map examined to see how many missionary stations there are in that country. What should, therefore, be our especial effort? How can we send the Gospel to Japan? What can we say this verse contains?—An exhortation to all Christians to send the light of the Gospel to every nation and country where there are benighted souls, and not to tire until the most remote people have heard of Jesus.

The other verses to be treated in the same way, and the lesson concluded by singing the whole hymn to the usual tune.

Second.—Missionary Biography.

As has been mentioned before, the introduction of missionary biography into the collective and reading-lesson of a school or family would be one means of infusing a missionary spirit into the education of our children. There is an abundance of materials for such lessons to be found in the various missionary biographies already published. As an indication of how such a

subject may be treated, we submit the following notes on the life of John Williams :—

1. *Notice the time* and place of his birth ; his youth ; his apprenticeship to the ironmonger in the City Road, London ; the stipulation as to his not being put to the forge ; his love for the forge, and the means he adopted to make himself acquainted with that part of his business ; the kind of books he read ; his meeting with reports on the state of the heathen, and the effect on his mind ; his resolution to give himself up to the work of missions ; his offer to the London Missionary Society, and its acceptance. (Application as to the importance of what is read in youth.)

2. *Consider him* as the missionary. Notice his leaving England, in 1817 (age, 21), for the South Sea Islands. Use missionary map of the world, and have the islands pointed out. Trace his voyage ; his landing at Eiemo, one of the Society Isles, in November, 1817. Give a short account of the inhabitants as they were when he landed. From a few facts concerning the climate, soil, and production of these isles, and the abundance of fish caught in the surrounding seas, work out that, in consequence of their few wants, resulting from their rude state, they would be idle as well as barbarous.

Question out what would be the best qualification of a missionary to such a people, and what must be the first thing to be done—win their confidence, and learn their language. Show how Williams did this—taught them the use of carpenters' and joiners' tools, encouraged them to help him build a house, and asked them to teach him their language. The result of this? Mutual confidence and regard ; also, a peculiar fitness on the part of the missionary for his future work, preaching the Gospel.

Mention that about the same time another missionary, Mr. Ellis, had a printing-press at work in a neighbouring island, called Huahine. Refer to missionary map. Question out what this would enable the missionary to do, and show the importance of having books.

Mention the invitation of the king of Raiatea, and the settlement of Mr. Williams there, and also the success of the work. From an examination of the map, children will discover the number of islands near. From the state of these, and the character of Williams, deduce what would probably be the desire of the missionary. Tell them that this was so, and trace

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on the map his journey. Mention his visit to Aitutaki, one of the Hervey group, which he had visited before. Give the state of the inhabitants when he visited them before, and contrast it with their state now. Then wild, barbarous, now peaceable, orderly; then worshippers of detestable idols, now worshippers of the true God. Mention the fact that their idols had been shipped to Raiatea, as trophies of the Gospel fight. Show a picture of such an event in the "Journal of Civilization," page 369.

Next notice his visit to Atiu, and the success of the Gospel there. The effect of his sermon on Isaiah, "They have eyes, and see not." The resolve of the lord of the two isles Mitiaro and Mauki. His call at Mangaia, and the repulse.

His Voyage to Rarotonga.—The prolonged journey, the disappointment of the captain, and his resolve to turn back. The request of Williams, "Give me till eight o'clock." The next few hours all anxiety. A Christian native at the top of the mast looking out for land. The cry, when land seen, "Here, here; it's found, it's found!"

Mark the spirit of these men. A strange land, perhaps unfriendly inhabitants; still, they are ready to go, ready to face all dangers to preach Christ to them. Here a true missionary spirit. Next picture out the landing. No welcome; yet they land, they labour, and after a while succeed.

Refer to the second visit to the same place, a year after. Give a short account of the state of the natives now, and the king's consultation as to laws for the government of his kingdom. Notice Williams's prolonged stay in the island, with the reason why he could not leave it. His earnest desire to reach Erromanga. No ships call. What is to be done? Build one himself or stay. The former is his determination. He draws the plans, makes the tools, instructs the natives in their use, and sets about the work. In four months from the time the keel is laid down it is finished, and named *The Messenger of Peace.* Refer back to the youth of the missionary, and get the children to say what part of his trade fitted him for this work. Draw a practical lesson from this on the importance of getting all the information we can when young.

3. Give an account of his voyages in this ship. Read from "Missionary Enterprise" (*Snow*); and then notice his last voyage and death. His arrival off Erromanga; the landing;

the stroll on the beach; the cry, the attack, the death. Thus died the hero, at the age of forty-three. Read the account of the rescue of his remains, and of his burial in the island of Upolu, March 31, 1839.

Third.—Missionary Literature.

To enable teachers to gather details more fully than can be done from any single history, and to procure anecdotes to illustrate the power of the Gospel in converting individuals, the following list of modern missionary works is given.

As in no instance any work is mentioned which is not included in the "London and British Catalogue" (published by Messrs. Sampson Low and Co., 1863-4-5), it is presumed that they are all still in print. The publisher and the price are those given in the above-named work.

It is hoped that, both in its extent and in its arrangement, the list may be useful to all persons interested in the spread of the Gospel.

A LIST OF MISSIONARY BOOKS.

Works of a General Character.

Adams, H. G. Cyclopædia of Female Biography	5s. Groombridge.
Aikman, Rev. J. A. Cyclopædia of Christian Missions...	6s. Griffin. 1860.
Alder, R. Wesleyan Missions	2s. 6d. Mason. 1844.
Ancient British Church. (Monthly Vol. of Religious Tract Society)	1s. Rel. Tract Soc. 1860.
Anderson and Johnstone, Memoirs of ...	7s. 6d. Nisbet. 1862.
Anderson, S. M. History of the Church in the Colonies. Three Vols.	42s. Rivington. 1856.
Anderson, William. Treasury of Manners and Ceremonies	3s. 6d. Hamilton. 1855.
Anecdotes, Religious. Twelve Vols. ...	1s. 4d. each. Rel. Tract. Soc.
Anglo-Saxons, Lives of Eminent	1s. Rel. Tract Soc. 1864.
Awine, K. Cyclopædia of Religious Anecdotes	3s. 6d. Griffin. 1856.
Barth and Blumhardt's Christian Missions	2s. Rel. Tract Soc. 1853.
Barber's Missionary Tales	2s. 6d. Nisbet. 1864.

Blyth, George. Reminiscences of a Missionary's Life... ... ... 4s. Partridge. 1852.
Burns, Rev. J. Missionary Enterprises in Many Lands ... ... 1s. 6d. Knight. 1854.
Brown, Rev. Dr. History of Protestant Missions. Three Vols.... ... ... 36s. Blackwood. 1854.
Campbell, Rev. Dr. The Philosophy of Missions... ... ... 6s. Snow. 1840.
Campbell, Rev. Dr. Maritime Discovery and Christian Missions... ... ... 12s. Snow. 1840.
Carne, J. Lives of Eminent Missionaries. Three Vols. ... ... 9s. Washbourn. 1854.
Clarkson, Rev. W. Christ and Missions . 6s. Snow. 1858.
Child, Rev. C. F. The Finished Course . 5s. Seeley. 1865.
Coke, Rev. Dr., Memoirs of, by Dr. Etheridge ... ... 6s. Mason. 1860.
Despard, Rev. J. Missionary Efforts ... 5s. Seeley. 1853.
Duff, Rev. Dr. Missions the Chief End of Christ's Church ... ... 2s. 6d. Groombridge. 1840.
Eddy's Heroines of Missionary Enterprise 2s. 6d. Hall. 1858.
Ellis, Rev. H. W. Toils and Triumphs of Mission Work ... ... 3s. 6d. Seeley. 1862.
Ellis, Mrs. Denmark, and her Missions . 3s. 6d. Seeley. 1864.
Fletcher, Rev. J. P., Memoirs of. Two Vols. ... ... 21s. Hunt. 1853.
Grant, Ven. Archdeacon. Bampton Lectures on Missions ... ... 9s. Rivington. 1845.
Hamilton, Rev. Dr. Missions: their Authority and Aim ... ... 2s. 6d. Nisbet. 1864.
Hardwicke, Archdeacon. Christ and other Masters: Heathen Systems compared with Christianity. Four Parts ... ... 7s. 6d. each. Bell and Daldy.
Part 1. General Survey.
„ 2. Religions of India.
„ 3. Religions of China and America.
„ 4. Religions of Egypt, Mede, Persia.
Harris, Rev. Dr. The Great Commission 7s. 6d. Ward. 1852.
Hawkins, Rev. E. Historical Notices of Church of England Mission... ... ... 9s. Fellows. 1845.
Hoole, Rev. E. The Year Book of Missions 8s. Longmans. 1847.
Hopkins, Rev. W. B. Apostolic Missions 5s. Parker. 1853.
House, Edwin. Missionary in Many Lands. Illustrated ... ... 3s. 6d. Hogg. 1861.
Hunt, Missionary to the Cannibals, Life of 1s. 6d. Hamilton. 1861.
Hurd, Bishop. Rise and Progress of Christianity ... ... 3s. 6d. Griffin. 1862.
Jubilee Volume, Church Missionary Society 6s. Seeley. 1842.
Kingsmill, Rev. J. Missions and Missionaries... ... ... 10s. 6d. Longmans. 1854.
Knill, Rev. R., Life of, by Rev. C. Birrell 4s. 6d. Nisbet. 1859.
Liverpool, Conference on Missions ... ... 2s. 6d. Nisbet. 1860.

Long, Rev. J. Missionary Handbook ...	9s.	Shaw. 1848.
Maccall, W. National Missions	10s. 6d.	Trübner. 1855.
Macfarlane, Rev. Dr. The Jubilee of the World	5s.	Whittaker. 1842.
Maclear, Rev. J. F. Missions of the Middle Ages	10s. 6d.	Macmillan. 1863.
Memoirs of Rev. C. P. Adams	2s.	Masters. 1848.
Melson, J. B. Essay on Christian Missions	9s.	Hamilton. 1842.
Missionary Book for the Young	1s.	Rel. Tract Soc. 1859.
Missionary Records. Four Parts	2s. each.	"
Missionary Geography. Illustrated ...	3s. 6d.	Sampson Low. 1862.
Missionary Sermons, preached at Hagley .	4s. 6d.	Bell and Daldy. 1859.
Missionary Sabbath Text Book	1s.	Macintosh. 1860.
Missionary Stories for Children	2s. 6d.	Groombridge.
Missionary Souvenir, by Averling	2s. 6d.	Snow. 1860.
Missionary Tales for Little Listeners ...	2s.	Nisbet. 1860.
Missionary Lays, by Adeline	2s.	Mason. 1861.
Missionary Minstrel	2s.	Nisbet. 1836.
Missionary Guide Book	10s. 6d.	Seeley. 1846.
Missions, Apostolic and Modern	3s. 6d.	Mason. 1864.
Moore, E. D. Life Scenes from Mission Fields	6s.	Low. 1858.
Mudge, W. Essays on Missions	1s. 6d.	Nisbet. 1842.
Newcombe, Rev. H. Cyclopædia of Missions...	20s.	Trübner. 1855.
Noel, Hon. and Rev. B. Essay on Christian Missions...	8s.	Nisbet. 1842.
Paterson, Rev. Dr. The Book for Every Land	7s.	Snow. 1857.
Perils Among the Heathen	6s.	Seeley. 1860.
Ramsden, Robert. Missions; or, a Word to the Heathen	5s.	Nisbet. 1859.
Robinson, C. K. Advantages of National Mission	3s.	Hatchard. 1855.
Smith, Rev. H. Pilgrims in Missions ...	4s. 6d.	Macintosh. 1854.
Swan, Rev. W. Letters on Missions ...	4s.	Snow. 1843.
Thompson, Rev. A. Great Missionaries .	3s.	Nelson. 1860.
Venn, Rev. K. Life of Francis Xavier ...	7s.	Longmans. 1864.
Walsh, Rev. W. P. Christian Mission Donnelean Lecture, 1861	6s.	Hatchard. 1862.
White, Rev. E. Theory of Missions ...	2s.	Green. 1855.
Wilson, J. H. Early History of Christianity in Scotland	2s.	Nisbet. 1852.
Wolf, Rev. Dr., Labours of	12s.	Burns. 1840.
Year Book of Missions	10s.	Longmans. 1846.
Zinzendorf, Life of, by Spangenberg ...	10s. 6d.	Holdsworth. 1837.

Missions in Greenland, Labrador, and North America.

Anderson, Bishop. Notes of the Flood at Red River	2s.	Hatchard. 1852.

Beaven, Rev. J. Missions in Canada ...	4s. Burns. 1847.
Blood, Rev. W. North American Missions	5s. Partridge. 1853.
Churchill's Life in Nova Scotia	3s. Hamilton. 1845.
Edwards, President. Life of Rev. D. Brainerd...	2s. 6d. Seeley. 1856.
Hawkins, Rev. E. North American Missions...	9s. Fellows. 1843.
Historical Account of Greenland	3s. Simpkin. 1846.
Indians of North America	3s. Rel. Tract Soc.
Missionary Records of North America ...	1s. 6d. Rel. Tract Soc. 1851.
Missionary Passages from Life of Archibald Merriman	3s. 6d. Bell and Daldy. 1853.
Missionary Records of Northern Countries	2s. Bell and Daldy. 1857.
Moravian Missions in North America ...	2s. 6d. Nisbet.
Moravian in Greenland and Iceland. Two Vols.	3s. 6d. each. Hamilton.
North American Missionaries, Lives of ...	2s. 6d. S. P. C. K.
Tucker, Miss. Rainbow in the North ...	3s. 6d. Nisbet. 1854.
Wilson, Rev. Dr. Life of J. Elliot ...	1s. 6d. Hamilton. 1853.

Missions in the West Indies and South America.

Bernau, Rev. J. H. Missionary Labours among the Indians of Guiana	7s. Seeley. 1847.
Bleby, Rev. H. Scenes in the Carribean Seas	2s. Hamilton. 1856.
Brett, Rev. W. H. Indian Missions in Guiana	5s. Bell and Daldy. 1851.
Burchell, Rev. T., Life of, by Rev. F. W. Burchell...	4s. 6d. Green. 1849.
Cornford, P. H. Mission Scenes in Jamaica.	2s. Houlston. 1856.
Duncan's Narrative of Wesleyan Missions in Jamaica	7s. 6d. Partridge. 1849.
Gardiner, Capt. Allen, of Patagonia. A Memoir	5s. Nisbet. 1857.
Gardiner, Capt. Allen. Visit to the Indians of Chili	6s. Seeley. 1841.
Gardiner, Capt. Allen. A Voice for South America	1s. Seeley. 1847.
Gardiner, Capt. Allen. Funeral Sermon, by Rev. S. Garratt	Seeley.
Horsford, Rev. John. A Voice from the West Indies	6s. Haylin. 1856.
Hutcheson, P. C. Southern Martyrs. A Tale of Patagonia	2s. 6d. Hamilton. 1853.
Knibb, Rev. W., Memoirs of, by Rev. J. H. Hinton	3s. 6d. Houlston. 1851.
Moister, Rev. W. Memoirs of Missionary Labour in the West Indies	4s. Mason. 1850.
Phillippo, Rev. J. M. Jamaica: its Past and Present State...	8s. 6d. Snow. 1843.

Samuel, Rev. P. Wesleyan Missions in Jamaica	10s.	Partridge. 1856.
Underhill, E. B. West Indies, Social and Religious	8s. 6d.	Jackson. 1862.
United Brethren, Mission of, to the Danish West Indies	6d.	Nisbet.
United Brethren. Retrospect of their Jamaica Mission	6d.	Nisbet.
United Brethren. Retrospect of their Mission in Antigua	6d.	Nisbet.
Williams, Richard, of Patagonia, Life of	3s. 6d.	Nisbet. 1857.

Missions in West Africa.

Africa Redeemed by the growth of Liberia	3s. 6d.	Nisbet.
Beecham's Ashantee and the Gold Coast	5s.	Mason. 1841.
Bowen, Bishop of Sierra Leone, Memoir of	9s.	Nisbet. 1862.
Bowen, Rev. T. J. Adventures and Missionary Labours in Central Africa ...	6s.	Trübner. 1857.
Charlesworth, M. L. Africa's Mountain Valley	3s. 6d.	Seeley. 1856.
East, Rev. D. J. The Condition of Western Africa	5s.	Houlston. 1844.
Freeman, Rev. T. B. Journal of two visits to Ashantee	3s.	Mason. 1844.
Fox, Rev. W. History of Missions in Western Africa	10s. 6d.	Mason.
Fox, Rev. W. Western Coast of Africa .	2s.	Mason.
Johnson, Rev. W. Church Missionary in Sierra Leone	10s.	Seeley. 1853.
Moister, W. West Africa	4s.	Mason. 1850.
Othielle; or, Village Life in the Yoruba Country	2s.	Nisbet. 1847.
Rivers of Water in a Dry Place. Missions in Africa	3s. 6d.	Religious Tract Soc.
Tucker, Miss. Abbeokuta: outline of the History of the Yoruba Mission	3s. 6d.	Nisbet. 1858.
Walker, Rev. S. A. The Church Missionary at Sierra Leone	12s.	Seeley. 1847.
Walker, Rev. S. A. Missions in Western Africa	12s.	Longmans. 1845.
West, Rev. Daniel, Memoirs of, by Rev. T. West	4s.	Seeley. 1851.
Western Africa: its History, by the Rev. J. L. Wilson	8s. 6d.	Sampson Low. 1859.
Wilson, J. L. Western Africa: its History and Condition	5s. 6d.	Trübner.

Missions in South Africa.

Arbousset, Rev. C. A Tour in South Africa	4s. 6d.	Bishop. 1852.
Boyce, Rev. W. Notes on South Africa .	5s.	Mason. 1839.
Broadbent, Rev. S. Missionary Martyr of Namaqualand	1s. 6d.	Mason. 1856.
Broadbent, Rev. S., Memoirs of	1s. 9d.	Mason. 1857.
Calderwood, Rev. H. Caffres and Caffre Missions	4s. 6d.	Nisbet. 1858.
Campbell, John. Life and Missionary Enterprises in South Africa	10s.	Snow. 1841.
Casalis, E. The Basutos; or, Twenty-three Years in South Africa	6s.	Nisbet. 1861.
Colenso, Bishop. Ten Weeks in Natal ...	5s.	Macmillan. 1861.
Fleming, Francis. Southern Africa ...	5s.	Hall. 1856.
„ Caffraria and its Inhabitants	2s. 6d.	Simpkin. 1854.
Freeman, Rev. J. J. A Tour in South Africa	7s.	Snow. 1857.
Livingstone, Dr. Missionary Researches in South Africa	6s.	Murray. 1861.
Mason, G. H. Zululand. A Mission Tour in South Africa	3s. 6d.	Nisbet. 1862.
Moffat, Rev. R. Missionary Labours in South Africa	3s.	Snow. 1842.
Merriman, Arch. Hottentot and Frontier Farmer	3s. 6d.	Bell and Daldy. 1853.
Shaw, Rev. B. Memorials of South Africa	2s. 6d.	Mason. 1841.
„ Defence of Wesleyan Mission in South Africa	1s.	Mason. 1864.
Smith, Rev. T. South Africa Delineated .	2s. 6d.	Mason. 1850.
Young, Rev. S. Narrative of Conversion of Kaffirs, &c.	1s.	Mason. 1860.

Missions in East Africa, Madagascar, etc.

Backhouse, Jas. Visit to Mauritius ...	16s.	Hamilton. 1844.
Ellis, Rev. W. History of Madagascar ...	25s.	Tallis. 1838.
„ Three Visits to Madagascar	16s.	Murray. 1858.
Freeman, J. J. Persecutions of Christians in Madagascar	6s.	Snow. 1840.
Gobat, Samuel. Three Years in Abyssinia	7s. 6d.	Seeley. 1847.
Gospel in Madagascar	3s. 6d.	Seeley. 1864.
Isenberg and Krapf—Missions in Abyssinia	12s.	Seeley. 1843.
Madagascar, Past and Present, by a Resident	9s.	Bentley. 1847.
Mauritius, Bishop of. Mauritius and Madagascar	7s. 6d.	Seeley. 1863.

Mauritius; or, the Isle of France	2s. 6d.	S. P. C. K.	1860.
Mauritius, Bishop of. The Gospel in Madagascar	3s. 6d.	Seeley.	1864.
Shaw, W. Story of my Mission in South Eastern Africa	6s.	Hamilton.	1860.
Stern, H. A. Wanderings among the Falashas in Abyssinia	15s.	W. Macintosh.	1862.

Missions in India.

(a) *General Works.*

Acland, Chas. Manners and Customs of India	2s. 6d.	Murray.	1861.
Alevis, Jas. Buddhism; its Origin and History	6s.	Williams.	1862.
Ballantyne, James. Christianity contrasted with Hindoo Philosophy	9s.	Madden.	1859.
Biblical Translations in India, History of	2s.	Dalton.	1855.
Buchanan, Rev. Dr. Christian Researches in India	3s. 6d.	Routledge.	1858.
Buyer's Letters on Indian Missions ...	5s.	Snow.	1840.
Campbell, Wm. Manners and Customs of British India	8s.	Snow.	1858.
Clarkson, Wm. India and the Gospel ...	6s.	Snow.	1858.
Duff, Rev. Dr. India and Indian Missions	12s.	Groombridge.	1840.
Dubois, the Abbé. Description of the Manners of the People of India	42s.	Longmans.	1817.
Dubois, the Abbé. Letters on the state of Christianity in India	7s.	Longmans.	1823.
Elphinstone, Hon. M. History of India.	18s.	Murray.	1857.
Fontanier, V. Narrative of a Mission to India	14s.	Bentley.	1844.
Fox, Rev. W. H., Memoirs of	5s.	Seeley.	1661.
Heber, Bishop. Journey through India. New Edition. Two Vols.	7s.	Murray.	1861.
Hough, Jas. Protestant Missions Vindicated	4s.	Seeley.	1837.
Hough, Jas. History of Christianity in India. Five Vols.	58s.	Seeley.	1839—60.
Indian Religions, by an Indian Missionary	7s. 6d.	Newby.	1858.
Kaye, John W. Christianity in India ...	12s.	Smith and Elder.	1859.
Leupolt, Rev. C. B. Recollections of an Indian Missionary	2s.	Seeley.	
Mullens, Joseph. Review of Ten Years' Missionary Labour	1s.	Dalton.	1863.
Mullens, Joseph. Statistical Tables ...	1s.	Dalton.	1863.
Mullens, Rev. J. Religious Aspect of Hindoo Philosophy	9s.	Smith and Elder.	1860.

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Mullens, Rev. J. Results of Missionary Labours in India	1s. Dalton. 1852.
Pictures of Hindoo Life	1s. 6d. Rel. Tract Society. 1860.
Sherring, Rev. M. A. The Indian Church during the Rebellion	5s. Nisbet. 1859.
Storrow, Rev. E. India, and Christian Missions	1s. 6d. Snow. 1859.
The Land of the Veda. India described. By P. Percival	10s. 6d. Bell and Daldy.
Trevor, Rev. G. India; its Natives and Mission	3s. Rel. Tract Society. 1851.
Ward, Rev. W. F. D. India and the Hindoós	1s. 6d. Collins. 1863.
Wilson, Rev. H. H. Hindu Mythology	52s. Murray. 1840.
Wylee, M. The Urgent Claims of India	2s. Dalton. 1847.

(*b*) *North India.*

Bengal Conference of Protestant Missionaries	4s. Dalton. 1855.
Buyers, W. Recollections of Northern India	10s. 6d. Snow. 1848.
Calcutta, Bombay, and Colombo; Missions of the Society for the Propagation of the Gospel	2s. Pall Mall.
Futtehghur, the Martyrs of. By the Rev. J. J. Walsh	10s. 6d. Nisbet. 1859.
Long, Rev. J. Handbook of the Church of England Missions in North India ...	9s. Shaw. 1848.
Macdonald, Rev. J., Memoir of. By Rev. J. Mackay	5s. Groombridge. 1855.
Mackay, Rev. J. Missionary Martyr of Delhi	2s. Heaton. 1860.
Marshman, J. C. Lives of Cary and Marshman. New Edition	3s. 6d. Longmans. 1864.
Martyn, Henry, Letters and Journals of. Two Vols.	21s. Seeley. 1837.
Martyn, Henry, Letters and Journals of. Abridged	5s. Seeley. 1844.
Mullens, Mr. The Missionary on the Ganges	1s. Dalton. 1857.
Sterling, Andrew. Orissa, and its Religion	6s. Snow. 1846.
Storrow, Rev. E. The Eastern Lily Gathered...	1s. 6d. Snow.
Sutton, Amos. Orissa, and its Evangelization	8s. Hamilton. 1851.
Weitbrecht, Rev. J. J. Protestant Missions in Bengal	5s. Shaw. 1844.
Weitbrecht, Rev. J. J., Memoirs of ...	7s. 6d. Nisbet. 1857.

