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CHURCH MISSIONARY ATLAS

1873

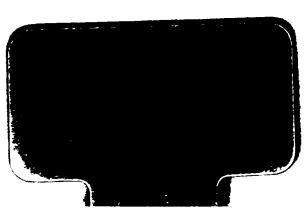
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THE

CHURCH MISSIONARY

ATLAS.

MAPS OF THE VARIOUS MISSIONS

OF THE

Church Missionary Society,

WITH ILLUSTRATIVE LETTER-PRESS.

LIFT UP YOUR EYES AND LOOK ON THE FIELDS; FOR THEY ARE WHITE ALREADY TO HARVEST.—*JOHN* iv. 35.

FIFTH EDITION.

LONDON:
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1873.

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PUBLICATIONS
OF THE
CHURCH MISSIONARY SOCIETY.

I.—MONTHLY PUBLICATIONS.

The Church Missionary Intelligencer. *Price Sixpence.*
The Church Missionary Record. *Price One Penny.*
The Church Missionary Juvenile Instructor. *Price One Halfpenny.*

These publications can be ordered of any bookseller. They are not supplied from the Church Missionary House.

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2. Collectors of 6*d.* and upwards a week, or of 26*s.* a year, made up of weekly, monthly, or quarterly collections.

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1. Annual Subscribers of One Guinea or upward: Benefactors of Ten Guineas or upward; and Clergymen subscribing 10*s.* 6*d.* a year, are entitled to the 'Annual Sermon and Report.'
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Missionary Boxes, Collecting Books and Collecting Cards may be procured of the Local Secretaries, or at the Church Missionary House.

Brief View of the Principles and Proceedings of the Church Missionary Society. To be had on application.

Hymns and Prayers, selected and arranged for Missionary Meetings. Price *Four Pence,* cloth; and a cheaper Edition of the Hymns and Prayers separately, in stiff paper covers. Hymns, *Three Halfpence;* Prayers, *One Penny.* [Supplied to Subscribers at a reduction of 25 per cent., by direct application to the Church Missionary House.]

Publishers: Messrs. Seeley, Jackson, and Halliday,
54, Fleet Street, London.

AD CLERUM.

In preparing this compilation, while it will be found, we hope, useful as a book of reference to the general reader in studying the Missionary subject, special attention has been directed to the Parochial Clergy and others, who may be willing to qualify themselves to aid the cause of the *Church Missionary Society* by their periodical and occasional advocacy at Sermons and Meetings. It may without presumption be repeated, that no parochial organization is complete till it embraces a Parochial Missionary Association, or Branch Association, with monthly, quarterly, or at least half-yearly Meetings, to which the people are periodically gathered, not by the allurement of a stranger's voice, or for the sake of the transient excitement of an annual appeal, but by the regular ministrations of their own Pastors, who thus lead them to take a permanent and intelligent interest in the progress of the Gospel throughout the world.

Those who have not thrown themselves practically into the working out of such a system are little aware of the many attractions it presents, and the many incidental blessings it brings with it to a parish. A Missionary Association, thus sustained, weaves a bond of friendly and affectionate intercourse between the Clergyman and his Parishioners, which nothing else can supply. Nothing quickens harmony among a people like keeping steadily before them a great object of common interest to enlist their feelings and energies. This Missionary object, too, has a peculiar charm for the young, in whom imagination is vivid and active, and who are often enabled to look back in maturer years to emotions of religious interest first awakened in their hearts when listening to narratives of the need or the power of the Gospel amongst civilized or barbarous heathen. To the pious poor, also, it is a boon not to be overrated: for it at once elevates them from the position of recipients of alms into the dignity of givers; brings home forcibly to their minds the contrast of their many privileges compared with those who are sitting in pagan darkness; wonderfully widens the circle of their knowledge and their sympathies; and often elicits from them such instances of simple faith and homely self-denial as speak volumes to their Pastor's heart.