Weitbrecht, Mrs. Missionary Sketches in North India	5s.	Nisbet. 1858.
Wilkinson, Rev. M. Christianity in North India	6s.	Seeley. 1844.
Wilson, Bishop, Memoir of. By the Rev. J. Bateman	9s.	Murray. 1860.
Wylee, Macleod. Bengal as a Field of Missions	10s.	Dalton. 1854.
Yates, Rev. Dr., Memoirs of. By the Rev. Dr. Hoby	10s. 6d.	Houlston. 1847.

(*c*) *South and West India.*

Arthur, Rev. W. Missions in the Mysore	7s.	Hamilton. 1847.
Caldwell, Rev. Dr. Lectures on the Tinnevelly Mission	3s. 6d.	Bell and Daldy. 1857.
Clarkson, Rev. W. Missionary Encouragements in India	1s. 6d.	Snow. 1850.
Fox, Rev. H. W. Chapters on South Indian Missions	3s. 6d.	Seeley. 1847.
Fox, Rev. H. W., Memoirs of. By the Rev. G. Fox	5s.	Seeley. 1850.
Groves, Anthony, Memoir of. By his Widow	4s. 6d.	Nisbet. 1855.
Hall, Rev. Gordon, Memoirs of	4s.	Snow. 1857.
Hoole, E. Missions to Madras	7s. 6d.	Longmans. 1859.
Indian Chaplain; or, Memoirs of Rev. C. Church	2s.	Rel. Tract Society. 1862.
Madras and Cuddalore in Last Century ...	5s. 6d.	Longmans. 1850.
Mullens, Rev. J. Missions in South India	4s.	Dalton. 1850.
Nesbit, Rev. Robert, Memoirs of. By Rev. J. Mitchell	6s.	Nisbet. 1858.
Pettitt, Rev. C. The Tinnevelly Mission	5s.	Seeley. 1851.
Ragland, Rev. T. G., Missionary in Tinnevelly, Memoir of	7s. 6d.	Seeley. 1865.
Reid, Rev. J., Memoirs of. By Rev. Dr. Wardlaw...	3s. 6d.	Jackson. 1851.
Rhenius, Rev. C. F. E., Memoir of. By his Son	10s.	Nisbet. 1841.
Smith, T. Appeal on behalf of South India	4s.	Hamilton. 1841.
South Indian Missionary Sketches	6s.	Nisbet. 1843.
Swartz, Rev. C. F. Life and Correspondence of	16s.	Hatchard. 1839.
Swartz, Rev. C. F., Life of	2s. 6d.	Seeley. 1855.
Tucker, Miss. South Indian Missionary Sketches	6s.	Nisbet. 1848.
Wilson, Mrs., Memoirs of. By Dr. Wilson	6s.	Hamilton. 1858.

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Missions in Ceylon, Burmah, and China.

Abeel, Rev. D. Journal of a Residence in China	6s. Trübner. 1835.
Baillie, Rev. J. Incidents of Missions among the Karens	5s. Seeley. 1861.
Barrow, G. Ceylon, Past and Present ...	6s. Murray. 1860.
Buddhism in Ceylon. By Rev. S. Hardy	7s. 6d. Williams. 1860.
Caddell, C. C. Missions in Japan	2s. 6d. Burnes. 1856.
China, History of, Ancient and Modern ...	2s. 9d. Moffat. 1859.
China and its People. By a Missionary's Wife	2s. 6d. Nisbet. 1862.
China. Twelve Years with the People ...	10s. 6d. Hamilton. 1860.
China: its People, History, Courts	2s. Rel. Tract Soc. 1860.
Dyer, Rev. S., Memoirs of. By Rev. E. Davies	4s. Snow. 1846.
Edkins, Rev. J. The Religious Condition of the Chinese	2s. 6d. Routledge. 1859.
Gillespie, Rev. W. The Land of Sinim ...	3s. 6d. Simpkin. 1854.
Gutzlaff, Rev. C. China Opened	24s. Smith and Elder. 1838.
" " Life of Taou-Kwang ...	10s. " 1852.
" " Voyages along the Coast of China	2s. Ward and Lock. 1839.
Judson, Rev. D. Incidents in his Missionary Life	2s. Nelson. 1852.
Judson, Rev. D. Memoir of his Life, by Wayland	12s. Nisbet. 1853.
Judson, Mrs., Life of, by W. Stuart ...	6s. Relfe. 1852.
King and Lay's Tour in Japan	14s. Wiley. 1839.
Malcolm, H. Travels in the Burman Empire	1s. 6d. Chambers. 1840.
Malcolm, Rev. Howard. Travels in South-Eastern Asia	16s. Bogue. 1809.
Mason, Rev. F. Burmah and its People...	30s. Trübner. 1862.
" Rev. Dr. The Karen Apostle ...	1s. Rel. Tract Soc. 1852.
Medhurst, Rev. W. H. China: its State and Prospects...	12s. Snow. 1840.
Medhurst, Rev. W. H. Glances at the Interior	5s. 6d. Snow. 1850.
Mackean, Rev. T. S., Memoirs of, by Miller	3s. Snow. 1847.
Milne, Rev. W. C. Life in China	2s. Routledge. 1862.
Missionary Records of China and Burmah, each...	2s. Rel. Tract Soc. 1857.
Morrison, Rev. Dr. Memoirs of his Life	24s. Longmans. 1839.
Selkirk, Rev. J. Church of England Missions in Ceylon	12s. Hatchard. 1844.
Smith, Bishop. Missionary Tour in China	14s. Seeley. 1846.
Tennent, Sir J. E. History of Christianity in Ceylon	14s. Murray. 1850.

Voyage to Ceylon, with Notices of the Wesleyan Mission	1s.	Mason. 1864.
Wylie, Mrs. The Gospel in Burmah ...	5s.	Dalton. 1859.

Missions in the Pacific.

Anderson, Rufus. The Hawaiian Islands	1863.	
Angas, G. F. Savage Life in Australia ...	24s.	Smith and Elder. 1847.
Barratt, Rev. Alfred. Life of Rev. J. Burnby	3s.	Mason. 1864.
Bishop of New Zealand. Church Missions	6s.	Seeley.
Brown, T. R. New Zealand and its Aborigines	8s.	Smith and Elder. 1865.
Cross, Rev. J., of Fiji, Memoirs of, by J. Hunt	2s.	Mason. 1861.
Davis, Rev. R., Missionary in New Zealand, Memoir of	Nisbet. 1865.	
Ellis, Rev. W. Polynesian Researches. Four Vols.	14s.	Bohn. 1843.
Erskine, J. E. A Cruise among the Isles of the Pacific	16s.	Murray. 1853.
Farmer, Mrs. History of Tonga and the Friendly Isles...	5s.	Hamilton. 1855.
Fiji and the Fijians. By Williams. Two Vols.	12s.	Heylin. 1859.
Gill, William. Gems from the Coral Islands. Two Vols.	8s. 6d.	Ward. 1855-6.
Grey, Sir George. Polynesian Mythology	10s. 6d.	Murray. 1855.
Hill, S. S. Travels in the Sandwich Islands	10s. 6d.	Chapman & Hall. 1856.
Hunt, Rev. J., of Fiji. Memoirs of, by J. Rowe	1s. 6d.	Hamilton. 1861.
Lawry, Rev. W. Friendly and Fiji Islands. Two Vols.	7s. 6d.	Mason. 1850-2.
Leigh, Rev. S. Australia and New Zealand	4s.	Nicholson. 1855.
" Missionary to New Zealand, Memoir of	6s.	Heylin. 1855.
Lundie, G. Life in Samoa	4s. 6d.	Hamilton. 1845.
Majoribanks, Alex. Travels in New Zealand	4s. 6d.	Smith and Elder. 1847.
Marsden, Rev. S., of Parramatta, Life and Labours of	3s.	Rel. Tract. Soc. 1855.
Missionary Records of Sandwich Islands...	1s. 6d.	Rel. Tract Soc. 1857.
New Zealand and the Aborigines	10s. 6d.	Newby. 1848.
Night of Toil. Missions in the South Seas	4s.	Hatchards. 1856.
Seemann, B. A Mission to the Fijian Group	14s.	Macmillan. 1862.
Shortland, E. Tradition of the New Zealanders	7s. 6d.	Longmans. 1857.
Shortland, E. Southern Districts of New Zealand...	10s. 6d.	Longmans. 1851.
South Sea Islanders. A Tale	5s. 6d.	Houlston. 1841.
Thomson, A. S. Story of New Zealand. Two Vols.	24s.	Murray. 1859.
Tucker, Miss. Southern Cross. The Gospel in New Zealand	3s. 6d.	Nisbet. 1858.

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Waterhouse, Jos. Vah-Ta-Ah, the Fijian Princess	2s.	Hamilton. 1857.
Waterhouse, Jos. Figi, The King and the People of	3s.	Mason. 1864.
West, Rev. Thomas. Ten Years in South Central Polynesia	12s.	„ 1865.
Wilks, Mark. The French in Tahiti ...	1s. 6d.	Snow. 1846.
Williams, Rev. John. Missionary Enterprise in the South Seas	2s. 6d.	Snow. 1847.
Yates, W. Account of New Zealand ...	10s. 6d.	Seeley. 1835.
Young, Rev. R. The Southern World ...	6s. 6d.	Hamilton. 1855.

Atlases.

Missionary Atlas, by Wyld	14s.	Wyld. 1840.
Church Missionary Society Atlas	5s.	Seeley. 1862.
Moravian Missionary Atlas	5s.	Nisbet.
Missionary Map..	14s.	Seeley.
Missionary Map, Small, Illustrated... ...	2d.	Nisbet.

Missionary Periodicals, with the Address of the London Publishers.

Baptist Reporter	2d.	62, Paternoster-row.
Book and its Mission...	3d.	23, Paternoster-row.
Church Missionary Intelligencer	6d.	54, Fleet-street.
Church Missionary Juvenile Instructor ...	½d.	„
Church Missionary Gleaner	1d.	„
Church Missionary Record	1d.	„
Christian Work...	6d.	33, Ludgate-hill.
Christian Pioneer	½d.	24, Paternoster-row.
Children's Jewish Advocate	½d.	„
Colonial Church Chronicle	6d.	3, Waterloo-place.
Coral Missionary Magazine	1d.	21, Berners-street.
Gospel Missionary Magazine	½d.	186, Fleet-street.
Jewish Herald	1d.	35, Paternoster-row.
Jewish Intelligencer	1d.	24, „
Juvenile Missionary Magazine...	½d.	35, „
Mission Field	1d.	186, Fleet-street.
Missionary Herald	1d.	17, Ave Maria-lane.
Missionary Magazine	1d.	35, Paternoster-row.
Missionary Notices	1d.	66, „
Missionary Pictures. Two Parts. Twenty Plates in each...	6s. each Part.	Joseph Scholz, Mayence. London Agent: F. Cobb, 47, Skinner-street, Snow-hill.
Missionary Times	1½d.	56, Paternoster-row.
Presbyterian Missionary Record	1d.	65, „
Wesleyan Missionary Notices	1d.	63, „

SUPPLEMENT.

GREENLAND.

For the introduction of the Gospel into Greenland, see pp. 95—107.

The Mission work of the Moravian Brethren in Greenland is still carried on with great success. A training school for native helpers has been established at *New Herrnhut*, which has already furnished several native teachers for the outlying districts.

The means of grace are highly valued by the native Christians. On several occasions many have travelled nearly thirty miles in an open boat to be present at the Holy Communion, and that in stormy weather.

During the last few years a great deal of attention has been paid to the work of translation, and among the books published are the whole of the New, and a large portion of the Old Testament.

At the close of 1870 the Moravians had six stations in Greenland, superintended by twenty-four missionaries, and attended by 1,721 individuals, of whom 972 were communicants, and sixty were candidates for baptism. These numbers are less than those given at p. 107; the decrease, however, is not the result of a want of success, but arises from sickness, and other natural causes. The missionary at Lichtenan, referring to the subject, says, "In one month I have interred the remains of twenty persons—a large number, indeed, when you remember that our whole flock here only numbers 750 souls." From Fredericksthal the missionary writes, "At last the disease assumed quite the character of an epidemic; within the last month, of our whole population of 757 souls, fifty died."

LABRADOR.

For the history of the foundation of this Mission see p. 107.

In this inhospitable region, the Moravian Brethren have laboured for upwards of a century, as has been stated at p. 107. The yearly intercourse with these devoted men is maintained by the missionary ship, the Harmony, and the intercourse of the missionaries with each other at the various stations by a smaller vessel, called the Meteor.

On a beautiful summer evening in June, 1869, the writer formed one of the party who met on board the Harmony on the eve of her centenary voyage. She had passed through many scenes of danger, and had been wonderfully preserved. She was about to face new perils, but those on board felt that He who maketh the wind to blow, and says to the raging waves, "Be still," would take care of the little ship, and bring her to the desired haven, and so it was not a mere sentiment when they sung,—

> "We trust Thy wisdom, and Thy power Divine;
> We trust Thy care; the 'Harmony' is Thine."

The safe return of the Harmony, in October of the same year, was a token of God's further favour, and a proof that the confidence in Him was rightly placed.

On the evening of November 16 the writer was present at a Meeting of the Brethren to receive the account of the 101st voyage of the Harmony. The gallant little vessel left the West India Dock on June 18, and arrived off Labrador on July 30. She was not able to enter Hopedale on account of the quantity of ice, and had to put out to sea again. Here she was enveloped in a fog, and drifted on to a rock, but was got off without any damage. On her second voyage up the coast she met with much peril, was set in an iceberg, and seemed in danger of being crushed. Just when her destruction seemed imminent, God stretched out His hand on her behalf, and she got free of the ice. She brings tidings both of a painful and of a pleasant nature. The past year has been one of much trial for the natives, arising from the severity of the weather. The winter was particularly cold, the thermometer indicating 68 degrees of frost. This cold was accompanied by severe storms, which prevented the ice from freezing in the bays, and so the natives could not obtain their usual supply of seals. The spring and

summer were remarkably cold also, so that there has been a scanty supply of vegetables. On account of the severity of the season, the missionary children have been compelled to remain indoors during the greater part of the year. Several have only been out sixteen times during the season.

The Mission work has been carried on with success, not only among the natives, but also among the European settlers. At the close of 1870 the Mission comprised five Stations—viz., Nain, Hopedale, Okak, Hebron, and Zoar, superintended by thirty-two missionary agents. The number of communicants was 379; non-communicants, 274; candidates and new people and children, 434; total, 1,087.

NORTH-WEST AMERICA.

For the establishment of Missions among the North American Indians, see pp. 110—136.

In this vast field of labour Mission work is carried on with great success. Not only have the old stations been well cared for, but new ones occupied. The year 1869-70, however, was one of considerable anxiety, in consequence of political disturbances arising from the transfer of the territory to the dominion of Canada. Civil war has, in fact, raged in Rupert's Land.

The following is a summary of the work done by the various missionary societies as gathered from the Reports for 1870-71.

1. The Church Missionary Society.

The Committee, reporting on this, the Jubilee year, say:—"It was on the 15th of October, 1820, that the Rev. John West, the Society's first missionary to Rupert's Land, reached Red River, the scene of his future labours. This Mission, therefore, is now in its Jubilee Year. It is a fitting season to ask the question, What hath God wrought? The Indians of Rupert's Land at that time were, to quote the words of an eye-witness, 'sunk to almost the lowest state of degradation to which human beings can be brought.' Their language had not been reduced to writing, and not one of them, so far as it is known, had received any Christian instruction. At the present time, the number of those that have connected themselves with the Society is about 4,000. Among these upwards of 1,200 are communicants. There are also five native Indian clergymen of

our Church, besides two or three of mixed descent who may also be regarded as the offspring of missionary effort. The knowledge of God's Word is spreading among the pagan Indians, while those already evangelized contribute to the support of their own Church, and are beginning to enjoy those blessings of civilization and temporal comfort which follow in the wake of the Gospel."

The Society's operations are carried on at the present time in eight Districts, viz. :—

1. *Red River District.*—The Red River District is fast assuming the character of a Church more than a Mission. The congregations are settled, and acknowledge the duty of self-support. At the Indian settlement, the insurrection of 1869-70 gave quite a new aspect to the work. The heathen Indians scattered through the settlement, as well as those of the surrounding district, collected themselves together for self-defence, and encamped near the settlement; an opportunity was thus afforded for preaching the Gospel to those who otherwise could not be reached. This opportunity was promptly seized by the missionaries. The Indians having erected a long tent for council purposes, permission was sought and obtained to use it on the Sabbath as a place of worship. Large numbers of the Indians attended the services; on several occasions as many as 160 heathen natives were counted at the morning service.

2. *Cumberland District.*—This station is still superintended by the Rev. Henry Budd, and the work of evangelization has progressed satisfactorily; indeed, there are now scarcely any heathen in the district. At Devon station the work is almost exclusively pastoral. All the services are conducted in the native language, both at church and in the schoolroom. Many of the old and the whole of the young can read the translations of the Scriptures and the Book of Common Prayer, and they can therefore take an active part in the services of the church and school.

3. *English River District.*—This station is superintended by the Rev. J. Mackay, a country-born missionary, who, in addition to preaching the Gospel to the Indians, has during the last year obtained a printing-press, and has printed several books in the Cree language in the syllabic character. There are at the present time 300 native Christians in this district, 89 of whom are communicants.

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4. *James's Bay District.*—The Protestant Indians of this district number 1,310, of whom 194 are communicants.

5. *York Factory District.*—The number of Christian Indians in this district is 230. There are now no heathen Indians in the neighbourhood of this station.

6. *Mackenzie River District.*—This district is superintended by three missionaries. The native Christians are 600 in number. Referring to the work of the missionaries, the Committee say, "Mr. Bompas has been actively engaged during the year, itinerating along the Mackenzie River from Great Slave Lake to the shores of the Arctic; visiting also Fort Vermilion (on the Peace River), south of the Great Slave Lake, and reaching Fort Youcon in the extreme north-west. Mr. Bompas has studied four languages,—the Cree, the Slave (a dialect of Chipewyan spoken on the Mackenzie River), the Luchu spoken in the Youcon country, and the Esquimaux. With the help of the wife of the chief officer at Peel's River Fort, Mr. Bompas has been able to translate two Gospels and other elementary religious books into the Luchu. In May, 1871, he was at the mouth of the Mackenzie, on the Arctic coast, living with the Esquimaux in their snow houses, and teaching them the rudiments of the Gospel."

7. *West Canada.*—A new field of labour has been opened up at Sarnia, and already some progress has been made in preaching the Gospel to the Indians in that district. The language of these tribes is the Chipewyan. Both schools and Bible-classes have been established, and both are very fairly attended.

Summary of the North-West American Mission, 1870-71.

Stations	18
Country-born and Native Clergymen	8
Native Christian Lay Teachers	16
Communicants	1282
Native Christians	4346
Schools	13
Scholars	518

The Wesleyan Missions.

The Missions of this Society to the Indians continue to be well sustained. The districts at present occupied are:—

1. *Red River District*, with stations at High Bluff, Norway House, and Oxford House.

2. *Saskatchewan District*, with stations at Edmonton House, Victoria, White Fish Lake, and Elk River.

Writing from Red River district Mr. Young says,—"My labours have been extended 90 miles beyond Fort Garry, where I met with a cordial reception from many who have long desired to be furnished with the ordinances of religion. Two classes have been organized of twenty-five members, a nucleus of a church which, before many years have fled, will be counted by hundreds. Progress has been made towards the erection of a sanctuary and Mission premises—a site for this purpose having been made a free gift to the Society by the Hudson's Bay Company through the recommendation of Governor M'Tavish."

From Saskatchewan the Chairman writes,—"When Mr. Steinhaur first appeared among these people, he found them naked savages, who thought only of to-day and trusted to the conjuror and his medicine-bag for to-morrow; now he lives among a Christian community with their little houses and gardens."

In their Report for 1871 the Committee say,—"The Missions in what is now called the Dominion, comprising Canada, Eastern British America, and the vast territory between Canada and the Pacific, speak for themselves in their statistics. Leaving out of our calculation the Churches which constitute the home work of the Canadian Connexion, we have in Eastern British America, in the Domestic Missions and Indian Missions of Canada, 353 missionaries, 32,600 members, and 70,976 scholars."

The American Board of Foreign Missions.

This Society is carrying on a most successful work among the Indians in North America, especially among the *Dakotas* Indians, or Sioux, of Minnesota and Nebraska. The Jakotas are composed of the allied tribes of the Mandans, the Omahas, the Rickarees, and Winnebagoes, amounting to about 25,000 souls. There at the present time six churches formed out of these wandering tribes, superintended by four ordained native teachers. The number of Church members is 500.

The Board has a Mission among the *Ojibwas* and another among the *Senecas*. The success of the Mission to this latter tribe is very striking. When the Board commenced its work in 1826 the population was estimated at 2,807, now (1870) it is 3,383. Then the people lived in bark or pole wigwams, with earth floors. They were without furniture or cooking utensils, except a kettle; now they live in shanties made of board, with floors. They have household furniture and cooking utensils.

Then drunkenness was extremely common, now it is the exception not the rule. In 1826 there were two schools, now there are ten. In 1826 the mass of the people were Pagans, now the Church members exceed six hundred.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

This Society has two Missions in Rupert's Land for the Indian tribes, one at *Fort Ellice*, the other at *Assiniboia*. The population of these settlements at the close of 1870 was 450, of whom 360 were Church Members.

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

This Society has three missionaries working amongst the Indians of North America. The number of communicants is 147, of scholars 108.

General Summary of Missionary labours of all Protestant Societies :—Native Indian Missionaries, *one hundred and five ;* Lay Preachers, *sixteen ;* Native Communicants, *eight thousand one hundred and ninety-two ;* Scholars in Mission Schools, *one thousand seven hundred and sixty-six.*

Translations of the Bible into the Languages of the Native Tribes of N. America.

LANGUAGES.	PORTIONS.	WHERE CIRCULATED, OR FOR WHOM DESIGNED.
Greenlandish (Bible trans.)	N.T. & large portion of O.T...	Greenland, for the Moravian Missions.
Esquimaux	The entire Bible....	Labrador, ditto.
Mohawk (Pent. & Psal trans.)	Isaiah, St. Luke, and St. John	Indian Nations, West of the Falls of Niagara.
Mic-Mac	Portions of Old and New Test.	For the Mic-Mac Indians in Nova-Scotia.
Maliseet	St. John	Indian Tribe in New Brunswick.
Cree	The entire Bible..	For Cree Indians, Hudson's Bay Territories.
Tinné or Chippewayan	St. Mark & St. John	A tribe in Hudson's Bay Territory.
Ojibwa	St. John	For the Chippeway or Delaware Indians.
Ditto (by American Soc.) ..	New Testament ..	
Delaware (by ditto) ..	Epistles of St. John	
Choctaw (by ditto) ..	New Testament & Pentateuch	For Choctaw Indians.
Dakota (by ditto) ..	New Test. & portions of Old..	For Dakota Indians.
Cherokee (ditto) ..	New Testament....	Cherokee Indians.
Muskokee or *Creek* (ditto) ..	St. Matthew	Creek Indians.
Seneca (ditto) ..	St. Matt. & St. Mark	Iroquois.

THE WEST INDIES.

For the establishment of Missions in the West Indies, see pp. 137—155.

The last few years have been in a special manner a time of trial for the missionaries and their work, arising from the

degree of success with which God has been pleased to bless the efforts of the missionaries, both in the Church and in the School. A few extracts are given as specimens.

Jamaica.—"The prosperity of the interesting Mission of Morant Bay continues. The three Churches formed have been

2. *Diocese of Barbados.*—In this island is the Codrington College, which continues its useful labours. In 1869 there were nine students attached to the college, and four to the Mission-house. These Africans were being trained as missionaries to their heathen countrymen.

3. *Antigua.*—The Mission Stations are at Montserret and Anguilla.

Referring to the state of this diocese, the Committee, in their Report for 1870, say, quoting the Bishop :—"I have just returned from Montserret, where I spent two days in one of the parishes, and two days in another. We had again this year large confirmations in both, and in both the churches were crowded." From St. Kitts the Bishop wrote :—"I am proceeding to-day to Virgin Gorda, to visit your Mission there, still drooping, I fear, under the want of a Church School, destroyed by the hurricane of 1867. One object of my visit is to make arrangements for rebuilding it, with such funds as I have been able to raise. I am to open on Whitsunday the restored parish church at Tortola, which was destroyed at the same time."

Missions of the Wesleyan Methodists.

Speaking of their West Indian Missions, the Committee, in the Report for 1870, say :—"In these important Missions we have again to rejoice in an increase of Church members to the amount of 2,103, the present number being 43,703. The character of the spiritual work of the great Revival of two years ago has thus been tested by permanent results, and has not been found wanting. The educational statistics are equally satisfactory, there being now 14,153 day scholars in our schools —an increase of 735 over those reported last year. The reports from the various islands are very encouraging. A few examples are given.

Antigua.—This year has been, on the whole, one of great spiritual prosperity, the increase of members being 1,259, and the total number being 11,300, with 412 on trial; thirty-five day schools, with 3,200 scholars, and forty-five Sunday-schools, with 5,672 scholars. Much distress prevails among the labouring classes of some of the islands.

St. Vincent District.—This district includes, besides St. Vincent, Grenada, Trinidad, Barbados, and Tobago.

From these places the missionaries report an increase of 310

members in the year, the total number being now 8,394. Some of the islands continue to suffer from drought and commercial depression; but, under all these disadvantages, the work of evangelization has been carried on with much vigour. The day schools now number thirty-nine, and the scholars 3,157.

population of English, Spanish, and Maza Indians, besides a mixed and African population. The Gospel of St. John has been translated into the Mazas language. The Mission has eight chapels and four preaching places, supplied by four missionaries and one catechist. The ten day schools are very much prized, and contain 731 scholars, and the nine Sunday-schools 630 children. The number of members is 1,060, being an increase of 176 over 1869. There are also 118 on trial.

During the year 1869-70 the missionaries visited the outlying spots, and held services among the Indians, who had never before heard God's Word read, or a sermon preached. Thus here, as in other places, the precious seed has been scattered. It shall spring up and bear fruit some day.

At the present time the Society's Missions contain 44,446 members and 27,835 scholars. The number of missionaries is ninety-one.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

1. *Mission in Jamaica.*—Notwithstanding the depressed state of the Island the Society's Missions have met with considerable success during the past few years. The Mission includes 26 principal stations and 76 out-stations. The success of the work may be judged by the following summary of the return for 1871:—Members, 5,188; average Sabbath attendance, 7,413; attendance at the Lord's Supper, 3,183; candidates for Church membership, 651; classes in Sunday-school, 370; adults in attendance, 1,980; children, 2,508. During the year 1869-70 the congregation raised 2,983*l.* 6*s.* 8½*d.* for religious purposes, being an average of 11*s.* per member. The Mission day schools are 49, with 3,987 children on the roll, and an average attendance of 2,406. In the class of the Sabbath-schools 192 copies of religious periodicals are circulated monthly, all of which are paid for by the children. 20,000 tracts were distributed in 1869-70.

2. *Missions in Trinidad.*—The stations of this Mission are at Port of Spain, Arouca, and San Fernando, with three out-stations. In connexion with these there are 173 Church members. The average attendance at worship is 405; one Mission School, with an average attendance of 52. The amount contributed by the congregation for religious purposes in 1869 was 590*l.* 12*s.* 7*d.*, a large sum, and one which testifies to the interest taken in the progress of truth. The

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Committee, when speaking of this small Mission, says :—"Yet for the rapidly-increasing population of the Island it seems of much importance that we retain and widen our hold on that class of persons of whom our three Churches are composed. The Rev. G. Brodie points in an interesting manner to a new and promising outlet for our Church influence among a future community, which may yet people the basin of that great river of South American continent, the Orinoco, whose mouths open opposite Trinidad."

SOUTH AMERICA.

For the history of Missions in South America prior to 1866, see pp. 155—162.

1. The Society for the Propagation of the Gospel.

The Mission stations of this Society are at *Essequibo* and *Berbice*, and the Bishop of the Diocese superintends both. Much attention has been paid of late years to the aboriginal tribes, and considerable success has been achieved among the Caribs, Arawaks, and others, many of whom have embraced Christianity. In the year 1867 Mr. Brett visited the Indians who lived above the Great Falls of Demerara, carrying with him a number of illustrated tracts, which he had translated into the four native languages of the district. The tracts were read, and their points explained to these heathen tribes, who listened with great attention to the truths of the Gospel thus set forth. On one occasion upwards of 150 heathen Indians were collected together to listen to the missionary who, with the Bishop of Guiana, conducted public worship. The results of this visit were of the most cheering character. The following interesting account of the Mission is given in the Society's Report for 1870 :—

"After our departure, Mr. George Couchman, a settler acquainted with the Acawoio language, voluntarily undertook the work of continuing to instruct the natives, using the help of two young men of their own nation, and the books which the S.P.C.K. had kindly printed for me. In August, 1868, the Mission Chapel at the Lower Rapids of the Demerara River presented a spectacle which in some measure recalled to mind the accounts given of those witnessed in the early days of the Christian Church. Nearly the whole of the Acawoio inhabitants of the Upper Demerara were then found by the Bishop

and the Rev. G. H. Butt assembled at that spot, anxiously awaiting their arrival, and desiring holy baptism at their hands. After due examination, this was administered to 241 adults, and then to 145 of their children. This occupied two entire days. Those who were present on the occasion have told me of the striking spectacle then exhibited; of the throng of Indians, and the earnestness visible in their countenances, as each recipient knelt at the font, while the chapel floor streamed with the baptismal water poured over each in succession. Three months after seventy others were baptized there by the Rev. T. Milner.

"After this, Kanaimapo and his people, being very desirous of having a teacher in their own territory, cleared and planted a large tract of land just below the Great Falls, as a place pleasantly situated, but which from some calamity had formerly borne the ill-omened name of Eyneyehŭtah, 'the den of pain or misery.' Archdeacon Jones was commissioned to endeavour to plant a Mission there, and I accompanied him for that purpose in May last. The Indians had a large shed erected as a chapel-school, and gladly welcomed the Catechist, a Mr. Newton, who, though advanced in years, had cheerfully undertaken that remote and arduous post. On that occasion seventy-nine Acawoios were baptized by us. *This made a total of* 535 *in that district within ten months.* The Holy Communion was also administered for the *first time*, and Christian marriages solemnized among them."

Another important Mission has been founded during the year 1869 at *Orealla*, on the Corentyn River, and already some fruit has been gathered. Many children and their parents have been baptized, and some have received the rite of Confirmation. On one occasion 187 Indians attended Divine service, and several were confirmed. The Rev. Thomas Farrar, who labours amongst the Indians of *Essequibo*, gives a most encouraging account of his work. He says:—"Of the 1,453·38 dols. raised in this district during the year 1869, 1,165·88 dols., or 242*l.* 17*s.* 10*d.*, has been given by the Indians in hard cash, hard wood, and hard labour, and for the last four years they have given something like 150*l.* per annum in this way. Our average attendance in church has increased from 300 in 1866 to 750 in 1869; the improvement is entirely due to the native Indians. The Macedonia Indians have built their own chapel; the only article given to it is the holy table, a remarkably

handsome one, presented by Captain Kerr. The St. Edward's Indians are now shingling their chapel from top to bottom, and ceiling the roof of chancel and nave with the beautiful wood which they specially cut."

The Society's work among the *Creoles* is of a very encouraging nature: already Christianity is bearing fruit amongst that people.

2. The South American Missionary Society.

The early work of this Society, under the title of the Patagonian Mission, has been noticed at page 156. Since the time then spoken of, the Society has been most extensively and successfully engaged in the work of evangelizing the various races of South American Indians, and in ministering to the spiritual wants of our own countrymen settled in various parts of that vast continent. The South American Mission has become *ministerial* as well as *missionary* in its character. It is the details of the latter only that must be noticed; to those interested in the former we refer them to the published Reports of the Society. The *missionary* work of the Society is at the present time carried on at four important centres, viz. :—

1. *Cranmer—Keppel Island, West Falklands.*—The work conducted from this point is for the benefit of the fisher Indians of Tierra del Fuego. Here a desert island has been turned into a Christian Mission Station, with Church, Schools, and Industrial Farm. With the assistance of the missionary vessel, the "Allen Gardiner," natives of Tierra del Fuego have been brought to this station and trained in Christian doctrine and civilization.

When speaking of the work carried on at this station, the Committee in their Report for 1869-70 say :—"The first event to be reported in connexion with this station is the arrival in England, on January 5th, 1869, of the excellent Catechist, Mr. Thos. Bridges, after thirteen years' absence from his native country. On Trinity Sunday Mr. Bridges was ordained Deacon in St. Paul's Cathedral, and having married Miss Varder on Saturday, August 7th, they sailed from Southampton on the 9th, and reached Keppel Island in safety on October the 10th. Speaking of the Mission work at Cranmer, Mr. Bridges says :—

"*November* 30, 1869.—The conduct of the Firelanders at Cranmer has been very satisfactory. They are pretty regular in their attendance at school and prayers, and they are benefited

materially thereby. The farm is in a very satisfactory state. Every week-day morning at 8.45 we assemble at Morning Prayers, when we always have a hymn and read a portion of God's Holy Word, and engage in prayer and thanksgiving. After prayers school for an hour for the native lads, sometimes given by Jacob Resyek."

2. *Ushuwia—Tierra del Fuego.*—This station was opened in the early part of 1869 by the Bishop of the Falklands, then Missionary Superintendent, who resided for about seven months with the natives, when he was called home to be consecrated the first Bishop of the Falklands. The Rev. Thomas Bridges, who is master of the language spoken by the natives, together with Mrs. Bridges, and Mr. John Lewis, Catechist, with his wife, are about taking up their abode with the natives here; and for this purpose a six-roomed IRON HOUSE has been sent out for their residence at Ushuwia.

Respecting the work carried on at this station the Committee say :—"Soon after Mr. Bridges had left for England, the Rev. W. B. Stirling took most of the natives from Keppel Island on board the 'Allen Gardiner,' and landed at *Ushuwia* early in January, 1869. On the 13th January the missionary vessel, with its captain and crew, parted company with Mr. Stirling, who wrote to his children in England :—

"'*January* 20.—This day week the "Allen Gardiner" left Ushuwia, and I have, with God's mercy, passed in safety and comfort a Sunday in these secluded parts. My nearest countrymen are probably careering in gallant ships over the billows of Cape Horn. As I pace up and down at evening before my hut I fancy myself a sentinel—God's sentinel, I trust—stationed at the southernmost outpost of His great army. A dim touch of heaven surprises the heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ's name.'"

3. *Lebu.*—This is a seaport in the Indian territory of Araucania. Mr. C. Keller, Catechist, and his wife are stationed here, and have several Araucanian Indians residing with them, receiving mental and spiritual instruction while engaged in industrial employments. This station was opened by the Rev. Allen Gardiner. Mr. Keller itinerates among the Indians and Chilenos in the neighbourhood of Lebu. Another missionary or catechist is much needed to strengthen this Mission.

The latest information concerning this Mission is contained

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in a letter from the Rev. G. A. Humble, dated May 13, 1870, in which, referring to the Mission work, he says :—

"You will be pleased to hear that our Sunday congregation has increased; in fact, it has outgrown the church, and frequent complaints have been made of persons being unable to procure sitting room. To remedy this state of things, I have taken the schoolroom and a wide passage into the church. This was easily and cheaply effected by the partial removal of two partition-walls, substituting large arches in lieu thereof.

"With regard to Mission work among the Indians, being single-handed, and unable to leave the Mission-house for long, I am obliged to confine my attention to those Indians who live near; these are frequently visited, and a fair number of them come to church. These Indians seem to regard me as an old friend, receive me most cordially, and presents of small value are frequently exchanged between us."

4. *Patagones, on the Rio Negro, North Patagonia.*—Here a small church and schools, with a dispensary, have been established. The Indians with whom the missionaries in these parts meet are horse Indians, and occupy the plains or pampas between the Andes and the Atlantic south of Buenos Ayres. The Rev. G. A. Humble, M.D., is the Medical Missionary at Patagones, where some of the Welsh colony from the Chupat are now settled.

In their Report for the present year, 1871, the Committee, referring to the final establishment of the missionary settlement of *Ushuwia*, say :—"The midnight hour of Fuegian darkness, in which two pioneer bands have perished, is now relieved by the golden streak of day. Stirling House, the missionary home and centre of influence, has been erected on the mainland; and, on its completion, an assembly of seventy-two natives listened to the Rev. T. Bridges, who addressed to them the words of eternal life in their own tongue."

When reviewing the work which has been accomplished in connexion with the native tribes of South America, the Committee, in their Report for 1870, say :—

"The events of the past year remind us of the prophet's language, 'Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour!' In His dealings with missionary effort for South America, God's designs have often been hid from our view; and yet we are led from year to year to confess that He doeth all things well. We cast a sad look backwards, and see

a band of seven devoted men starved to death on the Fuegian shore. Another look, and we witness the painful massacre of the 'Allen Gardiner's' crew, with the faithful missionary, and the plunder of the whole equipment. It was then the night of distress and darkness at home, and we could only wait for the dawn.

"The missionary revisits the graves of the martyrs..... 'Lord, is thine ear heavy, that it cannot hear! or thine arm shortened, that it cannot save!'

"But the harvest of firstfruits is at hand. 'Uroopa,' one of Fuegia's own sons, educated by the Mission for the work, is returning to his people, and dies; his grave is in the deep, but his departing testimony survives:—'I know that I love Jesus, because I feel it.'

"The waiting time is past, the language is acquired, a little native band has been trained, and the Evangelist returns to Tierra del Fuego, and takes up his abode with the very murderers of his forerunners. 'Many waters cannot quench love, and love is a quick interpreter.'

"The native fear, treachery, and hostility, are subdued; the Mission huts are set up; the stores, no longer plundered, are kept by native sentinels; the forests are woke by the sound of the axe; the natives are fencing in their allotments; the sod is turned, and seed cast in; Christ is daily lived and His Gospel daily preached amongst the heathen. 'The people that walked in darkness have seen a great light: and to them that dwell in the land of the shadow of death, upon them hath the light shined.'

"And now from this rude life the missionary is recalled to take his place within the chancel of Westminster, when the beautiful aisles of the Abbey resound with the consecration service for 'the Bishop of the Falklands.' Well saith Isaiah, 'Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour.'"

TRANSLATIONS OF THE BIBLE INTO THE LANGUAGES OF THE PEOPLES OF SOUTH AMERICA.

Languages.	*Portions.*	*For whom Designed.*
Mayan	St. Luke and St. John	Natives of Yucatan.
Creolese	New Testament	Danish W. Ind. Islands.
Curacao	St. Matt. and St. Mark	Island of Curacao.
Arrawack	Acts	Dutch Guiana.
Negro Dialect of Suriam	New Test. and Psalms	Suriam, Dutch Guiana.
Aimara	St. Luke	Bolivia.

WEST AFRICA.

For the history of the establishment of this Mission, see pp. 167-233.

The Missions of the Church Missionary Society, Sierra Leone.

The present state of this colony, when viewed in a missionary aspect, is one of hopeful promise. Here were carried on the earliest efforts of the Church Missionary Society, and here have been won some of the greatest victories of the Cross. Sierra Leone is not now so much a Mission Station as the head-quarters for *African Mission extension.* The native Church seems firmly established, and the contributions of the native Christians increase steadily every year. In 1862 the sum subscribed was 585*l.*; in 1869, nearly 800*l.* was obtained.

In 1866 was celebrated the Jubilee of the West African Church, and the native Christians raised a Jubilee Fund of 830*l.* Two contributions to this fund deserve special notice. The Grammar School, of which a native minister is the Head Master, raised 28*l.*, and the village of Charlotte, containing a population of 500, of whom ninety are liberated African children, transmitted a Jubilee offering of 84*l.* If every congregation of equal numbers would do as much for the extension of the Saviour's kingdom, the whole mission field would soon be occupied. During the same year, in addition to the special Jubilee effort, a sum of 900*l.* was expended in the erection of three permanent churches in the heathen districts of Bullon and Sherbro, and the Colonial Government marked its appreciation of the value of the native Church by an annual grant of 500*l.* to the Native Pastorate Fund.

Connected with the Native Pastorate there are now ten principal stations and eighteen out-stations. Each station has a substantial stone church, with a congregation varying from 200 to 700 persons. In the out-stations the services are conducted by native catechists or schoolmasters. The important independent testimony to the efficacy of the Native Pastor given by Major Alexander Brand, in 1869, is worthy of record. He says:—

"As the police magistrate of this colony, in my own person I have reason to know of the value of the Native Pastorate; I allude to the order, sobriety, and respectability of the inhabitants of the rural districts, two of which being under my immediate management I am able to speak of from a strong

point of view. I do the Native Pastors but simple justice in saying that but for them those districts could not be kept in the admirable order they are, with a solitary policeman in some of the villages; whilst in many that guardian of the public peace is only conspicuous by his absence. I also say it to the credit of those villages, that they seem to get on remarkably well without him; and why? because they have the minister to settle the 'palavers,' which he always does to their entire satisfaction, without having to send either of the disputants to prison, a privilege the police magistrate certainly does not enjoy. So it is I say the Native Pastors are, outside their ministerial work, in every way an advantage and saving to the Government, for without them in the rural districts there would have to be maintained resident managers, and a police force equal to, if not larger than, Freetown demands."

By the aid of the Native Pastorate several Missions are carried on among the native tribes beyond the colony, chiefly at Bullom, British Quiah, and Sherbro. At these stations the heathen tribes are gradually being influenced for good, and at one or two places considerable numbers are in the habit of attending public worship. Thus the missionary at Yongro writes:—"Our number of worshippers is increased by about fifty souls over that of the past year, my congregation now numbering about 250. During the year the contributions raised from the native Christians of the Bullom Country have amounted to upwards of 54*l*."

Summary of the Sierra Leone Mission.—Stations, 7; Native Missionary Clergymen, 9; Native Lay Teachers, 22; Native Communicants, 694; Schools, 10; Scholars, 603. The population of Sierra Leone numbered at the last census 41,600, of whom 36,470 were Protestant Christians.

Yoruba Mission.—The history of the Yoruba Mission is one of alternate fears and hopes, of light and shade. Now the full sunlight, now the darkened air which tells of a coming storm; now the song of praise, and now the prayer of trembling faith. Thus the Committee, in their Report for 1867, say:—"Messages threatening the expulsion of the white man were at times received by the missionaries from some of the evil elements of the community." Then a darker cloud:—"The attack made upon a missionary, and the attempt to destroy a church by fire, seemed to corroborate the impression as to the hostility of the Yoruba people to the European." At Abeokuta the foes of the

Gospel have laboured diligently to prevent the extension of truth. At Ake and at Ikija the churches were burnt; but at neither of these places did the calamity really impede the work, but tended rather to quicken the zeal of the native Christians.

In 1868-69 the Committee, when reporting on the Yoruba Mission, say:—"This Mission, which was last year the subject of prayer, is now the subject of praise. The riotous proceedings at Abeokuta seem, by some invisible influence, to have caused missionary progress throughout the country. The Christianity of Lagos appears to have been roused to greater effort; contributions have been freely given towards the completion of a new church capable of accommodating a large congregation, and for the enlargement of an old one, already having a congregation of more than 400, of whom nearly 200 are communicants.

"The retrospect of events at Abeokuta especially calls for devout thanksgiving. In June a native minister, who had withdrawn to Lagos at the time of the outbreak, returned to Abeokuta. The Christians had, amid opposition and persecution, steadily attended the services held by the native minister, who had remained at the out-station of Oshielle. The dying Bashorun, under whose rule the outbreak had occurred, and the friendly war-chief, from whose hand the Christians had gained protection, concurred in sanctioning the resumption of Christian worship. Another chief encouraged the erection of a church in the Igbore township, the dimensions of which were precisely the same as those of the church destroyed in the adjoining Igbein township; and, as if to record the outbreak while raising the church, the foundation-stone, laid on the 23rd November, 1868, contained the inscription that the church was built instead of the one 'lost on the 13th October, 1867, when certain heathen idolaters of Abeokuta rose suddenly against the Christians, with the intention of driving them and their religion from the country.'

"Another line completes the picture. On the 3rd of January last the native ministers assembled the Christians for public worship in the large Ake church, which had been sufficiently, but not completely, repaired. The congregation was 800 inside, and 250 outside, the walls. The native minister dwelt upon the words, so applicable to the circumstances of Abeokuta, 'I will now turn aside, and see this great sight, why the bush is not burnt.' The communicants were more than 300. The

collection was more than 2,000,000 cowries, the shell currency of the country, or rather more than 70*l.* sterling. Then followed a week of prayer. On Monday the meeting was in the Ake church, on Tuesday in the new Igbore church, on Wednesday at Ikija, on Thursday in every church, on Friday at the out-station of Oshielle, the Zoar of Abeokuta, and on Saturday again at all the churches."

In the early part of 1871 the native Christians, distressed by the continued opposition on the part of the hostile party, set on foot a weekly prayer-meeting to ask help from God. Shortly after, Mr. Townsend, the well-known Abeokuta missionary, took the bold step of visiting the town. He was received kindly by the local authorities, and also by the King. Mr. Townsend's visit caused much joy among the native Christians, who crowded in large numbers to see him. On the first Sabbath after his arrival, as many as 843 persons attended public worship. 190 of these partook of the Lord's Supper.

The spirit of charity is increasing among the Christian converts. Besides their weekly collections at the classes, they on the occasion of Mr. Townsend's visit made a handsome contribution in the following manner—viz., Ake congregation, 40*l.* 9*s.* 9*d.*; Igbore, 27*l.* 0*s.* 7½*d.*; Ikija, 6*l.* 3*s.* 2½*d.*; Oshielle, 14*l.* 19*s.* 6*d.*; Kemta, 14*s.* 3*d.*; and in the first week of August was held a missionary meeting, when a collection amounting to 43*l.* 18*s.* 3½*d.* was made. All the Christians in connexion with the Church Missionary Society in Abeokuta were invited to attend. The meeting was held at Ake church, and it was well attended. The collection made at the meeting, with the others made by the different congregations, amount to some 134*l.* 4*s.* 11½*d.* The whole amount was of course made in cowrie shells: a tremendous heap indeed it would be if put together.

Mission operations continue to be carried on at *Lagos*, where a native Church Council has been established, and plans are being devised for making the native Church self-supporting and self-governing. The congregations at the different stations are increasing—at Bread-fruit Station so largely that it has been found necessary to add a new wing to the church. From Lagos the Gospel light radiates into many of the heathen villages around, and already the effect has been most encouraging. Thus, at *Ebute Metta* the native King, Oloto, has expressed his desire for a missionary to reside among his people.

At *Badagry* several Fetish devotees have become stedfast

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Christians. At *Woro Ajido*, in the neighbourhood of Badagry, Mr. Pearse had received an invitation from the native chiefs to establish a mission. One of these chiefs bore the following testimony to the power of the Gospel :—

"'White men's religion must prevail, as its foundation is based on truth and mercy; therefore by it God will reclaim the world. Comparing Woro in its present state with Woro in bygone days, there is a marked change for the better. It was a place of gross wickedness and cruelty—literally the devil's seat; but at the very mention of that name, Jesu Kristi, the devil's heart will melt, and his throne will begin to totter. This has commenced at Woro, and the devil must give way.' I was surprised to hear this from a man who had his neck covered with charms. Upon inquiry I found that he had heard some sermons at Lagos, and that he is only waiting to see a church built at Woro, and then he will embrace Christianity."

Summary for 1871 :—Stations, 7; native clergymen, 5; native lay teachers, 36; native communicants, 1,211; native Christians, 2,546; schools, 9; scholars, 998.

THE NIGER MISSION.

This Mission, with its stations at Onitsha, Akassa, Lokoja, and Bonny, is conducted by native teachers, under the superintendence of Bishop Crowther, who continues his arduous work in the true spirit of a Christian missionary, amidst difficulties and dangers which might well shake the faith of any man. More than once the Bishop has been "in perils among his own countrymen," but God has delivered him out of all, and caused even his enemies to be at peace with him.

In the report for 1868-69 the Committee say :—

"Captured by a chief when last ascending the Niger, and conscious of the danger to which the Mission stations had subsequently been exposed, Bishop Crowther this year commenced the ascent of the river with an anxious heart. Nor were his fears groundless. At Onitsha, after eleven years of quiet progress, rude hostility has been encountered. The foundation-stone of a large and substantial church was laid on the 30th of November, 1867, and the increase in the number of converts seems to have raised the jealousy of the heathen King and chiefs. The fixed determination of a daughter-in-law of the King, and of a daughter of an influential chief, to receive

Christian baptism, notwithstanding the strenuous efforts made to dissuade them, seems to have created much opposition to the Mission. Persecution at length took an active form. The Christians were forbidden to assemble for the worship of God, and were fined. A female slave was purchased with the fine, was mercilessly dragged a distance of two miles to the river, and there offered as a human sacrifice to atone for the sins of the people in permitting Christianity in their country. On the arrival of Bishop Crowther an interview with the King was arranged. The charges against the Christians were made with much violence on the part of the King, and were answered with much calmness by the Bishop. The King strongly urged the Bishop to enact that the Christian converts should join their relatives in heathen worship, and the Bishop as strongly refused to lay any such injunction upon the Christians. Towards the close of the interview a convert appealed with much force and power to the King, by drawing the contrast between his own former life as a heathen subject and his present life as a Christian. The King admitted the strength of the argument, but afterwards ordered all Christians to quit the country. Soon, however, he cancelled the cruel edict, and solemnly guaranteed liberty of worship in Onitsha."