Above all, what is the narrative of Missionary triumphs but the testimony of the power and presence of the Lord Jesus Christ? The journals of Missionary life—what are they but modern Acts of Apostles? The subject-matter, the chequered experience, the varying results of the preached Gospel, are found alike in the ancient and in the modern record, and demonstrate that what Christianity was then, Christianity is now. When single detached illustrations are adduced to show how the atheistic Buddhist, the impure and idolatrous Brahmin, the proud Mohammedan fatalist, the cannibal Maori, the ignorant and sensual Negro, all of them equally find the Missionary's message to be the power of God unto salvation—what cheering proofs of the unimpaired energy of our holy religion; what evidences of the Divine origin and all-comprehensive character of the Gospel remedy, suited to every grade of civilization and every type of mind, and powerful to overthrow every other form of worship with which it is brought into contact; what grounds for appeal to the consciences of those who are unwilling to admit its claims to their own obedience or its adaptation to their own wants! And if prayer for Missions be added to these Meetings for information—and surely without such prayer the most important part of the work is left undone—how wonderfully do such intercessions enlarge the heart, teaching it to embrace all the woes of fallen humanity, filling it with that Christ-like spirit which yearns to bring all mankind to God!

Missionary enterprise, too, is the symbol of Christian charity. No motive of self-interest awakens it; no hope of future gain keeps it alive. It is the fruitful parent of home efforts for the spiritual good of neighbours and dependents. No flock that is imbued with the Missionary spirit will be deaf to *any* appeal of Christian philanthropy; and it has in it the seed of blessing to him that gives as well as to them that receive.

And who is obviously the person on whom naturally devolves the duty of evoking and fostering this Missionary spirit, if not the Pastor of the flock? Surely on his shoulder must the burden, if it be such, be laid, and the thought cannot be allowed that he will refuse to bear it. If the great Missionary subject, kept steadily before a parish, be all, in its reflex effects, that experience proves it to be—cementing the pastoral relation, appealing to the young, elevating the poor, developing the habit of Christian unselfishness—it is asked respectfully, how can any be satisfied to leave it untouched, or to commit it to the hands of a stranger at his single annual visit? Such results as have just been indicated can only be attained by the regular, stated, periodical Meetings, at comparatively brief intervals, which are now commended afresh to the attention of the Parochial Clergy. Let it not be thought that we do not remember how arduous are the labours of a parish Pastor in the present day; but we maintain that these periodical Missionary Meetings will lighten and sweeten his toils, and prove a means of getting at his people's hearts which he will not readily forego when he has once essayed them.

No doubt many are deterred from undertaking such Meetings by a fear that it will be difficult to maintain the interest of them over a long period. But in order to this, two things only are necessary—to love the subject, and to know it—a full heart and a full head. For the want of these, Missionary Meetings may become meagre and disappointing. But where there is not merely that love for the glory of Christ in the salvation of men's souls, which supplies the best qualification for a *single* or *occasional* exhortation to the work of aiding Missions, but also an acquaintance with current details of their present progress, there need be no fear of flagging interest. The love for Christ's glory is not ours to give; but it is to facilitate the other requisite for a successful advocate of Missions that the following pages have been compiled. This Atlas will not supersede the necessity of the perusal of the Society's publications (see p. 4), but it will enable the reader to take them up at any point and pursue their study without impediment, the main past facts being brought before him in a small compass, and allusions thus explained which would otherwise embarrass him.

May it please God, who 'will have all men to be saved and to come to a knowledge of the truth,' to use these pages to the quickening of interest and exertion in that great enterprise which seems to be the special work set before the Christian Church of our own day and generation!