At Lokoja the little Christian Church has been disturbed by war, yet it has not been destroyed. Bishop Crowther, writing in 1868, says :—"The heathen residents of the settlement have declared in favour of the Christians. The school has made good progress, and a new prayer-house has been erected, under the auspices of a chief. An event also occurred which tested the strength of any superstitious feeling which might still remain among the members of the Church. The British Consul desired to build a house on Mount Stirling, on which stood two large trees, regarded by the heathen as most sacred. These trees must be felled in order to afford a site for the proposed house; but the agent of the Government could not persuade the natives to undertake the task, since death was considered the certain consequence of such a daring act. In this difficulty an appeal was made to the Christian Church. A meeting of its leading members was held, and a resolution to fell the dreaded trees was unanimously adopted. The first tree soon fell under the axes of the native Christians. The second tree was respected by an intervening Sabbath, but fell on the following Monday. On descending the hill the Christians were con-

gratulated by the Consul on the evidence given to the surrounding heathen of the reality of their faith in Christ."

Referring to the state of the Mission work at Bonny, the Bishop quotes a letter sent to him by the King :—

"*July* 1*st*, 1868.—My dear Bishop, you will be glad to hear that the sermon you preached in my house has, by God's assistance, taken its effect, and on the 15th ult. the horrid custom of destroying twin-born children was abolished in Bonny for ever and ever; and thanks be to God for the wonders He is working in Bonny! Who would have thought of this miraculous change? (Signed) George Pepple, Rex."

During the year 1869-70 the persecution and violent assaults from heathen adversaries ceased to trouble the native churches, at least in a great measure, and at Lokoja, on the confluence of the rivers Niger and Tshadda, and at Onitsha, nearer the mouth of the river, the work has been proceeding peacefully and prosperously. Many native chiefs welcome the preaching of the Gospel. At Bonny, however, the progress of the Gospel has been checked by disease and civil war. Though very much has been accomplished in this part of the Mission Field, yet very much still remains to be done. In some places a degrading superstition holds the people in bondage, and in others cannibalism is still practised, and this in places which have been visited by English traders for many years—a striking instance of the powerlessness of commerce, without the Gospel, to raise a nation from barbarism.

Summary of the Niger Mission at the close of 1869-70 :—stations *four;* native bishops and clergymen *six;* native lay teachers *eleven;* native communicants *ninety-five;* native Christians *two hundred and seventy-seven;* schools *three;* scholars *one hundred and thirty-three.*

The Mission of the Society for the Propagation of the Gospel.

The Pongas Mission.—The missionary reporting on this Mission in 1869-70 says, "At Domingia our candidates for baptism number *twelve*, and those for confirmation and the Lord's Supper *nineteen.* At the villages of Xoniti and Yamaya we have *fifteen* candidates for baptism and *five* for confirmation. To these interesting out-stations we pay weekly visits, which are always highly appreciated. The woman chief at Yamaya is a most assiduous inquirer, whom I have promised shortly to

at public worship, including members and scholars, *nine thousand nine hundred.* In 1871 the number returned under this head is *eleven thousand three hundred.*

The Mission of the United Methodist Free Churches, Sierra Leone.

In this Mission there are signs on every side of growth and progress. The Church members on the coast numbers between *two thousand* and *three thousand*, with no less than *fifteen* chapels and *eight* day schools. To superintend these there is but *one* European missionary, so that the principal portion of the work is done by native teachers—a fact most creditable to the people and most hopeful in relation to the future. In connection with the churches there are *seventy-six* local preachers, who from Sunday to Sunday minister the word of life among their own people. During the year 1870 the people raised for Church purposes £448 14*s.* 8*d.*, and subscribed £200 to the general fund in England, so that this people, many of whom are very poor, raised no less than £650 in proof of their attachment to the cause of God.

Statistics of work for 1871 (Free Town and York):—Local preachers *eighty-six;* members in Society *two thousand five hundred and fifty-three;* Sunday-schools *eight;* Sunday scholars *five hundred and fifty-two;* Day-schools *eight;* Day scholars *six hundred and eighty-two.*

The Missions of the Baptist Missionary Society.

This Society has four Mission centres in Western Africa, viz.:—

1. *Cameroons, Bethel Town.*—Superintended by *two* European missionaries. The number of Church members is *fifty-nine.*

2. *Bells Town.*—Superintended by *one* missionary. The number of Church members is *sixteen.*

3. *John Akwan Town and Mortonville.*—Superintended by *one* missionary. Number of members *five.*

4. *Victoria, Amboise's Bay.*—Superintended by *one* missionary. Number of members *thirty-one.*

In addition to the members, there are many inquirers, and on some occasions a goodly number of attendants at public worship. The missionaries itinerate from their stations among the native villages, and so carry the Gospel to those who would not otherwise hear its blessed message. Thus one missionary writes, "Being free from all station duties last dry season, I was able to devote nearly all my time to itinerating. Several

distant places were then visited that had not heard the Gospel for years." Another says, "I have also made some journeyings to the far-distant districts, and to them preached the everlasting Gospel. In doing this we have seen much of the degradation and darkness into which the poor people are sunk, and the combat which must ensue before the pure Gospel of Christ can take hold of their hearts."

Though the past year, 1869-70, has been one of great anxiety and some disappointment, yet there have been many things to cheer the missionary in his arduous work.

Missions of the United Presbyterian Church.

Old Calabar Mission.—The principal stations of this Mission are five, with twelve out-stations. The evangelization of the natives in this part of Africa is carried on with much success. The extent and importance of the educational work at Creek Town may be gathered from the fact that the average monthly attendance in December, 1870, was 2,193. Mr. Ashworth, referring to the school, says:—"It is a sight sufficient to gladden the heart to see pupils from five to twenty years old, and some more advanced in years, coming to school in groups, with books and slates slung round their necks."

Translations of the Bible in the Languages of Western Africa.

Languages.	Portions.	Where Circulated, & for whom Designed.
Berber (Four Gospels and Genesis translated)	Part of St. Luke	The Oases of the African Sahara, from Mount Atlas to Egypt.
Mandingo (Four Gospels translated)	St. Matthew ...	Mandingo country, s. of Gambia River.
Temne	Genesis, Ps., & New Testament	Quiah country, near Sierra Leone.
Mende	Four Gospels Printing	Mende tribe, near Sierra Leone.
Bullom (with English)	St. Matthew	About Sierra Leone, on the Western Coast.
Grebo (by Amer. Bible Soc.)	Gen., St. Matt., St. Luke, Acts, Rom., & 1 Cor.	For the Grebos, Liberia.
Accra, or *Gâ*	The entire Bible.....	Eastn. prt. of Gold Coast.
Tyi	Ditto	The Ashantee country & W. prt. of Gold Coast.

fertile fields and flowing streams within the tropics; and in the broad valley of Inyati, with its pretty river, we find the last outpost of the Mission, at the head-quarters of the Matebele. Here in 1859, led by Mr. Moffatt, three missionary brethren commenced their appointed labours. The old chief, who had formed the tribe, and led its first onsets fifty years before, was still living. But the old man was hard to win; and the patience of our brethren was sorely tried. He could not submit to the Gospel. For seven years he gave no permission to his people to learn, and they dared not learn without it. When the authority of the Word of God was pressed on him as far higher than his own, he could meet the assertion with a scornful laugh. More than one warrior in the tribe was on some pretext put to death, because of his sympathy with the teachers. At length, two years ago, Mr. Thomas having cured his daughter of some disease, the long desired permission was granted, and many began to learn in earnest. And now intelligence has reached us that the old chief is dead.

"The death of Moselekatse is no common event among the South African tribes. His career has had a terrible effect upon their numbers, their position, and their history. Leader of a tribe of Zulu Kaffirs, about 1816, he was driven from his own country by the anger of Chaka, the savage head of the nation, and began to carve out an inheritance for himself in new lands."

Great have been the triumphs of the Gospel among the Kuruman. Reviewing the Mission operations in connexion with this people, the Directors say:—

"It is the Gospel which has made the Kuruman; and what it is, other stations are already beginning to be. Apart from its Christian Church and Christian community; apart from the many who have lived a holy life and died in the Lord; apart from the well-studied translation of the Bible to which Mr. Moffatt has given the strength of his life,—all over the northern territory the tribes which have heard the Gospel are waking up to new, strange thought; conscience is struggling upward into power; and life is taking for them a new form, and is exhibiting a higher purpose. Peace is desired more than ever; towns and settlements are becoming seats of constant industry; waggons are purchased by chiefs and people; cottages and gardens multiply. When Sechele and five thousand of his people hold a meeting to pray for rain, and gather again to

offer thanks for the blessing bestowed, the influence of the rain-maker must be on the decline. And when the Matebele hope that the successor of Moselekatse, wandering in other districts, will have learned the religion of the Gospel, and rule gently according to its precepts, surely the time for their deliverance is nigh at hand; and we may hope and pray that that noble tribe shall yield itself a trophy to the Church of Christ."

The latest accounts of the Mission are very encouraging; new fields of labour have been opened up, and many of the natives have heard the Gospel for the first time. The extent and success of the Society's work will be clearly seen by the following summary gathered from the Report for 1871 :—

1. *Cape Colony.*—12 principal stations; 40 out-stations; English missionaries, 15; native preachers, 26; native adherents, 22,656; communicants, 3,564; schools, 40; scholars, 1,804; local contributions for church purposes, 1,715*l.*

2. *Kaffir Land.*—4 principal stations; 14 out-stations; English missionaries, 5; native teachers, 39; native adherents, 6,602; communicants, 575; schools, 13; scholars, 811; contributions for church purposes, 81*l.*

3. *Bechuana Land.*—6 principal stations; 19 out-stations; English missionaries, 13; native preachers, 32; native adherents, 4,400; communicants, 1,059; schools, 24; scholars, 619; contributions for church purposes, 134*l.*

Grand Total.—Principal stations, 23; out-stations, 73; English missionaries, 33; native preachers, 97; native adherents, 31,410; communicants, 5,598; schools, 8; scholars, 3,228 (boys, 1,529; girls, 1,699); contributions for church purposes, 2,030*l.*

The Missions of the Wesleyan Methodists.

1. *Cape of Good Hope District.*—Summary of Society's work in 1871:—Principal stations, 9; missionaries and local preachers, 49; Church members, 1,301; attendants at public worship, 6,285; Day-schools, 15; scholars, 1,924; Sunday-schools, 17; scholars, 1,624.

2. *Grahamstown District.*—The work in this district has been well sustained. In 1871 the Committee report:—Notwithstanding the numerous removals of families and the dispersion of some promising Societies, there has been an increase of

195 members, the present number being 5,165, with 1,245 on trial. Educational efforts are carried on with great energy and perseverance, as may be seen by the Report of the Heald Town Institution, and by the returns of the Day and Sunday-schools. There are 44 Day-schools, with 2,770 scholars, and 75 Sunday-schools, with 13 scholars. Lay agency, native as well as European, is largely engaged in the work. The returns report 225 local preachers, 15 catechists, 50 Day-school, and 470 Sunday-school teachers.

3. *Queenstown District.*—In this district great attention has been paid to the training of native teachers, and considerable success has already been achieved. The extent of the Society's work will be seen by the following summary of labours for 1871 :—Church members, 3,242; attendants at public worship, including children, 20,750.

4. *The Bechuana District.*—The discovery of an extensive diamond-field near the Vaal River has brought a large influx of population, and in a great measure disturbed most of the Mission Stations, yet under these unfavourable circumstances 119 members were added during the last year, the present number being 1,203. Attendants at public worship, 5,970; Day-schools, 6; scholars, 628; Sabbath-schools, 17; scholars, 1,552.

5. *The Natal District.*—In addition to the English Colonial work and the native work among the Zulu population, there is in this district a Mission to the Coolie labourers imported from India (about *six thousand five hundred* in number). The Scriptures and tracts in the Tamil, Telugu, Malayalim, Canarese, Bengali, Hindustani, and Hindu are extensively circulated. The Word of God is preached to them in the town of D'Urban and on many sugar estates around D'Urban and Verulam. There is also for this class a Day-school for children and a Night-school for adults.

At the present time (1871) there are 1,705 church members, being an increase of 123 during the year; 24 Day-schools with 786 scholars; 30 Sunday-schools with 1,379 scholars; attendants at public worship, including children, 15,600.

Grand Total.—Principal stations, 56; chapels, 160; other preaching places, 702; Church members, 12,646; attendants at public worship, 70,295; Sunday-schools, 185; scholars, 12,771; Day-schools, 101; scholars, 7,919; Total scholars, 20,690.

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THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The work of this Society is carried on in three great centres, viz.:—Capetown, Grahamstown, and Natal.

1. *Capetown.*—Much of the Society's work here is pastoral, but as this does not accord with our design it must be passed over.

Respecting the Mission-work proper, the missionary at Knysna reports:—"We have a good Mission-school at the Knysna for the coloured classes under Mr. Breach. The school is close to the rectory, and although the children play their games daily all round the outhouses of the property, I have seldom detected them in a dishonest act. Poor and ragged as they are, their manners are yet respectful and exemplary. Some of them have wonderful heads for mental arithmetic. I have known a little boy of twelve multiply seven figures by five figures with comparative ease. A poor lame girl at a public examination reduced thirteen figures in farthings to pounds."

2. *Grahamstown.*—Notwithstanding many drawbacks, the Gospel is gaining a deeper hold, and exercising a wider influence over the natives of Kaffirland. The Institution for the Education of Native Kaffirs is doing a good work. At the present time 45 boys and men are under instruction, 15 of whom are resident. Out of 22 who have been trained and left the Institution 15 are still engaged in Mission-work.

The missionary who has charge of the Kaffir station at Grahamstown gives the following account of the laying the foundation stone of a school chapel at Southwell. He took with him the day before his own choir from St. Philip's, twenty-four in number, and twelve boys from the Kaffir Institution. He says:—"It was quite romantic to see these young people, boys and girls, walking along the road, with their bundles of clean clothes on their heads, which they intended to put on for the opening service. The distance was about twenty-four miles.....The service was choral throughout. The chorus from the Messiah, 'Lift up your heads, O ye gates,' and the Hallelujah Chorus, were sung with great effect; and during the offertory another anthem was sung. The building was full, and a great many Europeans who came to witness the service had to stand outside. The service was entirely in Kaffir. The next day the natives from town were singing nearly all day, although they had walked twenty-four miles on Saturday, and sung at three services on

Sunday, still they were quite ready to sing and enjoy themselves on Monday, which they did by the kindness of the Rev. R. W. Stumbles, the clergyman of Southwell, who has been most zealous in getting this Mission established."

The same missionary gives an interesting account of the application made by a number of Basutos to be received as members of the Church, and to be taught and preached to in their own language, so that they might teach their own people when they returned.

It is a fact worth recording that through the labours of one missionary of this Society—the Rev. H. T. Waters—more than *eight hundred natives* have been baptized. These converts are now scattered for the most part over Kaffirland, and, to the superficial observer, lost in the mass of heathenism that darkens the land; and yet in truth these people, with hundreds from other Mission-stations, are, as all impartial travellers admit, leavening the whole lump. Some of these stand firm even when they are persecuted for their religion's sake.

3. *Natal.*—The most interesting circumstances connected with the missionary operations in this diocese is the establishment of the Memorial Mission, under the superintendence of Bishop Wilkinson. This Mission has been founded in memory of Bishop Mackenzie, who fell a victim to fever while labouring to establish the Universities' Mission to Central Africa. The story of that Mission, as told by the Rev. Henry Rowley, is a touching one, and well worthy of being read.

The object of the Memorial Mission is to reach the tribes of the Zulus, and there is a fair prospect of success.

Mission of the United Presbyterian Church to the Kafir Tribes.

This Mission is expanding on both sides of the Great Kei river, and the friendly relations of the missionaries with the people and chiefs are more openly confessed and recognised than formerly. The result of this is, that the Mission is becoming more settled and established.

The stations of this Mission are six in number, viz.:—

1. *Emgwali.*—The work accomplished here will be seen by the following returns made at the close of the year 1870:—Church Members, 100; Attendance at Public Worship, 250; Candidates, 7; Day Schools, 3; Pupils, 165; Sabbath School attendance, 60; Contributions of Natives, 30*l.* 14*s.*

Much attention has been paid to female education in this Mission, and with the happiest results. The Girls' School at Emgwali has been conducted with great success for the last eight years. The average attendance for 1869-70 was forty. The girls receive a good plain education, and are taught habits of industry, order, and cleanliness. A Meeting, for reading the Scriptures and prayer, was begun some years ago by the young people of their own accord, and they still continue to meet every Friday for this purpose.

2. *Elujilo.*—The number of members at this station, in 1870, was 18; Attendance at Public Worship, 75; Candidates, 5; Contributions for Mission purposes, 18*l.*

These numbers, however, do not show the whole of the success achieved. A spirit of earnest inquiry is being manifested by both the chiefs and the people.

3. *Henderson.*—Number of Members, 53; Candidates, 8; Attendance at Public Worship, 248; Pupils in Week-day Schools, 78; Sunday-school, 50.

At this station a good work is being carried on amongst the red-painted Kafirs. Referring to their presence at public worship, the missionary says:—"I have a large attendance of red-painted Kafirs; and a stranger has only to enter my church to see that the largest portion of my audience is composed of the heathen, for the seats they occupy have long ago lost their colour, and are now literally painted red with the red ochre from their blankets. I may safely say that up to the present date, 1870, there is not a single church on this side of the Kei which can present such an audience of red-painted Kafirs as generally attend the church at Henderson." Referring to the day-school, the missionary says:—"The week-day school has increased during the past year, the number of scholars on the roll being forty-six; and we can now boast of a neat little schoolroom, built by the people and myself, of wattle and daub. The people provided the material, and we all had a hand in the work. The men brought the poles and wattles from the bush; I put up all the framework; the women provided the thatch, and made the clay floor; the men plastered it—thus making the walls; the children carried the sand and water."

4. *Somerville.*—This is a comparatively new sphere of labour, and consequently there is at present a small statistical result. There is, however, a good work being carried on. The Gospel

has been proclaimed to the Galekas tribes each Sabbath throughout the year. At the close of 1870, the number of Church members was 18; Attendance at Public Worship, 100; Pupils in Schools, 27.

5. *Paterson.*—Church Members, 130; Average Attendance at Public Worship, 460; Candidates, 36. Week-day Schools, 5; Average Attendance, 160. Sabbath Schools, 5; Attendance, 160. There is much Christian activity in all the stations of this Mission. The European missionary, Rev. J. Sclater, holds sixteen meetings for prayer every week. Four Sabbath Schools have been opened, two of which are superintended by converted chiefs. The average attendance is 150, fifty of whom are children of the red-painted Indians.

Quolora.—This is a new station, opened in 1868. The following account of the Sunday services among the natives of Quolora cannot fail to interest all true friends of Missions:—

"The attendance on Sabbath is very encouraging. From twenty it soon rose to forty; and for the last four months, since Mzabella has come himself, the number is never less than eighty, not counting ourselves or my teacher's household. Mzabella, since his health returned, has not been absent one Sabbath. Even though it be heavy rain, the chief is first at my place on the Sabbath morning. His respect for the Sabbath is now manifest to all. It happened there was a large dance at his place, continued for many days. On Sabbath morning I rode over to him, fearing that he might be overcome by some of his people. He told me that a large number of other chiefs were coming that day, and he was afraid he could not prevent the dance. I reasoned with him. He then called his chief councillors together; and, having heard my statement, they one and all agreed to prevent the dance, and come with as many as possible to church. True to his decision, he came, followed by a large number, and there was no dance that day. Last week there was a similar dance, the largest known to have been in Caffreland for many years, at which Kreli, and many others from all parts of the country, were present. On Saturday I went over and spent some time in talking with the various chiefs. Mzabella at once guessed my errand; for, coming up to me, he spontaneously told me he was coming on the morrow to church, and there would be no dancing on Sabbath. True to his word again, about eleven o'clock upwards of sixty horse-

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men arrived at my place, and off-saddled, to attend service. This was Kreli, his two brothers, the heir-apparent Sigau, and their followers. Shortly after, Mzabella and his followers arrived on foot, and I soon had a large congregation."

Missions of the Free Church of Scotland.

1. *The Kaffir Mission.*—This Mission continues to be vigorously worked, and its present state will be seen by the following returns :—

Principal stations, 5, also 21 branch stations; agents at work, 12 European and 31 natives; in full communion in native churches, 1,127; schools and institutions, 5; scholars on roll, 1,310, of whom about one-half are girls; candidates for Church membership, 192; children and adults baptized in 1869, 654; contributed by native Christians for Church purposes, 193*l.* 11*s.* 9¾*d.*

2. *Natal Mission.*—This is a comparatively new Mission, being established in 1865. The location of the Mission is at Pietermaritzburg, with an out-station at Impolweni. In connexion with the native Church there are 107 members and 55 candidates. From the establishment of the Mission to the present time 415 natives have joined the Church. Schools, 4; scholars, 170.

One great work of the past year has been the sending forth from the Training School 13 native Evangelists for Mission work in the interior. Another important work has been the translation of the Bible into the Kaffir language.

Mission of the American Board for Foreign Missions.

Zulu Mission.—This Mission has 12 principal stations with 8 out-stations; superintended by 12 missionaries, 15 female assistant missionaries, 2 native pastors, 13 native preachers, 4 Catechists, and 18 teachers. The Church members at these stations number 493, of whom 28 were added during the year 1869. The native Christians had during the same year contributed 49*l.* 7*s.* for the support of their two missionaries, and 60*l.* for schools.

MADAGASCAR.

For the history of Madagascar and its people, and the introduction of Christianity into the Island, see p. 255.

Recent events in Madagascar are truly astonishing; unparalleled in the history of Missions, except, perhaps, in some of the South Sea Islands. The present state of Madagascar ought to silence all opponents to Mission work. We purpose to sketch the progress of Christianity in the Island during the last five years.

During the year 1865 a treaty was concluded between England and Madagascar; an important event, and one which greatly affected the relation of English missionaries with the people. This treaty secures to Englishmen liberty to enter and reside or travel in Madagascar for commercial and other purposes; to erect and maintain buildings for public worship, to practise their own religious observances, and to teach Christianity to the people. This privilege was not, however, to extend to the three towns called Ampàrafaravàto, Ambshimanambola, and Ambshimanga, as being especially sacred to the idols.

In the letter which accompanied the treaty, the Queen of England requested, as an expression of friendship to herself, that Queen Rasoherina would not allow the Malagasy Christians to be persecuted on account of their religion.

The Queen of Madagascar responded to the solicitations of the Queen of England in the following words:—

"Her Majesty the Queen of Madagascar, from her friendship for her Britannic Majesty, promises to grant full religious liberty to all her subjects, and not to persecute or molest any subject or native of Madagascar on account of their embracing or exercising the Christian religion." Noble words these, and words full of comfort to all the native Christians.

At the date of this treaty there were in the capital a population of at least 30,000 souls. There were also eight congregations and churches numbering 1,800 communicants, with nearly 300 waiting for admission in one of these churches. Sixteen churches were gathered in the villages connected with the churches in the capital. These village churches contained 822 communicants. Had returns been received from the villages to the West, as well as those in the North-East, the total would have exceeded 3,000 communicants and 15,000 converts.

Permission now being given to erect stone buildings, it was proposed to build four special churches in the capital of Madagascar to be Memorials of the native brethren who had fallen as

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martyrs during the long persecution. These churches were to be placed in localities closely connected with that persecution. At Ambatonakanga was the prison, once a chapel, in which several had been confined. At Ambohipotsy the first martyr, Rasalama, was speared. At Faravohitra, at the north end of the city, four nobles were burned at one time. At Ampamarinana fourteen were, on the same day, thrown over the precipice. The first of these Memorial Churches, viz., that at Ambatonakanga, was opened in the early part of 1867. This church was truly a church of prayer. Not only had its foundation-stone been laid with prayer, but the top-stone of the spire was placed amidst the voice of prayer and praise. When the top-stone with the vane was fixed on the pinnacle of the spire, Rainimahazo, the chief mason, proposed to the architect and the minister of the church, who, with the workmen, were sitting on the scaffolding around the top of the spire, that they should then and there offer thanks to the Lord who had enabled them to complete the building without accident or injury to any one engaged in the work. All took off their hats while this devoted man, who was a deacon of the church, offered their united thanksgiving to God, who had thus far prospered the work of their hands.

The opening day partook, in some measure, of the character of a national festival. Native Christians from all parts of the surrounding country, as well as from every part of the capital, dressed in their holiday attire, crowded to the building; 1,500 crowded into the building before the service commenced, and more than 1,000 remained outside during the whole of the service. These entered as soon as the morning service was over, and waited for the second service held an hour or two later.

The Queen sent in state seven of the highest Christian officers of the Government to testify her approval of the building, as well as of the sacred use to which it was to be dedicated.

In the same year the second Memorial Church, that at Ambohipotsy, was commenced, and the foundation of a third laid. The latter is the Children's Memorial Church at Faravohitra.

The great event of this year, or of the reign, was the Royal progress of the Queen to the Eastern coast, attended by her chosen body-guard, and by nearly 6,000 troops. In addition to these the Queen required the attendance of the representatives

of subject races in the West and South, as well as civilians and others from Imerina amounting to 12,000 or 15,000. In these various tribes and peoples there were many Christians, and so three of the missionaries, anxious for their spiritual welfare, offered to accompany them, one at a time; but the Government preferred that they should remain in the capital. This they did. Sensible of the loss which they would sustain by the absence of their teachers, the Christians held Prayer-meetings daily during the whole week preceding the departure.

The Queen and her court set out on the 20th of June in considerable state, the Royal tent being pitched every night and surrounded by a palisade which was fixed whenever the Queen halted. The Queen did not travel on the Sunday; and then, as on all occasions when the camp halted for any considerable time, the Christians gathered together and held their meetings for worship, generally in the open air. These meetings were well attended, and many who had never before worshipped did so, and many of the heathen heard the Gospel message for the first time. After an absence of three months the Queen returned to the capital. It was Sunday when she entered; and in the afternoon, when the excitement caused by the event had subsided, all the churches and chapels in the capital were thronged to overflowing by rejoicing worshippers. During the following week a united meeting for thanksgiving to God for safe return of those who had been away was largely attended.

The opening of the year 1868 was accompanied by increased desire on the part of the people to be instructed in the sacred Scriptures. This led to the formation of several classes for reading and explaining the Word of God. A large increase was also made to the number of communicants. At one place, Vonizongo, the missionaries met eight hundred Christians and two hundred communicants.

The Queen, who had long been in a delicate state of health, retired to the sacred city of Ambohimanga, in the hope that change of air, and the influence of the idols, would restore her wasted strength. Her absence from the capital was made the occasion of a plot by certain partisans of the late Prime Minister for taking possession of the palace, and to change the dynasty by proclaiming a young man of their own party King of Madagascar, and they only waited the Queen's death to execute their project.

The plot was discovered, and the Queen was persuaded to

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return to the capital, which, after some delay, she did, where she died on the 1st of April. Though the Queen was very gentle, and had much sympathy with the Gospel, she made no profession of faith. She was buried in a huge coffin, made of twenty-three thousand silver dollars, in which she was laid, wrapped in hundreds of native and English dresses. In the coffin were thrown, according to custom, all the possessions of watches, chains, and jewellery which she had prized. But to a wonderful extent the heathenism of the island was buried with her, and important changes were inaugurated without delay.

The successor to the throne was the youngest sister of the late Queen, who was crowned on the 3d of September, under the name of Ranavalona. On the day of the coronation, three hundred thousand people gathered to meet their Sovereign. That vast multitude beheld a sight such as was never before seen in Madagascar. Surrounded by the highest officers of the kingdom, she took her seat beneath the canopy, on the front of which were inscribed the Malagasy words signifying "Glory be to God;" on the other sides, "Good-will among men," "On earth peace," and "God shall be with us." On the right hand of Her Majesty stood a small table, on which was placed her crown, and on the left hand another table, which bore the handsome Bible which was presented to her predecessor by the British and Foreign Bible Society. The Royal speech was one of great power, and announced to all her subjects liberty of conscience in regard to Christianity. Her words on this subject were, "This is my word to you, and ye under heaven, in regard to the praying. It is not enforced; it is not hindered; for God made you."

In the month of November of this eventful year, the new Queen showed her sympathy for Christianity by being present at the opening of the second of the Memorial Churches, the church at Ambohipotsy. Referring to that memorable occasion, and that sacred spot, the Committee say:—"Thirty years ago, in March, 1837, on a Sunday morning, the little prison of the capital at Ambatonakanga was opened, and a young woman was led forth to be put to death. She was just thirty, fair to look upon, and of gentle manners, and her face was lit with that bright radiance which springs from the conviction that God and heaven are very near. She walked forth with a firm step; she was surrounded by the guards; and, though going to die,

she began to sing in a joyous tone the hymns that she had loved. Followed by a crowd, of which some hooted, and some were lost in wonder, she passed through the city, towards the dreary ditch at the south end of the long ridge on which the capital is built. The scene before her and on either side was one of unusual beauty. East, west, and south, the broad green plain of Imerina stretched to the distant horizon, presenting to the eye bright gleams of lakes and watercourses, of fertile fields and wooded hills, amongst which nestled the rich villages, and the flocks and herds were feeding in peace. She saw it not. She saw not the smiling land, the taunting crowd, the cruel executioner; she saw only the face of her Lord. Descending the hill, she knelt to pray; and, so praying, she was speared. No common honour descended upon her that day: she was the first martyr of Christ's Church in the island of Madagascar. 'Strange is it,' said the executioner; 'there is a charm about these people; they do not fear to die.'

"Thirty-two years have passed away. Again the crowds gather at the 'White Village,' and another woman comes down to pray, the object of attraction to all eyes. But this is the Queen of Madagascar. On the white ridge which overhangs the ditch where Rasalama died, stands a handsome church, with its lofty spire, which has been erected to her memory, and will bear her name upon its walls. The church is crowded with Christian worshippers, and vast numbers are compelled to remain outside. The Queen, not a persecutor, but a friend, comes to join her people in dedicating the church to Christian worship; and, in special sympathy with the occasion, offers her Bible for pulpit use. The Prime Minister, whose predecessor had assigned Christians to death, now urges his countrymen, in stirring words, to believe in Christ, because He is the Saviour of the world. To all who are present, ruler and subjects, the occasion is one of unfeigned joy. Once more the Queen and her Christian subjects met before the year closed. On Christmas Day the palace court was crowded by converts wishing to present their congratulations, and, at the Queen's request, they sang some of their hymns and offered prayer."

The year 1869 opened with bright prospects of the future welfare of the Church of Christ. At the annual festival of the Malagasy new year, held on the 21st January, the Christians and the English were invited, with other guests, to the palace, where the feast, in former years, had been celebrated with

idolatrous ceremonies. But on this occasion there was neither idol, priest, nor recognition of the gods of the ancestors. Instead of this, three of the preachers engaged in prayer; and, in her address, the Queen said, "This is what I have to say to you, my people. I have brought my kingdom to lean upon God (or, I sustain my kingdom by leaning upon God); and I expect you, one and all, to be wise and just, and to walk in the ways of God."

On the 19th of February the Queen was publicly married in the palace to the Prime Minister. Two days after, in the midst of a vast assembly of the public officers, judges, and head men of the tribes, the Queen and Prime Minister were baptized by two of the native ministers. Many tears of joy and thankfulness were shed on that occasion, and no wonder, for from that palace had gone forth in former years many cruel edicts, sentencing to death all who called on the name of Jesus. Now another Queen openly professes faith in that name, and becomes a nursing mother to the Church.

This important act was followed by the public destruction of the national idols, which took place in the month of September. This great event is thus described by Mr. Cousins, who, when speaking of the burning of the chief national idol, Kelimalaza, says :—

"From all one can gather from the natives, the Government had no intention of burning the idols until the royal chapel was completed; but it was suddenly resolved, on the 8th inst., to burn them without delay. They say that unless they had been publicly destroyed, the Malagasy would never have believed that the Queen had really given them up. It seems that on Wednesday, the 8th of this month, the Ambohimanambola people were at the palace, urging the Queen to return to the service of her ancestors' idol, and also asserting their right to former privileges. The Queen replied that they would soon hear her word about the idol. At this they became alarmed and hastened home. A number of the leading officers left for their village at the same time, followed by their dekana (aides-de-camp); and there was quite a race as to who should arrive first, the idol-keepers or the Queen's messengers. The iconoclasts gained the race, however. The officer who arrived first was on horseback; and, as horses have never been allowed to enter the sacred village, imagine the consternation of the superstitious villagers when they saw a horse close to Kelimalaza's

house. I am not quite clear as to the course of subsequent events, but for some time the people could not be persuaded to come near the officers. One man carried some charms into the idol-house, which he said would effectually prevent their finding him. When they had brought the idol and all the ornaments and trappings belonging to him out of the house, the officer highest in position among them, speaking in the name of the sovereign, said:—'Whose is this idol? 'Is it yours, or is it mine?' The keepers could not but reply that it was the sovereign's. 'Then,' said the officer, 'if this is mine, says Ranavalomanjaka, I shall burn my idol, for my kingdom rests upon God. My ancestors, through lack of knowledge, trusted in *sampy*, but my trust is in God.' Without further ado they set fire to Kelimalaza, and burnt him and his umbrella, and all his belongings. The idol was simply a small piece of wood resembling an insect, wrapped in scarlet cloth, and decorated with silver chains."

This was followed by the general destruction of the national idols in the whole of the province of Imerina.

"Next day a general slaughter commenced. All the royal idols were committed to the flames, and officers were scattered all over Imerina engaged in the work of destruction. The heads of the people told the Queen that as she was burning her idols, of course they should burn theirs; and some of them assured her that if any refused to give up their charms and *sampy*, they would burn them and the *sampy* together. Basketsful of rubbish have been destroyed; but, although rubbish in our eyes, many of the people believed that it would be impossible to destroy some of their honoured Penates, and they trembled as they stood round the fire in which they were blazing away. Still the work has been done with a suddenness and universality truly wonderful. We hear that instructions have been forwarded to all the Government stations in the provinces to act in the same way. This important step has quite a Malagasy character about it; and although we may not altogether approve of some things in connexion with it, we cannot but rejoice in the fresh proof afforded of the power of the Gospel in this island."

Such a state of things, while they called for thankful praise, yet filled the Christian Church with anxiety. As the people had been deprived of their idols, they must now be supplied with the means of learning how to worship the true God.

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Meetings for prayer were held, and several of the most experienced native preachers offered to go to the country districts and commence the work of evangelization among their brethren in the provinces.

At a subsequent meeting of the missionaries with the native Christians, it was found that *one hundred and sixty villages* at once needed teachers. Very soon a sufficient number of men were found ready and qualified to proceed to this work. The Queen came forward to help to support these men by making collections in her own private chapel for this object. The native Christians also came forward in a liberal manner to aid the good work. The Church at Ambohipotsy undertook to raise 600 dollars, of which nearly 500 were subscribed at once.

The following important letter, addressed by the Prime Minister to the Rev. W. Ellis, is a valuable document, showing, as it does, that the idols burned by the Queen's orders were the *official national idols*, of which she had charge. Family idols and local deities were left to be dealt with by the people who honoured them.

(Translation.)

"*Antananarivo, Sept. 8th*, 1869.

"To the Rev. William Ellis.

"Dear Friend,—I have received the letter which you wrote on the 14th of April last, telling me of your joy and praise to God when you heard how the Queen loved the Word of God, and proposed to walk in His ways; also to trust in the great Saviour, our Lord Jesus Christ.

"Yes, there was true reason for your rejoicing, for things greatly to gladden the heart indeed are these. We may, indeed, praise God, for it is as His Word, which says, 'The sovereign's heart is in the hand of the Lord; He turneth it whithersoever He will.' God has guided the heart of the Queen to that which pleases Him, and caused her to understand that in which He delights; and now the Queen has been baptized, and has partaken of the feast of the Lord.

"We are also building a beautiful stone house within the court of the palace, to be a house for the worship of God. The good friend, Mr. William Pool, made the *marky* (drawing or plan) of that good house. Joyous are the men in this good work; energetic are the Christians, because they see the wor-

ship of the sovereign; for those who believe in Jesus Christ have no anxiety and no fear. Truly rejoicing is it to behold the deportment of the people at Antananarivo on the Sabbath-day. Scarcely is any one to be seen in the streets until the close of the public worship, because the great majority of the people assemble in the houses of prayer. No public *work* is done on that joyful day.

"And this, my friend, is another fresh cause of rejoicing here. On the same day that I write this letter to you, the Queen sent for the officers and the heads (of the people) to come within the court of the palace, and when they were assembled the Queen said, 'I shall not lean upon nor trust again in the idols, for they are blocks of wood; but upon God and Jesus Christ do I now lean or trust. And as for the idols (viz., the national idols), I shall burn them, or cause them to be burned; for they do no good whatever; they are all deceit and falsehood.'

"And when the people heard this they expressed their pleasure, and asked the Queen if she would summon a kabary, or general assembly, to cause all the idols of the people to be burned.

"The Queen answered, and said, 'That would please me; I have no desire that there should be idols any more in my kingdom. Nevertheless, I do not force, or compel you, my people.'

"Then agreed, or consented the people, there before the Queen, to the burning of all the national idols in Madagascar; and the Queen, consenting, rejoiced. And on the same day the Queen sent officers to burn all the idols of the Queen, which are called Rakelimalaza, Rafantaka, Ramanjakatsiroa, Ramahavaly, &c., &c. And they were all burned, and some of the people also burned theirs.

"And astonished to the utmost were the keepers of the idols when they saw the idols in the flames; for they had said that the idols were too sacred and powerful to be affected by the burning.

"That was a new thing here; therefore we sincerely thank God, for He has manifested His power here in Madagascar. And (we thank God also) because He has given to the Queen a true heart to put away the root of belief in things that are nothing (have no existences).

"I rejoiced when I heard that you (the Christians in England)

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prayed unto God for me. For that I thank you, indeed, greatly. May the blessing of God be with you!

"I visit you and your family, and my desire for you is that God may bless you,

"Saith your true friend,

"RAINIALAIARIVONY,

"*Prime Minister.*"

The full extent of the work accomplished by the close of the year 1869 will be seen by the following summary of the Mission, given by the Directors in their Annual Report for 1869-70:—English missionaries, 19; native ordained ministers, 20; native preachers, 935; Church members, 10,546; native adherents, 153,007; schools, 142; scholars, 2,638 girls, 2,632 boys—total, 5,270; local contributions for Church purposes, 1,950*l.*

Since this date the work has progressed, and although there have not been so many startling events, still there is very much of deep interest constantly taking place. Much attention has been paid to the work of translation, and the production of books in the native language. The superintendent of this department of labour reports that "the magazine has very much increased in circulation with the new year. In 1869 the average circulation was 400 each number, while in January of 1870 the number *sold* was 1,000; in February, 1,300; and for March (the date of the letter) orders had been received for 2,000. The demand for books was also very great. 15,000 lesson books were printed in a month, 10,000 of which were *sold* in a fortnight. In addition to these, 10,000 copies of the Gospel of St. Mark have been printed, and 100,000 small four-paged tracts.

The work of evangelization in the central parts of Madagascar is proceeding well, especially in the Betsilio province. The Rev. C. Jukes has recently paid a visit to the interior of the country, and everywhere he has found the people anxious to be instructed, and the native Churches in a vigorous condition. Of course he has found many things which need correction; but this is no more than must be expected from the fact that many of these Churches are and have been for several years without the help of European missionaries.

In September, 1870, the third of the memorial churches was opened for public worship. This is the Children's Church, so called from the fact that the funds for its erection (2,850*l.*) were raised by the children of the English churches. It is called

the Faravohitra Church, and is built at the north end of the capital. On its site, in February, 1849, four Christian nobles, including a lady, were burnt alive, and the bodies of fourteen others, who had that day been thrown over the lofty precipice, were also consumed. In digging the foundations of the church, Mr. Cameron laid bare the charcoal and ashes which had remained from the fire; and the first stone of the church was laid on the very spot where the stake was planted.

On the opening of the church the Queen sent the following message:—

"I thank the missionaries and the friends beyond the seas who have helped to finish this house; for the completion of this stone building as a place in which to pray to, and for praising God and giving glory to Jesus, on account of the redemption He has wrought, is a thing which rejoices both me and you. But not this building alone is called a 'House of God,' but our hearts too, for Paul says in the Corinthians, 'Ye are the temple of God,' and again, 'Ye are the temple of the living God.'

"Therefore it rejoices my heart when we all do what we can to extend the kingdom of God upon earth, for that was commanded by Jesus Christ, saying, 'Go ye into all the world, and preach the Gospel to every creature.' And our friends from beyond the seas have come here, and do all they can to benefit us, that we may know Jesus Christ; much more ought we (who live in the land) to do so. Therefore, let all, whether men or women, be diligent, for every one has a work to do; and let all of us strive to extend the kingdom of God to the very utmost of our abilities, for Solomon says, 'Whatsoever thy hand findeth to do, do it with thy might.'"

On October 6th a large brick church was opened at Amparibe. Though not a memorial building, the erection of this church has been regarded with special interest. It has been built for the Native Christian community, under the care of the Rev. W. E. Cousins, which has been in existence for seven years, and during that period nearly *one thousand members* have been received into church fellowship.

The Queen was present at the opening, and the crowds that assembled to welcome her and to be present at the service were very great. Nearly 2,000 persons were crammed in the church. It was with considerable difficulty that the Queen and Prime Minister made their way to the seats appointed for them. By

the express wish of the Queen, the congregation joined in a hymn of praise to God, and a prayer was offered before the singing of the National Anthem; she would not allow herself to be placed before God, she said. The National Anthem is a simple prayer that God's blessing may rest upon Ranavalona and her Kingdom.

The sermon was preached by a native Pastor from the words, "Neither give place to the devil." As soon as the congregation had left, the church was filled by another, who remained three hours waiting for the evening service. The sermon on this occasion was preached by another native Pastor, a nephew of the Prime Minister.

On the 20th of December a very important meeting of the Madagascar Congregational Union was held at which the Prime Minister spoke, and in answer to a report which had been circulated to the effect that he and the Queen wished to control the Churches, said:—"He had been told that people believed that the Queen and himself wished to govern and command the Churches. Very emphatically and repeatedly he disclaimed—both for Her Majesty and himself—any such intentions; and then said that no one should be allowed, on account of his rank or position, to rule the Church." He concluded by saying, "If anyone does so, and presumes upon his position or power, be he one of my own sons, or if he be pastor, preacher, or deacon, turn him out! (literally, roll him out!)"

Great efforts are being made to supply Madagascar with the Scriptures. In this great work the British and Foreign Bible Society is lending a helping hand and has already sent out 20,000 copies of the Revised New Testament with marginal references. In addition to this, large editions, amounting to 20,000 each, of the Gospels according to St. Luke, the Acts of the Apostles, and the 1st Epistle to the Corinthians have been thrown off, and are on their way to the Island. Some of these have arrived and have been distributed. In consequence of urgent letters from the missionaries for more copies, the Bible Society has in preparation another and a cheaper edition of 50,000.

At the close of 1870 there were in Madagascar 19 English missionaries; 25 native pastors; 1,968 native preachers; 20,951 Church members; 231,759 native adherents; 359 schools, with 7,919 Boys, and 7,918 Girls. The local contributions for Church purposes were £361 16*s.* 6*d.* The increase in

the number of Church members over those of 1869 was 10,405, and of adherents 78,752.

Such then is Madagascar at the present time. What a contrast with what it was twenty years ago! Surely the blood of the martyrs has been indeed the seed of the Church. Well may we say when reviewing what has been accomplished, "It is the Lord's doing, and it is marvellous in our eyes."

The Church Missionary Society has a small Mission on the North Coast of Madagascar, and is aiding the work of evangelization. The stations are at Andovoranto and Vohimaro. These are superintended by 3 European missionaries, and 4 native lay teachers. The number of members at the close of 1869-70 was 30, and native Christians 350. There are also 3 schools with 40 scholars.

This Society is anxious not to interfere with the work of the London Missionary Society, and therefore has with much Christian love and candour entered its protest against sending a Bishop to the Island. The document containing this protest is worthy the men who rule the Society. It is printed in the "Chronicle of the London Missionary Society" for February, 1871.

The Society for the Propagation of the Gospel has also a Mission at Tamatave, where public worship is conducted by the Rev. Alfred Chiswell. No return of the number of worshippers are given in the Society's Report for 1869-70.

TRANSLATIONS OF THE BIBLE IN THE LANGUAGES OF SOUTH AFRICA.

LANGUAGES.	PORTIONS.	PEOPLE FOR WHOM PREPARED.
Benga (American Bible Soc.)	Gen., St. Mark, St. Luke, St. John, and Acts.	South of the Congo River
Namacqua	New Testament	N. of Orange River.
Sechuana.....	The entire Bible.....	East of Namacqua.
Sesuto	New Test. and Ps....	For the Basutos.
Zulu (Am. B. S.)	New Testament ...	Caffraria.
Kaffir	The entire Bible...	

INDIA.

For the establishment of Missions in India, see pp. 301-336.

The success of missionary operations in India must not be estimated by mere statistics. Apart from the actual conversions

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to Christianity, there is a work being accomplished, which though it may be only preparatory is of great import. It is an encouraging circumstance that the thoughtful Hindu is becoming discontented with the religion of his country, and earnestly desires something better. Hence there has grown up during the last few years a new Theistic school—*The Brahmo Somaj*—under the leadership of Babu Keshub Chunder Sen, who has thus expressed himself on the subject of Christianity :—

"As regards Christianity, and its relation to the future Church of India, I have no doubt in my mind that it will exercise great influence on the growth and formation of that Church. The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education. If it is true that the future of a nation is determined by all the circumstances and agencies which to-day influence its nascent growth, surely the future Church of this country will be the result of the purer elements of the leading creeds of the day —harmonized, developed, and shaped under the influence of Christianity."—*Lecture on the Future Church.*

It may, we think, be safely asserted that at the present time there are multitudes in India, who though they are not Christians, nor even Theists, are yet dissatisfied with their ancestral idols; men who are "feeling after God." And yet such men have not the courage to cast in their lot with the Christians. At the present time there are many educated Bengalis endeavouring to be Christians without joining the Church. A missionary writing from Calcutta says :—

"It may appear astounding, but such is the case, that there are natives in Calcutta who meet together for purposes of reading the Scriptures and religious devotion in a Christian fashion. These meetings are known by the name of "Bible clubs." Most of the members seem to be in real earnest. The most advanced of such and similar gatherings is held at a house not very distant from mine, at which the members baptize one another by laying on of hands, and commemorate the dying of our Lord once a year on Good Friday, by partaking in common of what they term the Lord's Supper. It is difficult to say what will be the upshot of such phenomena. God only knows, and to Him let us recommend these erring brethren in fervent prayer."

Much good has resulted from the circulation of the Scriptures, and religious tracts. Speaking on this subject, Sir Bartle Frere in his essay says :—

"Missionaries and others are frequently startled by discovering persons, and even communities, who have hardly ever seen and perhaps never heard an ordained missionary, and who have, nevertheless, made considerable progress in Christian knowledge, obtained through the medium of an almost haphazard circulation of tracts and portions of Scripture.

"In one instance, which I know was carefully investigated, all the inhabitants of a remote village in the Deccan had abjured idolatry and caste, removed from their temples the idols which had been worshipped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful perusal of a single Gospel and a few tracts."

BOMBAY AND WESTERN INDIA.

The Church Missionary Society.

The seven districts mentioned at p. 335 are still occupied by the agents of this Society, and Mission operations have been carried on with vigour and success. Much attention has been paid to the education of the young.

At Bombay a new Mission Church has been opened for the use of the native Christians, and the services are conducted by a native minister, who, in addition to the services in the Church, has during the whole of 1869 conducted two Bible-classes daily for native youths.

The Robert Money School has been well sustained. At the end of 1869-70 the number of students were 350, of whom 260 were Hindus and 16 Mohammedans.

In several districts the want of pious schoolmasters and native Evangelists is very much felt, as on account of the great distances to be traversed the missionary cannot visit the natives as often as is necessary. This is specially the case in Junir. After much patient labour and disappointment the missionary at Junir has been rewarded by gathering in the first-fruits of the future harvest of souls. During the last year 30 persons have given in their names as candidates for baptism.

At *Malligaum* the Gospel has made steady progress during

the last few years, and here, as at Aurungabad also, the Gospel has been carried into the interior of the districts by isolated Christians who, settling in various places, have, by word and example, led many of their countrymen to embrace the Gospel, and themselves to spread the leaven of Christianity.

At *Karachi* the power of the Gospel has been shown in the conversion of a heathen teacher of the Hyderabad Schools. Both at Karachi and at Hyderabad there has been some considerable persecution on account of conversions in the schools. Caste feeling has been violently expressed, and not a few have suffered for conscience sake.

Summary of the Society's Mission at the close of 1870:—Stations, 8; East-Indian and native clergymen, 2; native lay teachers, 58; native communicants, 271; native Christians, 850; schools, 32; scholars, 1,872.

Free Church of Scotland.

1. *The Bombay Mission.*—This Mission is carried on in the town of Bombay and at two out-stations. Church members, 73; native adherents not communicants, 74. The educational work of the Mission is very important, and consists of 2 Anglo-Vernacular schools, with 301 scholars on the roll; and 15 Vernacular schools, with 577 scholars on roll. Total scholars on roll, 878; average attendance, 750.

By the aid of the native agency the Gospel has been proclaimed to the Waralis and other jungle tribes of the Northern Koukan.

2. *The Puna Mission.*—This Mission is superintended by 3 European, 1 native missionary, and 18 Christian teachers; Church members, 72; native adherents not communicants, 60; Anglo-Vernacular schools, 2; scholars, 288; Vernacular schools, 2; scholars, 125.

Missions of the American Board.

1. *The Mahratta Mission.*—This Mission, which is carried on in Bombay and the neighbouring country, consists of 7 stations, 41 out-stations, 9 missionaries, 11 native pastors, 12 licensed preachers, and 74 lay helpers. The number of native Christians in full communion in 1870 was, men 376, women 301, total 677, fifty three of whom had joined the Church in 1869.

The Mission schools were 35, with an average attendance of 617 scholars.