W. K.

... at the Castle and Falcon, in Aldersgate ... the Rev. John Venn in the chair: the Rev. Messrs. William Jarvis Abdy, Edward Cuthbert, John Davies, Henry Foster, Thomas Fry, William Goode, William A. Gunn, R. Middleton, John Newton, J. W. Peers, LL.D., Richard Postlethwaite, Josiah Pratt, Thomas Shepherd, Thomas Scott, and Charles H. Terrott. At a subsequent Meeting, on the 15th of April, Sir Richard Hill, and Samuel Thornton, Esq., attended, and signified their readiness to accept the office of Vice-President. On this day, also, Ambrose Martin, Esq., laid the pecuniary foundation of the Society by a Benefaction of 100*l.*

Chronological Chart of the Progress of the Church Missionary Society.

Authorized Version of THE BIBLE 1611.

1661 S.P.G. in New England (first instituted in 1649; freshly constituted by Royal Charter Feb. 7. 1661.) Hon. R. Boyle. first Pres. of revived corporation. 1646 Eliot preaches to the N.A. Indians.
1698 S.P.C.K. founded.
1701 S.P.G. founded. 1706 Ziegenbalg & Plutscho arrived in India (July) Ziegenbalg died 1719.
1708 Hans Egede landed in Greenland.
1728 S.P.C.K. adopted Danish Missions in S. India.
1732-3 Moravian Missions commenced to Negro Slaves at St. Thomas & to Greenlanders. & in 1736 to Hottentots.
Brainard died 1747. 1750 Swartz arrived in India.
1769 Wesleyan Missions commenced. 1817 Wesl. M.S. organized. 1787 first Con.l Bpric (Nova Scotia.)
1792 Baptist M.S. founded. 1793 Carey arrived in India. 1793 Bpric of Quebec founded.
1795 London M.S. founded.
1796 Scottish M.S. founded.
1797 Netherlands M.S. founded. 1798 Swartz died aged 72.
1799 Religious T.S. founded.

A.D.	MISSION FOUNDED	INCOME RECEIVED IN ENGLAND FROM ALL SOURCES	INCOME RECEIVED IN ENGLAND FROM ASSOCIATIONS	No. OF STATIONS	CLERGY TOTAL	CLERGY NATIVE AND COLOURED BORN	LABOURERS TOTAL	LABOURERS NATIVE	SCHOLARS TOTAL	SCHOLARS FEMALES	COMMUNICANTS	LOCAL FUNDS RAISED AND EXPENDED IN THE MISSIONS.	
1799													C.M.S. founded April 12
1800		£ 911											Jenicke, d.
1801													
1802		373											
1803		566											Gericke, d.
1804	W. AFRICA.	611		1	2		2						BIBLE SOCIETY FOUNDED.
1805		1682		1	2		2						
1806		2460		1	5		5						
1807		1974		1	5		5						Morrison arrived in China.
1808		1849		1	4		4						LONDON JEWS' SOCIETY FOUNDED.
1809		2331		2	3		3						N. Zealand Mission decided on.
1810		2467		3	4		6		35	13			American Board of Missions.
1811		2476		3	4		6		42	17			
1812		2401		3	6		8		"	"			D. Brown, d.
1813		3046		3	6		11	1	92	38			FORMATION OF ASSOCIATIONS
1814	S. INDIA. N. ZEALAND.	10,793	£ 7321	5	8		14	1	"	"			Basle M.S.
1815	N. INDIA. MEDITERR.n	16,643	9942	8	13		21	2	201	"			Buchanan, d.
1816		17,072	9464	17	13		34	12	1003	"	6		Basle Seminary Sierra Leone occupied
1817		19,643	15,423	20	17		43	15	1115	"	21		
1818	CEYLON.	21,616	18,862	28	25		95	55	3262	"	60		
1819		27,704	24,174	38	26		123	70	5152	"	120		Antigua occupied

previous to the year 1832.

Tetan (1835)

British Slave Trade (abolished March 24th 1807.)

British Dominions (abolished Aug. 1st 1834.)

H. Martyn.

THE CHURCH MISSIONARY SOCIETY.

I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwelt on the earth, and every nation, and kindred, and tongue, and people, saying with a loud voice,

Fear God, and give glory to Him; for the hour of judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water.—REV. xiv. 6, 7.