During the year 1869 the missionaries had preached 4,562 times to audiences numbering in the aggregate 64,643, of whom 10,734 were women. The missionaries distributed 82 Bibles, 194 Testaments; 1,857 Scripture portions; 23,696 tracts; and 4,821 school and other books. 289 rupees were received for books sold.

MADRAS AND SOUTH INDIA.

The Church Missionary Society.

1. *Madras.*—The native Church in Madras consists of four congregations, numbering 596 baptized members, 277 of whom are communicants. Since 1868 the affairs of the Church have been managed by a native Church Council, composed of both clergy and laity.

Much attention has been paid during the last few years to itinerant preaching, and at the present time there are 305 native Christians in connection with the Madras Itinerancy.

Ootacamund.—A Mission has been recently established here for the benefit of the Tamil population. The native Church now numbers 202, of whom 85 are communicants.

2. *Tinnevelly.*—Summary of the Tinnevelly branch of the South India Mission at the close of 1870:—Communicants, 6,187; baptized Christians, 27,042; baptized Christians and candidates together, 38,696.

The educational work carried on in this district is very considerable. The Sarah Tucker Institution still continues its useful work in training female native agents for the native Church. During the last half of 1870, 62 young women were in the Institution.

At several of the districts considerable progress has been made during the last 10 years. Thus the missionary at *Sivagáse* says:—"The number of those who have renounced heathenism and have put themselves under Christian instruction has risen from nearly 1,600 to over 3,000, the baptized from 780 to 1,550, the communicants from 173 to 413, the children in the schools from 315 to 1,055." A native Church Council has been formed, and a Mission Hospital under a native medical evangelist established.

3. *Travancore and Cochin.*—This Mission comprises nine districts, and at several of them there is an increased desire on the part of the natives to hear the Gospel, and in some cases

social emancipation of slaves has resulted from the preaching of the Gospel.

The number of native Christians in connexion with this Mission is 4,965, and communicants 1,195.

4. *Telugu Mission.*—Considerable progress has been made in this Mission. Both the Anglo-Vernacular school and the Vernacular Training Institution have done much good work. At Masulipatam there are 422 native Christians, at Bêzwâra 600, of whom 100 are communicants, and about 140 candidates for baptism.

Summary of the South India Mission, 1871.

Stations		29
Native Clergymen		50
East-Indian & Christian Native Lay Teachers		912
Communicants		10,124
Seminaries and Schools		509
Scholars		15,765
Natives under Instruction :—		
Baptized	40,819	
Unbaptized	13,559	
		54,378

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

In this Province the Society's Mission staff consists of 48 clergymen and 487 lay teachers, catechists, and masters.

The extent of the work done will be seen by the return for 1870. Number of baptized persons—men, 6,257, women, 6,675, children, 9,283, total, 22,215; unbaptized persons under Christian instruction—men, 2,286, women, 2,197, children, 3,020, total 7,502; communicants, 5,451. Much attention has been paid to the work of education. The number of schools at the present time are 248; the total average attendance, including boarders—boys, 5,860, girls 1,255, of these 4,520 boys and 158 girls are heathens.

The native Church in the southern portion of the Diocese has so far struck root in the soil that year by year it needs less help from without. Many of the villages are wholly Christian, many are partly so, and forty-seven native clergy now minister to their countrymen. One sign of the spread of Christianity has been the ordination, on Jan. 31, 1869, at Palamcottah, by the Bishop of Madras, of thirty-four Tamils, of whom thirty-two were natives.

The London Missionary Society.

The Stations of this Mission are Madras, Travancore, Cochin, Tinnevelly, and the Telugu Mission. The extension of the native Church is one of the marks of success in this particular mission field. Speaking of this part of the Society's work the Committee say :—

"The statistical tables for the year ending December 31st, 1869, differ from those of preceding years in the separation of the particulars of the 'Mission' from those of the 'Native Church' connected with it. They exhibit progress in internal improvement, rather than in external extension. Thus seven 'Native Church Councils' are indicated, and an increase of native ministers from 35 to 50. The communicants, on the other hand, and the unbaptized probationers, are somewhat fewer than at the end of last year, the former numbering 9,422, and the latter 13,629, out of a total of 53,473 adherents on the rolls of our adherents, and under their systematic instruction. The number of those 'able to read' has increased by nearly 1,000, and of the children in our schools by about 500. The last now amount to 15,400, of whom more than 3,150 are girls. It is an interesting and most encouraging fact, in this first year in which a separation has been made in the statistical table between the native pastorate and the European missionaries, that in the two districts of Tinnevelly and Travancore, which together contain 50,000 under Christian instruction, nearly one-half have been placed under the native pastorates. In respect of the extension of the native Church, one in ten is the number of adult baptisms, and during the last year, out of 693 adult baptisms, 340 took place in the native pastorates. Thus the native Church bears the three grand characteristics—self-support, self-government, and self-extension."

Summary for 1870-71.—Principal stations, 19 ; out-stations, 319 ; communicants, 3,248 ; native adherents, 36,412 ; boys' schools, 192; scholars, 7,279; girls' schools, 58 ; scholars, 2,628 ; local contribution for Church purposes, 2,633.

The Wesleyan Missionary Society.

1. *The Madras District.—Tamil.*—The Society's work among the natives comprises 9 circuits, in which there are 8 chapels and 8 regular preaching places. These are superintended by 17 missionaries, 9 catechists, and 12 local preachers. The

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number of members is 213, with 15 on trial. The attendants at public worship are estimated at 2,300.

The work of education has been carefully attended to. At the close of 1870 the Society's schools were—1 Anglo-vernacular upper boys' school, with 291 scholars; 18 boys' and 9 girls' schools, with 2,250 scholars, one-third of whom were girls; Sunday-schools, 5; scholars, 257.

Preaching to the heathen in the open air has been carried on as usual. In *Madras North* five mornings and evenings weekly are spent in addresses in the most frequented thoroughfares of Black Town. In *Trichinopoly* upwards of 800 services have been held during the year in the streets. At Caron 150 addresses have been delivered in the bazaars and villages.

The Mysore District.—Canarese.—The native Church in this district continues to increase by a steady and gradual growth. During 1870 there were 33 baptisms, and an addition of 31 to the Church. The number of regular attendants at public worship were 1,140; native members, 320.

The Bible-woman at Bangalore read the Scriptures to over 2,000 persons. The missionaries had also preached the Gospel in the bazaars and market-places to many thousands of persons.

The missionary schools in the district are numerous and important. At the close of 1870 they numbered 43, attended by 2,137 boys and 720 girls; total scholars, 2,865, being a net increase of 193.

The Mission press has done a vast amount of work in circulating a knowledge of truth. Since its establishment in 1840 upwards of one million of copies of educational and religious works have been printed—in all 113 millions of pages, of which 46,450 were printed in 1869.

Free Church of Scotland.

The Society's Mission in this part of India embraces the following operations:—

1. *Educational.*—Institutions and schools, 16, 8 of which are vernacular; scholars on the roll, 2,428, of which number 826 were learning the vernacular; total average attendance, 2,159, of whom 791 were girls.

2. *Native Churches.*—Number in full communion, 105; baptized adherents, 112.

Speaking of the present state of the Mission work in Madras, the Committee, in their Report for 1870, say, "It is not ours

to sing the joys of harvest. We have to tell of the work of sowing rather than that of reaping. But in the one case, not more than in the other, it is God's work, and wherever His work is done His blessing will attend it."

SOUTH-WESTERN INDIA.

The Basel Evangelical Mission.

1. *Canara District.*—The stations of this Mission are at Mangalore, Moolky, Oodassy, Honore, and Coorg; missionaries, 24 males, 14 females; members of the Church, communicants, 1,072; non-communicants, 75; children, 874. During the year 1870 the Mission printed and sold 35,389 copies of religious books and tracts, 49,914 school books, 1,149 Bibles, and 28,726 school books, making a total of 79,452 copies of all kinds.

2. *South Mahratta*—the stations of which are at Dharwar, Hodbly, Bettigherry, and Gooledgood; missionaries, 15; members of Church, 148; children, 219.

3. *Malabar.*—This Mission comprises 6 stations; Church members, 850; children in the various Mission schools, 1,038; total number of persons under the care of the Mission, 2,423.

4. *Nilgherries.*—Stations at Kaity, Kotagherry; Church members, 33; children in Mission schools, 55.

Missions of the American Board.

The Madura Mission.—This Mission, which is carried on in Madura and the surrounding country, consists of 13 stations and 139 out-stations. These are superintended by 12 missionaries, 7 native pastors, and 271 lay agents of various kinds.

At the close of 1869-70, the number of native Christians in communion with the Church was 7,600, being an increase of 335 over 1868-69. The Mission schools number 110, and the total number of scholars at the close of 1869-70 was 1,972.

CALCUTTA AND NORTH INDIA.

The Church Missionary Society.

1. *Calcutta.*—It is beyond doubt that the Gospel is generally leavening the masses in this great centre of Indian life. The effects of secular education and Bible teaching are every year becoming more decided. And one remarkable fact stands out

very decidedly, and that is, Christianity is being imitated by Brahmoism. Both the places built for worship, and the mode of conducting the services, are based upon the outward aspect of the Gospel.

Much attention has been given to the vernacular education of the masses, and the Bible has been placed within reach of the majority of the people. The public preaching of the Gospel has received much attention during the past year. Thousands have thus heard the glad tidings of salvation. The Lepers' Asylum and the hospitals have also furnished a field for missionary labours.

Kidderpore and Thakurpukur have been the scene of very successful colporteur labour. In the course of 1869-70 the two native agents visited 251 villages, in most of which they preached to and conversed with most of the inhabitants. The sale of books amounted to 1,212.

Krishnaghur.—The Mission district connected with this town contains 4,150 native Christians, and the aspect of the native Christian community continues to improve. The education of native Christian children has received considerable attention. During the year 1869 the Christians have, of their own accord, opened four schools for Hindu girls, and up to the present day they are successful. The Word of God is read in them, and Bible History taught.

Bhagulpore.—Much attention has been paid here to the education of the natives and English-speaking children. Hence there are an Anglo-vernacular school for Hindu and Mohammedan children, and two vernacular schools for natives. All have been well attended during the year.

Santal Mission.—There are now in connexion with this Mission 800 native Christians, of whom 225 are communicants.

2. *North-West Provinces.*—The North-West Provinces comprise eleven principal districts, Agra, Meerut, and Benares being the principal.

In the Mission Schools at Allahabad there are upwards of 450 scholars, of whom 100 are girls. The native Christians number 435. Their pastor is a native clergyman.

At Benares the Gospel is preached in the streets of the city and in the villages around. The Jay Narain College has over 500 pupils. To all these the truths of the Gospel are constantly taught. The future of India must be affected by the operation of these schools. Though the actual number of conversions at

Benares is small, yet the opposition to the Gospel is much less than in former years.

The Boys' School at Azimgurh is in a satisfactory condition. The numbers have risen from 287, in 1869, to 300, in 1870. In the Girls' School, at the same place, the numbers have increased from eighty to ninety. The native Christian Church numbers forty-three.

Lucknow.—There are 220 native Christians in this place. An important work is being carried on here in the Zenanas.

At *Agra* there are 325 native Christians, and the schools are full of native children. The missionary in charge of the *Allyghur* station has visited 250 villages during 1870, and preached the Gospel in each.

At *Meerut* there are 750 native Christians, thirteen of whom have been added to the Church during the last year. The Zenana branch of the Mission work is making good progress. Two schools for high-caste girls have been opened in the heart of the city. In the English school the Gospel has been daily preached to above 200 boys and young men.

The Punjab.—The Punjab Mission comprises six principal stations.

A new feature has been given to the Mission at Lahore by the establishment of a Theological College for the training of native pastors.

In many parts of this Mission-field there are decided advances on the part of the natives towards the reception of Christianity. At Kashmer the Gospel has been made known to several thousands of heathen through the labours of the medical missionary. Nearly 4,000 patients received medical treatment and religious instruction during 1869-70. The patients belonged to both high and low caste.

Summary of the North-Indian Mission for 1871.—Stations, 34; Native Communicants, 2,324; Native Christians, 11,412; Schools, 292; Scholars, 15,973; Mission-staff Clergymen, 9; Native Lay Teachers, 429.

Society for the Propagation of the Gospel.

The great event in connexion with this Mission, during the year 1869, was the accession of 7,000 Kol Christians to the ranks of the Church. These Nagpore Christians are, in fact, the fruits of Pastor Gossner's Mission, which commenced its labours among the Kols in 1844. The Mutiny, in 1857,

scattered this Mission, which numbered at that time 700 converts. This very circumstance, however, was the means of furthering the Gospel. The scattered Christians carried with them the precious seed; and, this being sown by them, a goodly harvest has been reaped. On the restoration of peace, the congregations reassembled in greater force than before, until, in 1860, there were 1,400 baptized converts; and, in the four years following, 4,600 were added to the number.

In 1868 the Committee at Berlin proposed entirely to alter the constitution of the Mission, a proposal which was distasteful to the elder missionaries, and was strongly disapproved by the English residents. Other circumstances occurred, and in the end the missionaries were told that they were no longer connected with the Berlin Committee, and were obliged to quit the Mission Compound and the church and building which had been the work of their own hands, and the centre of their labours for so many years.

The greater part of the Kol Christians, supported by the English residents, petitioned the Bishop of Calcutta to receive them and their pastors into the Church of England. After a full inquiry, this request was granted, and the Mission became definitely associated with the Society.

The London Missionary Society.

The Society's Mission in Bengal is carried on at Calcutta and Berhampore. In these places the native Churches are few and small, the number of members, and of the Christian population, is limited, and the growth and aggregation are slow.

Statistics for 1870—71. *Calcutta*, and its out-stations:—Church Members, 212; Native Adherents, 974; Schools, 5; Scholars, 690. Berhampore, and 5 out-stations:—Church Members, 136; Native Adherents, 432; Schools, 15; Scholars, 1,657. Local contributions for Church purposes in the whole district, 1,735*l.*, or nearly one pound per person.

The Baptist Missionary Society.

1. *Calcutta.*—The missionaries of this Society are zealously labouring to spread the knowledge of Christ among the dense masses of this great city. By the means of open-air preaching, the number of people who hear the Gospel averages between 800 and 1,000 weekly.

The stations of the Mission are four in the town of Calcutta,

and one at Howrah, a suburb on the opposite side of the river Hooghly.

At the close of 1870 the number of missionaries engaged was 5; Native Preachers, 6; Stations, 8; Native Members, 244; Day Schools, 7; Attendance, 585; Sabbath Schools, 4; Attendance, 443.

The missionaries at the various stations have not only performed the usual work of superintending the congregations gathered together, but they have also preached the Gospel in the fairs and other public assemblies of the people. In some cases the services were prolonged until ten o'clock at night. At Magoorah the native preacher addressed upwards of 10,000 persons; at Begumpore another native had over 4,400 hearers; at Jessore more than 12,900 have been addressed. The Bible-women at Magoorah and at Jessore have spoken to over 17,800 females on the truth of the Gospel; and what has been done in these places has been done in many others also.

The following is a summary of the operations of the Society at the close of 1870-1:—Missionaries, 18; native pastors, &c., 91; members, 1,553; (native) nominal Christians, 3,732; day-schools, 50; attendance, 2,070. Sabbath-schools, 4; attendance, 47.

Northern India.—The Baptist Missions in Northern India are numerous, and have been attended with considerable success. At *Monghyr* a Church of 73 members has been formed, and an Anglo-vernacular school for native boys established. The missionary at *Patna* has paid much attention to street preaching and the circulation of the Scriptures: nearly two thousand copies of the Gospels were sold in 1870. A small Church has been formed at Benares, and at Agra 71 natives have embraced Christianity; a school has also been opened, and 28 children are in attendance. Two hundred copies of the Gospels and over 1,000 tracts were sold in 1870.

From Delhi the missionary reports that considerable success has attended the preaching of the Gospel in the bazaars, and attention is being paid to female education. At Allahabad 38 natives have joined the Church, and 69 children have been entered on the school roll. Several thousands of tracts and over 200 volumes of books have been put into circulation among the natives.

The Free Church of Scotland.

Bengal Mission.—The state of the Society's Missions in Bengal in 1870 may be thus summarised:—

1. *Educational.*—Anglo-vernacular schools: males, 7, females, 2. Vernacular: males, 29, females, 12. Scholars on the roll: males, 2,709, females, 514. Total, 3,221. Average attendance, 2,516. Total enrolled in 1869, 3,993.

2. *Native Churches.*—Communicants, 125; candidates, 74. The Evangelistic operations of the Mission have been carried on in English and Bengali, both in the schools and apart from these. In Calcutta and its suburbs during the year 1869 addresses in Bengali were delivered to aggregate audiences amounting to upwards of 39,000. In other parts of the district the same kind of labour was performed, and by these means upwards of 88,000 persons heard the Gospel message.

Indapur and Jalnan.—These are comparatively new Missions; the latter was commenced in 1864. Already the operations have been extended to new fields, and at the present time there are 8 out-stations. These are superintended by 22 Christian agents, all of whom are natives. The churches number 179 in full communion, and 117 baptized adherents. Eleven schools have been opened, 8 of which are vernacular. The number of scholars in 1870 was 603; of whom 13 only were girls. The missionaries have paid particular attention to itinerant preaching, and by that means thousands of natives have heard the Gospel. Some future historian will have the pleasant task of recording the gathering in of the harvest.

Wesleyan Missionary Society.

Calcutta.—This is a small Mission. The strictly missionary work in the district is carried on by 1 missionary and 4 native catechists. The members in 1870 were 135. The 3 day-schools for boys are attended by 167 children, and the Sabbath-school by 76 children.

General Baptist Missionary Society.

The stations occupied by this Society at the present time are—

1. *Berhampore.*—Number of church members, 100; native adherents, 278. Great attention has been paid during the past year to itinerant preaching, and by its means the Gospel has been brought before many natives for the first time. At this

station the Mission supports 20 girls in the asylums, and 38 boys and 24 girls in the Famine Orphanages.

2. *Piplee.*—Members, 112; native adherents, 533.

3. *Bonamalipore.*—The missionaries at this station have made extensive tours, visiting the festivals and fairs, and preaching the Gospel to many hundreds of natives.

One remarkable circumstance in this part of India is the diminution in the number of pilgrims to the shrine of Juggernath. On this subject Dr. Buckley observes:—

"The diminution in the number of pilgrims is very marked. According to the best calculations the number now is not half so large as it was then. It has recently been stated, on official authority, that the number of pilgrims annually visiting the shrine is about 50,000. In one of my early reports I estimated the number, taking one year with another, at 110,000. This estimate was much below what was generally supposed by those who had good opportunities of judging: the general estimate at that time was 150,000; but as my estimate was based on a careful examination of official papers, some of which were never published, and on a comparison of one year with another, as well as on personal observation, I have strong reason for believing that it was as near an approximation to accuracy as then could be reached. Here, then, is a very gratifying fact to be noted. Taking the lowest estimate of the past, and comparing it with the official estimate of the present, 110,000 have dwindled to 50,000. Many causes have contributed to this gratifying result, but the spread of Christian light and knowledge in different parts of India must be one."

4. *Chaga and Oraka Tangura.*—Church members, 89; native adherents, 268.

5. *Cuttack.*—Here a church of 286 members is in a flourishing condition.

General summary of labours, 1871:—Church members, 705; native adherents, 2,449; children in Female Asylum, supported by friends in England, 29; children in English schools, 123; in Vernacular schools, 222; in asylums, 195; in Famine Orphanages, 936. Total children under Christian instruction, 1,386.

THE MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

The labours of this Society are carried on at Beawr, Nusserabad, Ajmere, Todgurh, and Jeypore.

The chief part of the Society's labours during the last few years has been in connexion with the education of the orphan children, 400 of whom have been thrown upon the Mission through the terrible famine which has visited this part of Rajpootana for two successive years. The same calamity has caused a great reduction in the numbers of both scholars and adherents reported on. This shows the unfairness of judging the success of any Mission by mere statistics.

The terrible nature of the famine, and its disastrous consequences upon all Mission operations, will be seen at once when it is stated that out of a population equalling that of Scotland, 300,000 perished from starvation in one year.

In the year 1868 the schools of this Society in Rajpootana were 61 in number, and were attended by 2,286; in 1870 they numbered 44, with an aggregate attendance of 1,464. The average attendance for the year was 1,332.

CENTRAL INDIA.

Free Church of Scotland.

1. *The Nagpore Mission.*—The present state of this Mission may be thus summarized:—Stations, 6; Christian agents of all kinds, 20; native churches, 4, with 95 communicants and 186 baptized adherents. Institutions and schools: Anglo-vernacular schools, 5; scholars on the roll, 452, of whom 59 are females; Vernacular schools, 2; scholars on roll, 129. Total scholars, 581.

During the year 1870 the missionaries, in addition to their work at the stations, visited all the surrounding villages, and preached the Gospel to large numbers of natives. In almost every case the message was listened to with great attention.

2. *The Missions to the Gonds, Nagpore Province.*—This is a new Mission, having been commenced in 1866. The Christian agency here is small, consisting of one European and three natives. A native church has been formed, numbering 19 adherents. A mixed school has been opened, which now has 83 scholars on the roll.

The Evangelistic operation of the Mission in 1870 consisted of a general tour into the neighbourhood of Chindevara. The missionaries were absent 44 days, travelled over a distance of 200 miles, preached in 55 different villages and towns. The audiences amounted to 2,400 men, 520 women, and 830 chil-

dren, making in all 3,750 souls. The missionary has translated the Gospel of St. John into Gondi, and prepared a grammar of the language.

The Evangelical Society of Berlin.

The Chota Nagpore Mission was established in 1845 by the Evangelical Society of Berlin. It has for its object the evangelization of that section of the aboriginal inhabitants of India known as the Coles of Chota Nagpore. The head-quarters of the Mission is at *Ranchi*, the capital of the South-West Frontier Agency, Bengal. The field of the Mission contains about four millions of souls, the majority of whom are the aboriginal races, and for the most part uncivilized, superstitious, and worshippers of evil spirits.

For several years very little impression was made on the masses of these degraded savages, but within the last few years God has greatly blessed His work, and now in the Chota Nagpore division there are above 15,000 professed Christians; of these above 10,500 are baptized. The work has spread beyond the borders of the district of Chota Nagpore, and Mission stations have been established at Hazaribad, Purnlid, and at Chybassa.

Mission to the Hill Tribes in Assam and Cachar.

In the year 1866 a few devout Christians determined to establish a Mission to the Garrows, a tribe inhabiting the Garrow Hills in Assam. When, however, the two missionaries who were appointed to the work arrived in that country, they found the field already occupied by the American Baptist Mission, whose labours had been accompanied with marked success. That Society has at the present time 4 schools, attended by 21 Garrow girls and 111 boys. There is also a native church consisting of 81 baptized adults and 72 communicants.

In consequence of this new and unexpected agency, the friends of the Society suggested that some other tribe should be selected, and accordingly the missionaries, Messrs. Blaich and Roth, proceeded to labour among the *Kookees*, another hill tribe, inhabiting a range of hills S.E. of *Sylhet*, in close proximity to the tea plantation, where there are about 300 British subjects, and some thousand natives from the hill tribes of Assam and other parts of the country, without any minister or

missionary whatever. The *Kookee* population is computed at about 100,000. As subjects of missionary effort they are even more promising than the Garrows. A vast field is thus opened up to the influence of the Gospel.

The missionaries of the Society are now labouring in the neighbourhood of *Silchar* in Cachar, visiting the tea gardens and preaching the Gospel to the Angumee Nagas, another of the hill tribes in the Province of Assam.

Religious tracts and portions of the Scripture in the three languages spoken in the province have been circulated, and at the request of the Government of Bengal an educational missionary has been sent to the Angumee Nagas in Assam.

The Society is only waiting for the necessary funds to send a missionary to the Chettagong Hill Tribes. May some steward of our common Master be moved by this to aid in the good work.

The great necessity which exists for bringing the Gospel to bear upon the various Hill Tribes in this part of India will be seen by the following account of their cruelty, taken from the Report of 1871 :—

"The raids of these wild people exhibit the natural ferocity of their character. The principal object of their expeditions, besides plunder, seems to be the collection of human heads. Thus, a party of Looshais was met on their return from a raid with baskets full of human heads; and it appears to be their practice to decapitate their victims. They not only murder, but mutilate, their victims in a manner that baffles description. At Monierkhall they did Poojah over a Sepoy, wounded in a sortie and caught when he was still alive. They cut crosses over his body with dows, and put boiled rice into the cuts, and then they roasted him; and all this within sight of the stockade!

"Nor are these aggressions confined to the distant frontier. A party of Looshais attacked a place ten miles from the station, and killed four persons."

ASSAM.

The American Baptists have four missionaries at work in Assam. Lately this Mission has been much more encouraging than formerly, and a good work is now being carried on among the *Garos*, an aboriginal tribe of the district occupying the hills south of *Brahmaputra*.

The English Baptists also have a Mission in Assam, and some considerable success has attended the labours of the missionaries. In a village ten miles from Cowalpara nine converts were baptized in 1870; at *Demra*, the seat of the great Garo market, where thirteen were baptized in June, 1870, Mr. Stoddard baptized ten more in December of the same year.

CEYLON.

Church Missionary Society.

The Missions of this Society are—1. Colombo and Cotta; 2. Baddegama; 3. Kandy; 4. Jaffna.

Steady advance now seems to characterize the Ceylon Mission. Nowhere have the missionaries and the converts more readily accepted and more effectively carried out the Society's plans for the self-support and self-government of the native church. There is also an increased life and spirituality among the native Christians; the communicants have increased in number, and more than one hundred and twenty adults have been added to the church by baptism.

At *Colombo* the work of street preaching has been regularly carried on without interruption, and by this means thousands have heard the Gospel.

The Mission to the Tamil population in Colombo has been very successful. The present number of professing Christians is 478, of whom 84 are communicants. The Christians connected with *Cotta* number 442, of whom 144 are communicants. Several of these have rendered good service to the cause of truth by voluntary labours, as preaching to their fellow-citizens and in teaching the young.

Baddegama.—The Mission at this station has been much blessed during the past year. The number of adult attendants at church has been doubled. There are about fifty candidates for confirmation.

The Mission schools now number eleven, and contain 450 children, many of whom have exhibited signs of spiritual life.

Kandy.—The Tamil Coolie Mission in Kandy has been very successful. At the present time there are nearly 900 native Christians, of whom nearly 200 are communicants. The conduct of the native catechists has been most exemplary, and their labours most laborious.

Jaffna District.—The native congregations in connexion with

the Society's Mission in Jaffna are now connected with a native Church Council. The native Christians number 579, of whom 241 are communicants. The native pastors are able to maintain a strict discipline in the churches.

The Evangelistic work among the heathen has been carried on vigorously, under many difficulties, but with evident tokens of the Divine presence. The native catechists, during the year 1870, visited 6,881 houses, held 584 village meetings, distributed 5,500 tracts, and preached the Gospel to 31,401 persons.

In one district six new schools were opened during 1870—two for girls, and four for boys. The total number of children on the roll is, 1,018 boys and 384 girls, making a total of 1,402, which is an increase on the previous year of 574 children.

In another district four new schools have been opened, making thirteen in all, with 639 scholars.

Summary of the Ceylon Mission, 1871.—Stations, 12; Native Clergymen, 10; Native Lay Teachers, 163; Native Communicants, 851; Native Christians, 4,136; Seminaries and Schools, 90; Scholars, 4,137.

The Wesleyan Missions.

The Missions of this Society are divided into two districts.

1. *The Singhalese District, South Ceylon.*—In this district there are 19 circuits, in which are 44 chapels, and 34 other preaching places, supplied by 4 European and 17 native missionaries, assisted by 12 catechists and 43 local preachers.

The year 1869 was one of unprecedented success; in fact, a year of revival. During the year about 550 persons profess to have been the subjects of a saving change, and the returns of the district report 1,356 members, being an increase of 116; and 439 on trial. The schools have also prospered; 71 day-schools, with 89 teachers, 1,685 boys and 987 girls as scholars, are reported, being an increase of 6 schools and 404 children. The Sunday-schools are 38, with 86 teachers, 1,367 scholars, being an increase of 10 schools and 313 children under instruction. The attendants on the public ministry are estimated at 3,556, which is about 300 more than in the preceding year.

2. *The Tamil District, North Ceylon.*—Though the net increase of Church members has been small, the work of the past year has been one of marked progress in the consolidation of the native work, and in the arrangements which have been

made with a view to its permanence and future efficiency. By degrees the financial responsibility of the pastorate, the schools, and the chapels, is being placed upon the native Churches.

The following return shows the present state of the Mission :—

"The district comprises 6 circuits, in which are 7 chapels and 44 other preaching places. Four European, 5 native missionaries, and 5 catechists form the working staff of the Mission, assisted by 23 local preachers. There are 365 members, with 58 on trial, with about 2,600 regular attendants on public worship.

"The educational department of the Mission is felt to be of the utmost importance, and receives corresponding attention. Besides the Central Schools at Jaffna, there are 34 other day-schools, in which 1,303 children are receiving a Christian as well as a literary training from 58 teachers. About one-fifth of the scholars are girls. To the higher classes the English language is taught. The Sunday-schools are 13 in number; the scholars 568, taught by 25 teachers."

Baptist Missionary Society.

1. *Colombo District.*—Number of members, 540.

The following statistics will afford a general idea of the operations and progress of the Mission in this district :—Number of Stations, 14 ; Sub-stations, 54. At these about ninety-seven services per week are held, with an average attendance of about 2,600 persons. During 1870, fifty-five persons were baptized. Sunday-schools, 16 ; Scholars, 504 ; Day-schools, 17 ; Scholars, 504. Local contributions for Church purposes, 238*l.* 16*s.* 9*d.*

2. *Kandy District.*—Number of members, 108.

Much attention has been paid to the translation of the Scriptures, as well as to preaching the Gospel to the natives. Services have been held in Tamil and in Singhalese.

Society for the Propagation of the Gospel.

The Mission operations of this Society are carried on at Colombo, Galle, Kandy, Ratnapoora, and several other places to the north of Colombo. At the present time there are eleven congregations under the charge of the missionaries. The number of communicants is 602 ; native Christians, 1,850.

One pleasing feature in the work of the past year has been the increase of native ministers, whose fidelity and usefulness is spoken of in the highest terms.

The American Board of Foreign Missions.

The Missions of this Society consist of 7 stations, with 7 out-stations. In connexion with these there are 530 Church members, 38 of whom joined the Church during the year 1870. The amount contributed for Church purposes by the members was 248*l.*, being nearly 10*s.* per person.

The native assistant ministers have done good service in visiting the villages, preaching the Gospel to their brethren. Of this part of their work the Committee thus report :—

"During the six months given especially to such labours, there were 787 days of labour, during which 7,201 houses were visited, and 22,039 persons conversed with. The returns of the meetings held in connexion with the work are not full, but we have the record of seventy meetings, at which about 2,300 individuals were present, in nearly the proportion of 1,100 men, 400 women, and 800 children.

"In August and September the same kind of work was continued, with the more definite object of Bible distribution; our Mission having received for this object 30*l.* as the proportion of a grant from the British and Foreign Bible Society to the Local Bible Society of the Province.

"In this specific work there were 294 days of labour performed, during which 3,524 families were visited, and 9,831 adults conversed with, 561 portions of Scripture sold, and 56 portions given away.

"Thus, in slightly different forms, the evangelistic work was carried on for about eight months of the year, during which nearly 11,000 houses were visited, and the Gospel proclaimed to nearly 33,000 individuals."

The educational work accomplished by the Society is very considerable. Number of schools, 59; the number of pupils, 1,417 boys and 688 girls; total, 2,105. Of these only 97 are baptized children of Christian parents.

BURMAH.

The American Baptist Mission.

The Mission of this Society in Burmah embraces three

distinct races of people—the Burmans, the Karens, and the Shans, each speaking a separate language, and professing different religious beliefs.

It is among the *Karens* that the greatest triumphs have been won in Burmah. The Mission at present is carried on from seven centres, radiating from which are more than 100 minor stations. 340 Churches have been formed, containing 18,500 members. The number of native pastors and preachers is 350, of whom 58 have been ordained. A Karen Theological Seminary has been established; and, in 1870, there were 58 students on its rolls. The greater part of the expense of carrying on the Mission is provided by the converts themselves, one station, the Bassein, having raised 1,062*l.*, another 267*l.*, for the use of the churches.

The *Shan* Mission is of very recent commencement. In 1870 only two missionaries were engaged in this field, the number of converts being only 134.

The Mission among the Burmah people consists of six stations. In connection with these there are fifteen native Churches, with 700 members in the aggregate.

BORNEO.

Mission of the Society for the Propagation of the Gospel.

The missionary to the Land Dyaks at Quop and Sintah reports that all the inhabitants but two of the villages in which he resides are Christians, 181 in number; and the average number of his daily congregation is from 70 to 100; even in bad weather it is never less than 50. The civilizing power of Christianity is seen in both the social and moral state of the people. Their houses and persons are kept clean, their manners are much improved, and drunkenness and immorality are seldom witnessed now.

The Mission on the Krian River among the Saribas tribes has made good progress. At the present time there are 200 native Church members.

Considerable good has also been accomplished at Lundu, Unclop, and Singapore.

Statistics for 1871.—Stations, 9; Church members, 1,358; communicants, 353.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

This Society (which was founded in 1858 as a memorial of the Mutiny) has for its object the providing of Christian education for the masses of India in their own mother tongue. This object is carried out by, 1st, the establishment of training and common Schools, and, 2nd, the publication of school books in the vernacular for the use of all existing schools, whether founded by the natives, or by the various Missionary Societies at work in India.

The work of the Society is carried on in six great centres, viz :—*Bengal, The North-West Provinces, The Punjaub, Bombay, Madras*, and *Ceylon*.

In connexion with these there were at the close of 1870, 17 educational circles, comprising 105 schools, attended by 4,118 heathen children receiving regular Christian instruction in their own language. In addition to these, the Society supports four Normal Schools at Calcutta, Madras, Bombay, and Umritsur.

The extent of the Society's work in the preparation of school books in the vernacular will be seen by the following returns for 1870 :—

Bengal.

	Size.	Pages.	Copies.
ENGLISH.			
First Reading-book	18mo.	38	3,000
Guide to Arithmetic	12mo.	80	1,000
BENGALI.			
Zenana Reading-book	12mo.	136	1,000
Third Reading-book	12mo.	90	1,000

North-West Provinces.

	Pages.	Copies.	Total Pages.
URDU.			
First Reading-book (reprint)	26	5,000	130,000
Zenana Reading-book (Arabic) ...	227	1,500	340,500
Do. (Persian) ...	255	1,500	432,500
HINDI.			
First Reading-book (reprint)	26	5,000	130,000
Zenana Reading-book	255	2,000	510,000
		15,000	1,543,000

Bombay.

MARATHI.

	Pages.	Copies.	Total Pages.
The *Lamp of Truth*	18	12,000	216,000
GUJARATI.			
The *Dawn of Truth*.....	18	8,400	151,200
Second Reading-book, 3rd edit. ...	74	3,000	222,000
		23,400	589,200

Madras.

TAMIL.

	Edit.	Size.	Pages.	Copies.	Total Pages.
Second Catechism	1st	18mo.	74	2,000	148,000
Questions in New Testament History	2nd	12mo.	70	3,000	210,000
First Book	18-20th	18mo.	38	25,000	950,000
Third Book.....	5th	12mo.	160	4,000	640,000
Attisudi	5th	16mo.	18	5,000	90,000
Konreiventhan	4th	do.	17	2,000	34,000
Vettiverkei...	4th	do.	25	2,000	50,000
Muthurei	4th	do.	18	5,000	90,000
Minor Poets, First Book	3rd	do.	57	3,000	171,000
Do. Second Book	3rd	do.	54	3,000	162,000
Nitinerivilakkam	2nd	do.	50	1,000	50,000
Minor Poets, Complete	3rd	do.	158	2,000	316,000
Reading-book for Zenanas	1st	12mo.	167	2,000	334,000
				59,000	3,245,000
TELUGU.					
Old Testament Stories	1st	18mo.	104	1,500	156,000
First Book	3rd	16mo.	34	3,000	102,000
				4,500	258,000
		Total		170,500	11,000,000

Ceylon.

SINGHALESE.

	Edit.	Size.	Pages.	Copies.
Sheet Lessons	2nd	folio.	4	1,000
First Book	14th	12mo.	26	14,000
Second Book	4th	12mo.	72	7,000
Map of Ceylon	3rd			500
ENGLISH.				
Geography of Ceylon	2nd	12mo.	32	300
				25,500

CHINA.

The last few years have been very trying ones for Mission work in China. Difficulties and discouragements have been met with in all departments of labour; and yet, amidst all the gloom (which was at its deepest in June, 1870, when the terrible massacre of Romish missionaries and Sisters of Mercy occurred at Tien-tsin), there have been some gleams of light, and the success which has been achieved, though numerically inconsiderable, has been sufficient to show that the Gospel is a living active principle, and Faith looks forward to the time when China will receive it and be regenerated.

Some encouragement as to the efficiency of Protestant Missions in China may be drawn from the opposition of the Chinese authorities, from the virulence of a section of the English press, and from the misrepresentations of the friends of the Papacy. A Mission which arouses so formidable a phalanx of enemies must in some way be telling upon the population. The direct results in the number of converts to Christianity may be, and is, comparatively small, but the indirect influence upon public opinion is already sufficient to create alarm, and provoke the enmity of the many who, both in China and Europe, are opposed to the spread of the Gospel.

The present condition of China, viewed in relation to the Gospel, will be seen by the following *resumé* of the work of the various Protestant Missionary Societies at work in that country:—

THE CHURCH MISSIONARY SOCIETY.

The stations of this Mission are at—

1. *Fuh-Chau.*—Here two missionaries and one native helper are at work. During the year 1870, 59 adults were baptized. In 1869 the number of native adherents was 435, but molestation has reduced the number to 340. The number of communicants, however, has remained the same.

There are several hopeful signs in Fuh-Chau. One, the fact that the Committee of the native Church has resolved to pay the salary of the Rev. Wong Kiu Tack, the native minister. Another, that at Ang-Iong two Christian Chinese tradesmen spend all their leisure in preaching, and by so doing have spread the knowledge of the Gospel in all the villages for twenty miles round.

The missionary at Fuh-Chau has a class of eleven students, preparing to be native teachers, and a preparatory boarding school for the sons of native Christians. Sixteen young men have been admitted.

2. *Ningpo, Shaou-Hying, and Hang-Chau.*—Connected with these stations are 450 native Christians, of whom 300 are communicants. Much attention has been paid to itinerant preaching, and in their journeys the missionaries have found that many Chinese villages manifest much friendly feeling towards them. On this subject Mr. Gretton says :—

"The people willingly receive our books, and hear our doctrine, and we are gradually getting a few of the neighbours to attend our stated services. We have just completed a little chapel for our daily prayers and Sunday services."

3. *Shanghai.*—The Mission here has not achieved any apparent success. Only sixteen natives have joined the Church.

4. *Pekin.*—All here is in an incipient state. The missionaries are translating and preparing for future work.

WESLEYAN MISSIONARY SOCIETY.

The stations of this Mission are at Canton and the Wuchang District in the centre of China. The number of members in connexion with these is about 120. Several schools have been established, and a fair average attendance secured.

Much attention has been paid to itinerant preaching, and by this means the Gospel has been made known to many of the natives.

A medical department has been established, and more than 6,000 patients have been under treatment in 1870, 2,000 of whom were females. Not a few, it is believed, have learnt to bow humbly before the unseen God during a lengthened stay

within the walls of the hospital, in which they have silently witnessed the simple ritual of family prayer.

The Baptist Missionary Society.

This Society has a small Mission at *Yental*, numbering at the present time 41 members. The difficulties of carrying on missionary operations in this district are very great, arising from the deep prejudice of the people against Christianity. Yet the Lord is not without His witnesses. The missionary at Yental records a very interesting case illustrative of this. He says :—

"During this period of general panic the Christians manifested noble firmness. None of our members are natives of Chefoo. Most of their relatives and friends are in the country, but there was no running away home and disclaiming of their connexion with us. In one instance, however, a brother was obliged to return home, for his father threatened to bury him alive if he disobeyed. His father had come for him a distance of fifty miles, having previously heard that his son had become a Christian, and rumour reported Christians to be the vilest and the worst of men. The son consulted us as to what to do. We advised him to return home and undeceive his friends of their notions of Christians. He did so, and after a fortnight reappeared amongst us, having satisfied his father that he was not worthy of death, and that Christians are not the devils they were reported to be."

The United Presbyterian Church.

The Missions of this Society are at—

1. *Ningpo.*—Dr. Parker, the medical missionary, writing in 1871, says :—"We have now twelve members in full communion, and forty-five average attendants on public worship. There is nothing in the way of fully and freely preaching the Gospel, but there are many difficulties in the way of the people becoming members of our Church. In almost all instances those who join the Church meet the opposition of their whole families, as they cannot take part in the idolatrous customs of their country and relations; besides, many, before they can be admitted, must give up their employment, if it is sinful—such as that of making material to be sacrificed to idols, or working on the Sabbath."

2. *Chefoo.*—At this station there are twenty-two members and three pupils in the school. The Medical Mission under Dr.

Henderson is doing much good, and is the means of bringing the Gospel before many who could not otherwise be reached.

The American Board of Foreign Missions.

1. *The Foochow Mission.*—This embraces 2 stations and 10 out-stations. At seven of these there are small Churches, with 126 members.

The Training School for young men, established a few years ago, is doing a good work; at the present time there are 18 pupils. The two common schools have 30 scholars.

The Mission Press has been fully employed. During 1869 there were printed and distributed 373,865 pages of matter, of which 8,000 were pages of Scriptures, and 200,457 of tracts, making 18,312,675 pages since the commencement of the Mission.

2. *North China Mission.*—Stations at Tien-tsin, Pekin, Kalgan, and Tung-cho.

The massacre at Tien-tsin in 1870 affected this Mission very much, still the missionaries have made several preaching tours, and they have endeavoured to push into the interior of the country. There are in connection with this Mission, 9 chapels in all, with 50 Church members. Several schools have been established, which are attended by 68 pupils.

The Methodist Episcopal Church of America has a flourishing Mission at Foochow, comprising three districts. The number of members is 1,007, being an increase of 78 in the year. The number of probationers, 653.

JAPAN.

In 1869 the American Board commenced a Mission in this country, but at the present little or nothing has been done, nor is there much hope while the laws against Christianity remain in force.

The Church Missionary Society has established a Mission here, but with no better results up to the present time.

Respecting the Mission operations in China and Japan, we have to say that at present it is a day of small things; the Christians are indeed a few among the many, but Faith sees the day when the few may become the many, and even these dark places shall be filled with the light of the knowledge of the true God, a blessing for which all the Churches should wrestle in prayer, and use all the means possible to help forward the great work.

Translations of the Bible into the Languages of the Peoples of Asia.

LANGUAGES.	PORTIONS.	WHERE CIRCULATED, OR FOR WHOM INTENDED.
Sanskrit	Entire Bible	Brahmins.
Hindustani	Entire Bible	Mohammedans.
Bengali	Entire Bible	Natives of Bengal.
Santali	St. Matthew	Ditto.
Lepcha.....	Genesis, part of Exodus, St. Matthew, and St. John	The neighbourhood of Darjeeling.
Maghudha .....*S.*	St. Matthew	Province of S. Behar, now part of the province of Bengal.
Uriya or *Orissa*	The entire Bible .	Province of Orissa, the greater part attached to Bengal.
Hindui (Bowley)	Ditto	For Hindustan, or the upper provinces of the Bengal Presidency.
Ditto (*called Hindee by Ser. Trans.*) both in the Nagree and Kythee characters *S.*	Ditto	
Dialects of the Hindui.		
Bughelcundi.....*S.*	New Testament...	A district between the province of Bundelcund, and the sources of the Nerbudda River.
Brug or *Brij-bhasa*.....*S.*	Ditto	Province of Agra.
Canoj or *Canyacubja* .....*S.*	Ditto	In the Doab of the Ganges and Jumna.
Kousulu or *Koshala* .....*S.*	St. Matthew	Western part of Oude.
Central Indian Dialects.		
Harroti.....*S.*	New Testament...	A province W. of Bundelcund.
Oojein or *Oujjuyuni* .....*S.*	Ditto	Province of Malwah.
Oodeypoora .....*S.*	St. Matthew	Province of Mewar, or Oodeypoor.
Marwar .....*S.*	New Testament...	Province of Joipoor, or Marwar, North of Mewar.
Juyapoora .....*S.*	St. Matthew	Province of Joipoor, E. of Marwar, and W. of Agra.
Bikaneera..... .....*S.*	New Testament...	Province of Bikaneer, North of Marwar.
Buttancer, or *Virat*.....*S.*	Ditto	Province of Buttaneer, West of Delhi.

LANGUAGES.	PORTIONS.	WHERE CIRCULATED, OR FOR WHOM DESIGNED.
Sindhi	Four Gospels & Acts	Prov. of Sindh, E. of the Indus.
Gurumukhi	Gospels preparing	
Moultan, or *Wuch*, or *Ooch* S.	New Testament ...	N. of Sindh, between the Indus, Chenaub, and Gharra Rivers.
Punjabi, or *Sikh* .....S.	The entire Bible.....	Province of Lahore.
Dogura, or *Jumboo* (Mountain Punjabi) .....S.	New Testament	Mountainous, or Northern districts of Lahore.
Cashmerian .....S.	Pentateuch, Hist. Books, and New Testament	Cashmere, North of Lahore.
Gorkha Dialects.		
Nepalese, *Khaspoora*, or *Parbutti* .....S.	New Testament	Kingdom of Nepaul, about Katmandha.
Palpa .....S.	New Testament ...	Small States N. of Oude, below the Himalayas.
Kumaon .....S.	Ditto	Province of Kumaon, W. of Palpa.
Gurwhal, or *Schreenagur* S.	Ditto	Province of Gurwhal, W. of Kumaon.
MADRAS PRESIDENCY.		
Telinga, or *Telegu*	Pentateuch and New Testament	Northern Circars, Cuddapah, Nellore, and greater part of Hydrabad, or Telingana.
Karnata, or *Canarese*	The entire Bible...	Throughout the Mysore, also in the province of Canara, and as far north as the Kistna River.
Tamil	Ditto	The Carnatic, and N. part of Ceylon.
Dakhani (Madras Hindustani)	Genesis & New Testament ...	For Mohammedans in the Madras Presidency.
Malayalim	The entire Bible ...	Travancore & Malabar.
Tulu (by Basle Bible Society)	New Testament...	Canara, westward of the Mysore.
BOMBAY PRESIDENCY.		
Kunkuna .....S.	Pent. & New Test.	The Concan, chiefly the S. part, among the common people.
Mahratta .....S.	The entire Bible...	The Concan, & throughout the Mahratta territory.

LANGUAGES.	PORTIONS.	WHERE CIRCULATED, OR FOR WHOM INTENDED.
Gujarati .....S.	New Testament ...	Surat and province of Gujarat.
Parsi-Gujarati	New Testament ...	For the Parsis in the Bombay Presidency.
Cutchi, or *Catchi* .....S.	St. Matthew	Province of Cutch, between the Gulf of Cutch and the Indus.
CEYLON.		
Pali (in Burmese characters)	New Testament ...	Sacred and learned language of Ceylon and Indo-Chinese nations.
Singhalese	The entire Bible...	S. part of Ceylon, from Batticola on the E. to the River Chilaw on the W. & in the interior
Indo-Portuguese	Pent., Psalms, & New Testament	For Portuguese settlers & their descendants in Ceylon & various parts of the Indian Seas.
INDO-CHINESE COUNTRIES.		
Assamese .....S.	The entire Bible	Assam, subject to Bengal Presidency.
Munipoora .....S.	New Testament ...	Munipoor, or S. of Assam.
Tibetan (other pts. translated)	Parts of New Test...	Tibet.
Burmese	The entire Bible	Burmese Empire and Arracan.
Bghai-Karen	Gen. & xx. ch. of Ex., Ps., St. Jas., & St. John's Epis.	For the Bghai-Karens in Burmah.
Sgau-Karen	The Pentateuch ...	For the Sgau-Karens in Burmah.
Pwo-Karen	Psalms, Isaiah, Daniel, & Jonah	For the Pwo-Karens in Burmah.
Siamese, or *Thay* (New Test. translated)	St. Luke & St. John	Kingdom of Siam.
CHINA AND JAPAN.		
Chinese (Morrison's version)	The entire Bible...	China Proper, & numerous Chinese in the Indian Archipelago.
Mandarin Colloquial	New Testament ...	
Ningpo Colloquial (Rom. cha.)	Ditto	Ningpo and its neighbourhood.
Canton Colloquial or *Punti*...	A Gosp. & Epistle preparing ...	Neighbourhood of Canton.
Hakka (in Rom. char.)	St. Matt. & St. Luke	Hong Kong and neighbourhood.
Manchoo	New Testament ...	Manchuria; it is also the Court language of Pekin.

LANGUAGES.	PORTIONS.	WHERE CIRCULATED, OR FOR WHOM DESIGNED.
Buriat or *Eastern Mongolian*	The entire Bible...	For the Buriats about Lake Baikal, in Siberia and for the Kalka Tribes of Mongolia.
South Mongolian Colloquial	St. Matt. preparing	Southern Mongolia.
Japanese (N. T. translated)	St. Luke & St. John	Japan.
Loochooan	Luke to Romans.....	Loochoo.
MALACCA, BORNEO, ETC.		
Malay (in Rom. char.)	The entire Bible...	For the Moluccas, and Eastern parts of the Archipelago.
Malay (in Arabic char.) ...	Ditto	Malay Peninsula; sea-ports and coasts of Sumatra, Java, and other Islands.
Malay, Low.....	New Testament ...	Batavia and its neighbourhood.
Javanese (entire Bible printed by the Netherlands Soc.)	Ditto	Island of Java.
Dajak, or *Dyak* (ditto)	Ditto	Borneo.
Sundanese (other Gosp. trans.)	St. Luke	Western part of Java.

NEW ZEALAND.

The Missions of the Church Missionary Society are still carried on in the three districts mentioned at page 365.

Notwithstanding the long-prolonged war which has desolated parts of this country, there has been a steady increase in the native ministry, and the whole body of the native clergy are faithfully labouring in their respective spheres. There are also hopeful signs of a return of peace and progress in several of the Mission stations. Thus the missionary at Waimate reports that in 1869 the natives at their own expense erected a church at Mangaheahia, capable of holding 150 persons, and costing 300*l*. In 1870 they built a similar chapel at Oheawae.

The beneficial effects of the mission were strikingly exemplified in 1867, upon the death of Archdeacon Williams, who had spent forty-five years in the New Zealand Mission. Prominent among the natives as a peacemaker whenever war arose between the different tribes, it is remarkable that by his death a battle between hostile natives was prevented. The circum-

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stances, which are deeply interesting, are thus described by a brother of the deceased :—

"At the close of his life there was a circumstance of painful interest. There was a serious quarrel not far from Waimate. It was again about the ownership of a piece of land. My brother was in a feeble state, and unable to go among the natives as in former times, but the mantle which had fallen from the father had been taken up by his eldest son and by his brothers, and they spent much time from day to day in trying to effect a reconciliation. The two parties had become exceedingly embittered against each other, and several lives having been lost, they were bent upon obtaining satisfaction. On the day of my brother's death his sons left home, believing their father was not in immediate danger, and proceeded to the contending parties. The number had very much increased, each party gathering together their allies, and they concluded that day that on the next morning the people of both the pahs should turn out into the open plain and fight it out, when the slaughter must have been great. It was in vain to reason longer with them; their determination was fixed. But some time after dark the messenger arrived to announce to the sons their father's death, the death of the common father, too, of these hostile bands. It was in this way that God was pleased to check their evil course. The cry of lamentation was at the same time heard in both the camps; and first they agreed to a cessation of hostilities until the funeral was over, and then they concluded that they should rather follow the dying advice of their benefactor, and make a general peace. May God grant that this death may be blessed to the life of many who have been long wandering in the paths of error!"

The unhappy wars with the natives have prevented any great numerical increase in the churches. In 1869 the number of native Christians was 2,512; in 1870 it was 2,570. The number of communicants, however, has slightly decreased, and the number of scholars fallen from 972 to 619.

Wesleyan Methodist Missions.

The Maori Mission.—This Mission, once so flourishing, has been reduced, by the war of ten years' duration, to four principal stations, which, according to the returns for 1870, have 275 communicants, and 1,583 attendants on public worship.

The Committee, in their last Report (1871), state that there

appears a favourable prospect of an early termination of the war. This is much to be desired, and should be earnestly prayed for by all Christians, as there is no hope of great success without peace.

MELANESIA.

The Melanesian Mission, under the auspices of the Society for the Propagation of the Gospel, which up to the present time has been carried on with vigour, has just now received a blow. By a telegram from Australia (Nov. 27, 1871), it appears that Bishop Patteson and the Rev. Mr. Aitken have been massacred while landing on the island of Santa Cruz, one of the Queen Charlotte group, by a Melanesian native in revenge for kidnapping outrages by slavers.

POLYNESIAN MISSIONS.

THE FIJI ISLANDS.

Missions of the Wesleyan Methodists.

Islands occupied — *Lakemba, Viwa, Bua, Bau, Ocalau, Cakaundrovi, Rewa, Kandava,* and *Rotumah.*

The Australian Deputation visited these islands in 1870, and report that, though much has to be done to evangelize the natives of Fiji, there are still many thousands who are strangers to the Gospel. It is estimated that at the present time there are nearly 100,000 natives as yet beyond the pale even of a nominal Christianity. Still the work done by this Mission is very considerable, as will be seen by the following return for 1870-71.

Church members, 20,341; attendants on public worship, above 100,000; day schools, 1,524; scholars, 51,125.

The Island of Rotumah, though 300 miles distant, is included in the Fiji district. Church members, 371; attendants on public worship, 1,329; day schools, 35; scholars, 913.

THE FRIENDLY ISLANDS.

Wesleyan Methodist Missions.

Tongatabu, Haabai, and Vavau.—In 1869 a deputation from Australia visited these stations, and found the work of evangelization progressing very satisfactorily. They report that the

missionaries were prosecuting their labours with great vigour. The native ministers are excellent men and good preachers. Throughout the Islands they saw a great improvement in the matter of dress. British fabrics and fashions have superseded the native costume. Commerce is spreading amongst them, and the people are under a regular government, and a respectable sort of parliament.

The King and Queen of Vavau are humble, earnest Christians, and the King was so pleased with the members of the deputation that he wrote a letter of thanks to the Conference for sending them.

The college at Tubou has 93 students, who live in native houses within the college, and support themselves by cultivating the ground during the hours not devoted to study. The Deputation were present at an examination, and thus report:—"There was an examination in Euclid, algebra, mental arithmetic, astronomy, chemistry, &c., and the examined did wonderfully well, all things considered. It was amusing to hear square, and circle, triangle, and harder words, done into Tonguese.

Statistics for 1870-71.—Church members, 7,920; attendants at public worship, 19,000; day schools, 117; scholars, 5,300.

SAMOA DISTRICT.

Missions of the Wesleyan Methodists.

Islands occupied—*Upola, Manomo,* and *Sevaii.* During the year 1869 these Islands have been distracted by war. Several chapels have been destroyed and the Societies scattered; hence there is a decrease of members this year. Returns for 1870-1:—Church members, 743; attendants on public worship, 4,783; day-schools, 38; scholars, 1,715.

Missions of the London Missionary Society.

Stations of the Mission—*Manua, Tutuila, Upolu, Savaii.*

In 1869 a war broke out in Samoa, which threw a dark shade over some parts of the prosperous Mission in those islands. It is hoped that this cloud has passed away, and that peace once more prevails, to bring with it a return of former blessings and progress.

Statistics for 1870 :—English missionaries, 10 ; native ordained ministers, 15 ; native preachers, 116 ; church members, 4,501 ; native adherents, 27,021 ; schools, 360 ; scholars, 6,774 ; local contributions for church purposes, 1,584*l.* 2*s.* 10*d.*

In the year 1866 the Rev. H. Nisbet and the Rev. S. W. Whitmee were appointed by the missionaries of the London Missionary Society in Samoa to visit the out-stations connected with that Mission in the *Tokelau* and *Ellice Groups* of Islands. The loss of the new John Williams at Niue in 1867 prevented the carrying out of the scheme, but upon the arrival of the present John Williams in 1870 they were enabled to accomplish the task. The party left *Apia* on Sept. 20 with eight Samoan teachers, their wives, and children, intending to leave them when suitable openings presented themselves.

Olosenga (Quiros, or Gente Hermosa Island), in lat. 11° 2′ S. and long. 171° W., was the first island visited. This island was formerly inhabited by a large race of people whose skeletons are now found, all of them exceeding six feet in length.

The island has for some years been colonized by Mr. Jennings, a citizen of the United States, his family, and a number of Samoan and Tokelau workpeople. Mr. Jennings wished to have one of the native teachers left upon the island to instruct the natives. This was complied with.

From this island the party proceeded to the *Tokelau* group, which consists of three clusters of islets. The particular islands visited were :—

1. *Fakaofo* (Bowditch Island), lat. 9° 26′ S., long. 171° W. The population was 223, and more than two-thirds of the population were females. A French trader living on the island is a Roman Catholic, and a Samoan officiates as a priest. Of the total population 162 were Protestants and 60 Roman Catholics. A native church was formed by Mr. Murray when he visited the island ; at the time of Mr. Nisbet's visit they numbered 14 members and 47 candidates for church fellowship.

2. *Atafu* (Duke of York Island), in lat. 8° 33′ S. and long. 172° 25′ W. The population was found to be 136. All were nominal Christians, and under the care of *Fataiki*, a native of *Niuè*. The number of church members was 18 ; candidates for church fellowship 26.

The Mission party next directed their course to the *Ellice Group*.

This group consists of nine alotts or clusters of islands, eight

of which are inhabited. Five of these already possess the Gospel; the inhabitants on the other three remain heathen, and have hitherto resisted every effort to land Christian teachers among them. The first island of the group visited was—

1. *Nukulaelai* (Mitchell Island or group), lat. 9° 15′ S., long. 179° 48′ E. The population was found to be but 90, having been greatly reduced by the Peruvian slavers, who have kidnapped many of the males. No church had been formed, but the missionaries found 40 candidates for membership. A church was immediately formed, and 27 were admitted by baptism, and partook of the Lord's Supper.

2. *Funafuti* (Ellice Island), lat. 8° 29′ S., long. 179° 21′ E. This island had been without a teacher for two years; notwithstanding this the missionaries found 47 candidates for church fellowship, and this out of a population of 116. A native teacher was left there, and 28 candidates admitted into church fellowship.

3. *Vaitupu* (Tracy Island), lat. 7° 31′ S., long. 178° 46′ E. Population 376, and about 40 natives of Niutao, and heathen island in the group. The settlement was found to be in a very prosperous condition. A new stone chapel has been erected by the natives 120 feet long and 60 wide. The missionaries found 157 candidates for church fellowship, 103 of whom were admitted into membership.

3. *Nukufetau* (De Peyster's Island), lat. 7° 51′ S., long. 178° 35′ E. Population 202. Forty candidates were presented for church fellowship. A change of teachers was found necessary on account of the native in charge having lost his influence through engaging in trading operations. This was prevented for the future.

4. *Nui* (Netherland Island), lat. 7° 15′ S., long. 177° 7′ E. Population 212, all of whom were found to be Christians. The number of candidates for church fellowship was 117. Before the missionaries left the native teacher handed a bag of money to them containing about 40*l.*, the gift of 212 persons.

This was the last Christian island visited, the rest were still heathen. The first visited was—

1. *Nintao* (Speiden Island), lat. 6° 8′ S., long. 177° 21′ E. Population about 360. Mr. Murry called here when he visited the group, but they would not consent to receive a teacher. It was a source of joy, therefore, when the missionaries on

landing found seven or eight natives who had renounced heathenism. These men had been on visits to Christian islands, and had received a measure of Christian instruction from the native teachers. The king consented to let a Christian teacher reside on the island and instruct the natives in the religion of Christ. He also promised to protect them.

From a conversation which the missionaries had with the Christian natives, they learnt that many of the people have lost confidence in their old gods, and have given up many of their superstitions. Many wished to be instructed in the Gospel. It is to be hoped that having now a native teacher amongst them they will have the courage to cast in their lot with the people of God.

2. *Nanomea* (St. Augustine Island) was the last island visited in the Ellice Group, lat. 5° 38′ S., long. 176° 17′ E. The inhabitants of this island were found to be a fine race of men as far as muscular development goes. They are almost a race of giants. The circumstances attending the landing of the Mission party are very interesting. Mr. Whitmee says :—

"When we went ashore a few elderly men came to meet us. One, who is the chief orator, a kind of Prime Minister, took my hand and led me to the place of assembly. Here the people sat on three sides of a square, and the other side was left for us. A mat was spread for us immediately in front of two grave-looking old men, who were pointed out as the kings. When we were seated, I addressed the two kings, and told them the object of our visit. We had no Samoan teacher to leave on the island, but I asked them that their own people, who had returned with us to their homes, and who were Christians, might have liberty to worship God without any hindrance; that they would allow any others who wished to become Christians to do so; and that they would consider what Tavita would tell them about Christianity, and allow a Samoan teacher to come and live amongst them. The King, a man of great size and noble bearing, replied that Tavita and those accompanying him might worship God, and they would not injure him. The only objection they had to others joining them was, that then the island would be divided, and those who worshipped our God would live, while those who continued to worship their own gods would die, because they knew our God was stronger than their gods are."

GILBERT, OR KINGSMILL GROUP.

This group of islands lies between the parallels of about 4° N. and 2° 36′ S. lat., and 172—178° E. long., and consist of sixteen islands, nine to the north, and seven to the south of the equator. The American missionaries of the Sandwich Islands Mission have occupied some of the northern islands since 1857, but the others have not yet had the advantage of Mission teaching. Those visited on this occasion were—

1. *Arorea* (Hurd Island), lat. 2° 36′ S., long. 177° E. On approaching the island the mission-ship was mistaken for a slaver, "a man-stealing ship," and so the inhabitants prepared to defend themselves. One of the natives, however, who had been on a Christian island, recognised the *John Williams*, and soon spread the news of the peaceful intentions of the missionaries, and so the party was allowed to land.

2. *Tamana* (Rotch Island), lat. 2° 30′ S., long. 176° 7′ E. The missionaries found all the males naked, and manifesting very bitter feelings against the Peruvian slavers. As soon as the natives could be made acquainted with the pacific intentions of the *John Williams*, the missionaries landed, and the natives agreed to allow a native teacher to live on the island. Soon after landing, a meeting was convened. All appeared very glad to get a teacher; and one reason they gave for their joy was that they would be protected against "men-stealing ships."

3. *Onoatoa* (Francis Islands), lat. 1° 56′ S., long. 175° 44′ E. Here, as in the other islands of this group, considerable difficulty was experienced in approaching the natives on account of the ravages of the slave vessels. This was, however, overcome through the presence of a native teacher on board the John Williams, and the party landed. "When we reached the reef," says Mr. Whitmee, "a number of people came to meet us, and they all manifested the greatest joy. We were conducted to the large house of public assembly. Here our request to leave a teacher met with the approval of young and old, and the house in which we were assembled was given as his residence. They wished me to leave three teachers, as there are two other villages on the island besides the one at which we landed. But I had only two left, and could only leave one this year, with a promise of two more next year for the other villages."

4. *Peru.*—Lat. 1° 18′ S., long. 176° E. This was the last island visited. After allaying the fears of the people (who had

mistaken the John Williams for a slaver), the party landed with a native called Sunday, who had been stolen by the slavers some time previous, and now restored to his home by the missionaries.

"We very soon went ashore with Sunday and the teacher, when we found out there was hope of a good reception. As Sunday was speaking, Kirisome interpreted his words to me, and I was delighted to find how much he had learned of the Gospel. He urged his countrymen to cast off the worship of their gods, who could neither do them good nor harm, and to worship the one true God who made them, and who preserves them, and bestows upon them all they possess, and who loves them and wishes to do them good."

THE GILBERT ISLANDS.

American Board of Foreign Missions.

The islands occupied are—

1. *Tarawa.*—This island was taken possession of two years ago. Then the whole population of over 6,000 were gross idolaters; now a majority of the inhabitants are civilized, and outward worshippers of a true God. Their large council-houses, formerly used for feasting and dancing, are now places of worship.

2. *Apaiang.*—On this island there has been a long civil war, which, as might be expected, has put a stop to all Mission work. The missionaries have been in great danger, and have been subjected to much annoyance and loss.

3. *Butaritari.*—On this island the Mission work has assumed a cheering aspect. A Church has been formed, and eighteen natives have been received into fellowship. More than five hundred of the inhabitants of the island can read in the Bible.

NIUE, OR SAVAGE ISLAND.

The Rev. W. G. Lawes, when speaking of the stealing propensity of the natives of this island, says:—"Stealing has increased fearfully of late; young and old all seem to take to it as naturally as to eating and drinking." He adds, however, "Only some six out of our 1,100 Church members have been convicted during the last nine months of the year." He then says:—"Captains, traders, and others are most unreasonable in

their expectations. They seem to think that for a native to steal or cheat is infinitely worse than for a white man to do so. If they lose a few dollars' worth, no language is strong enough to denounce the perfidy, hypocrisy, and villany of the dark-skinned thieves, while they admit that if their goods were as unprotected in England or America, they would most likely lose all they possess. *Formerly*, every Savage Islander was a thief, a liar, a murderer (in purpose if not actually), an adulterer, and treacherous rogue. *Now*, for every thief I can show you an honest man, for every liar a truthful man, for every murderer hundreds of peaceful men, for every adulterer a moral man, for every ungodly man a professing Christian, and for every backslider a score of steadfast men."

Statistics for 1870.—English Missionaries, 2; Church Members, 1,106; Native Adherents, 4,856; Schools, 14; Scholars, 2,170. Contributions for Church purposes, 578*l.*

American Board of Foreign Missions.

Marshall Islands.—Five missionaries are now at work in this group of islands, and encouraging accounts have been received of the state of the native Church. There are at the present time 115 members in full communion, and several schools have been opened. A large and substantial church building has been erected on the island of *Ebon.*

Caroline Islands; Kusaie.—There is a church on this island of 150 members. The whole of the people can read. There are four church buildings erected by the native Christians.

Ponape.—The inhabitants of this island number about 6,000. Of these more than *one half* are Christians. Five church buildings have been erected by the natives.

The Marquesas Islands.—Islands of this group occupied, *Fatuiva*, *Hivava*, *Uapou*, and *Uahuna.* In some of these islands tribal war has seriously interfered with the Mission work, and prevented the increase of members. By the latest return (1870) it appears that the number of native Christians in Church fellowship is 143.

HERVEY ISLANDS.

Missions of the London Missionary Society.

Islands occupied, *Rarotonga*, *Mangaia*, *Aitutaki*, *Penrhyn.*

The state of the Mission Churches in these islands is very encouraging. Much earnestness is manifested by the people in the study of the Bible and in prayer.

"In the month of April, at this settlement (*Avarua*), and at *Arorangi*, the teachers and deacons, with the old-tried Church members, met every night for prayer, after having first conducted evening worship in their own homes. After prayer a few would leave, and go out and visit about in the homes of the people. They generally read a portion of Scripture, and press one and all present to attend to the salvation of their souls, and then engage in prayer. By-and-bye one after another came to the prayer-meetings, until night after night the houses where they were held were crowded."

Statistics of Mission Work for 1870.—Native Ordained Ministers, 17; Church Members, 2,818; Native Adherents, 9,590; Schools, 72; Scholars, 3,189.

SOCIETY ISLANDS.

Islands occupied, *Huahine, Raiatka, Borabora Maupiti.*

Writing from Raiatka, and referring to the present state of the Mission there, the Rev. J. E. Vivian says:—

"The new schoolroom was finished in April, and our teachers and scholars continue to give us much encouragement. Dr. Kingsley, brother of the Rev. C. Kingsley, author of 'Two Years Ago,' &c., visited the island about two months ago, in company with the Earl of Pembroke, and, when examining the writing and arithmetic of the senior classes, said, 'I am really surprised, Mr. Vivian, at what I see. This school does you great credit; why, the scholars would compete with many schools at home.' On another occasion both gentlemen remarked (comparing these people with those of New Zealand), 'Indeed, in a short time all trace of the former history of your people will be entirely lost; and, compared with what we saw in New Zealand, you are marvellously in advance.'

"These distinguished visitors attended our Sabbath services, and expressed themselves 'delighted with the attention and appearance of the congregation.'"

Statistics of the Mission for 1870.—Native Ordained Ministers, 1; Native Preachers, 59; Native Church Members, 910; Native Adherents, 4,450; Schools, 14; Scholars, 781. Contributions for Church purposes, 146*l.*

THE GEORGIAN ISLANDS.

London Missionary Society.

Islands occupied, *Tahiti*, *Moorea*, and *Tuamotu Islands*.

The Mission work in these islands continues to be carried on with vigour and success. Returns for 1870 :—Native Ordained Ministers, 14; Native Preachers, 12; Church Members, 1,200; Native Adherents, 11,000; Schools, 40; Scholars, 1,000.

AUSTRAL ISLANDS.

Missions of the London Missionary Society.

Islands occupied, *Rurutu*, *Rimatara*, and *Raivavai*.

Statistics for 1869.—Native Ordained Ministers, 3; Native Preachers, 23; Church Members, 283; Native Adherents, 1,140; Schools, 14; Scholars, 260.

LAGOON ISLANDS.

Mission of the London Missionary Society.

Statistics for 1870.—Native Preachers, 14; Church Members, 327; Native Adherents, 1,295.

LOYALTY ISLANDS.

Mission of the London Missionary Society.

Islands occupied, *Mare*, *Lifu*, and *Uea*.

The harsh treatment of the Protestant converts in the Loyalty Islands by the French authorities has given place to mild and just measures. The following extract from the Report of the Rev. J. Sleigh, of the *Lifu* Mission, will be read with interest :—

" For several months the authorities have released the people from public works. This has allowed them to attend well to their plantations. Their late fears respecting their yams in consequence of rain, are succeeded by gratitude, and joy in prospect of food, good and plentiful. We, and also the priests, encouraged our people to contribute in aid of the French sufferers in this terrific and lamentable war. Between 700 and 800 francs were collected in Lifu, of which I sent 200 francs from my district, writing to the commandant that it is my desire to improve such occasions, to inculcate sentiments humane and loyal. Very recently the new Protestant church at Khepenehe was formally opened and handed over to us.

The commandant and other officers were present. The place was filled with well-dressed and well-behaved natives. Several interesting meetings were held. The representative of the Governor (a Protestant gentleman, captain of the Gazelle) highly eulogised the Lifuans on the advances they had made in civilization, attributing it to the missionaries, referring particularly to *ourselves*, thanking us for such services, and giving good advice to the natives."

Statistics for 1870.—English missionaries, 6; native preachers, 40; Church members, 2,570; native adherents, 9,200; schools, 10; scholars, 500.

THE SANDWICH ISLANDS.

The American Board of Foreign Missions.

The year 1870 being the fiftieth since the introduction of Christianity into the Sandwich (Hawahan) Islands, it was observed as a year of Jubilee. All classes united in public exercises suited to the occasion. The Government set apart the 1st of June for a national holiday. On the Sabbath previous special services were held in all the churches. On the Wednesday (June 1) a large procession moved through the principal streets of Honolulu to the Kawaiahao church, consisting of the military, the national legislature, various civil bodies, aged missionaries in carriages, students of the colleges, a thousand Sabbath-school children and citizens generally. Addresses were delivered, and appropriate music sung. The presence of the King, Queen Emma, and the representatives of the foreign powers added much to the interest of the scene.

For several years the native Churches have not only maintained their new religious institutions, with the exception of small grants in aid from the American Board for educational purposes, but have sustained an independent Mission to the Marquesas islands, and co-operated with the American missionaries in Micronesia. For the foreign work of their Churches they have contributed more than they have received from abroad.

From statistical tables prepared by Dr. Anderson, it appears that the whole number of persons admitted to the Church on profession of faith amounts to 55,000. Six hundred and eighty-nine were added in the year 1870.

The number of common schools in 1870 was 224, with an

average attendance of 5,938, of whom 3,427 were boys, and 2,511 girls. Special attention has been paid to high schools, in which the English language is taught. There are 15 such schools. There are also 29 day-schools in which English is taught, attended by 1,458 pupils, 626 of whom are girls.

The number of publications printed and circulated during 1870 was very great. "We have this year," say the Committee, "printed in these islands, in four languages, fourteen different publications—four in the Hawaiian, one in the Marquesan, seven in the Gilbert Islands language, and two in Ponapean, making a total of 1,557,200 pages, besides which we have received from the presses of the American Bible Society about 413,190 pages.

There have been put into circulation on these islands, 1,344,432 pages of Hawaiian, in book form, during the year, besides what is equal to 118,080 pages of Alaula, and about 21,260 pages of Chinese works. Our gratuitous circulation of our own publications is as follows:—Bibles and Testaments, 25,240 pages; bound volumes, 34,625 pages; tracts, 12,079 pages."

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This Mission was founded in 1856, and by its aid the Gospel has been preached to the natives at the furthest boundary of British rule in this new colony. The Mission was commenced at Mettahkallah, where a Christian village was founded, and in ten years a congregation of 400 adults has been gathered together, of whom 200 have been baptized.

In 1868 the Mission was extended to *Kincanleth*, where another Christian village has been founded, and a school house erected. Several native preachers have been appointed, and everywhere there are signs of spiritual life.

Summary of Work (1870).—Stations, 2; Church members, 500; schools, 1; scholars, 200.

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Tongan	The entire Bible	Friendly Islands, do.
Maori, or *New Zealand*	Ditto	New Zealand.
Samoan	The entire Bible	Navigators' Islands.
Niué (O. T. being prepared)	New Testament	Savage Island.
Feejeean	The entire Bible	Feejee Islands.
Rotuman	New Testament preparing	Rotumah.
Nengonese, or *Maré*	Genesis, Exodus, and New Test.	Loyalty Islands.
Lifu	New Test. & Psals.	
Eromangan	Genesis, St. Matthew, and St. Luke	Island of Eromanga.
New Caledonian	Some Chapters	New Caledonia.
Aneityum (Old Test. trans.)	Gen. to Esth., Psal., Jonah, and N. Test.	New Hebrides.
Iaian (New Test. trans.)	St. John	Uea, New Hebrides.
Faté	St. Mark	Fate or Sandwich Island.
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