ALMOST all commentators on the Book of Revelation who adopt what is termed the historical interpretation of it, and regard it as a prophetic portraiture of the fortunes of the Church, concur, whatever their minor differences, in the opinion that the present is emphatically the era of Missions. It is certain, as a matter of fact, that the commencement of the present century witnessed such an outburst of Missionary zeal as was unknown before, quickening into new energy the few Institutions already established, and initiating many more whose growth and expansion have far outstripped the most sanguine anticipations of their founders. In 1799 the whole amount of English contributions for Foreign Missions did not exceed £10,000, so great was then the general apathy on the subject. Now the annual receipts in the United Kingdom for the same object do not fall short of £900,000.

It must not be supposed, however, that the labours of Christian Missionaries prior to the present century were unsuccessful or unimportant. They were as bright stars in the midnight sky. Not only was their work valuable as laying the foundation of some of our most flourishing Churches among the heathen; but they demonstrated, what was often controverted seventy years ago, both the need and the feasibility of Missions: their experience could be appealed to when the various nascent Societies had as yet none of their own. The holy self-denial of the Moravian Brethren, those pioneers of modern Missions; their experience among the Greenlanders that nothing but the tidings of the love of Christ could reach the heart of a heathen savage; the biographies of Brainerd and Eliot, and other of the Missionaries from the Pilgrim Fathers to the Red Indians, the Missionary spirit of Frederick IV. of Denmark, who, in 1706 sent out Ziegenbalg and Plutscho, the first Protestant Missionaries, to India; and the zealous labours of their successors, the first agents of the *Christian Knowledge Society* in South India, Sartorius and Schwarz and Gericke; the saying of the last that 'nothing is so graceless as a Mission without Christ'—these records, and others like them, had a powerful influence in setting a high standard of personal devotedness for all succeeding Missionaries, and in presenting evidence of the power and presence of the Saviour, both to sustain His servants under their trials, and to witness to their testimony for Him.

These efforts, however, were but harbingers of far greater. Every section of professing Christians in Great Britain began to arise to their duty towards the heathen. 'Some excellent Churchmen saw this: and while they were prepared to say, "Grace be with all them that love our Lord Jesus Christ in sincerity," they could not but wish that the heathen should be evangelized, in accordance with the doctrines and principles of their own Church. Feeling for its high character as a Missionary Institution, and deeply impressed with their past neglect, they were anxious to devise a remedy for it. With this view some Clergymen in the metropolis met together in the year 1799,* to concert measures for sending "the Gospel of the Grace of God" to the idolatrous nations of the earth, in connexion with that Church of which they were the devoted servants and attached friends. So culpably indifferent, however, had our

* On the 12th of April, the following were present at the Castle and Falcon, in Aldersgate Street, the Rev. John Venn in the chair: the Rev. Messrs. William Jarvis Abdy, Edward Cuthbert, John Davies, Henry Foster, Thomas Fry, William Goode, William A. Gunn, R. Middleton, John Newton, J. W. Peers, LL.D., Richard Postlethwaite, Josiah Pratt, Thomas Shepherd, Thomas Scott, and Charles H. Terrott. At a subsequent Meeting, on the 15th of April, Sir Richard Hill, and Samuel Thornton, Esq., attended, and signified their readiness to accept the office of Vice-President. On this day, also, Ambrose Martin, Esq., laid the pecuniary foundation of the Society by a Benefaction of 100*l.*

Church been to the state of heathen countries, that to Africa and the East no English Clergyman had ever gone forth as a Missionary. Our prayer had long been, that "God's way might be known upon earth, His saving health among all nations;" but at the period to which we allude, it was evident to every reflecting mind, that the adoption of additional measures had become absolutely necessary, to bring the heathen under the benign influence of the Gospel. Hence arose the necessity for the formation of the *Society for Missions to Africa and the East*—as the Church Missionary Society was first designated; and it was the first Institution which sent forth Clergymen of the Church of England to preach exclusively to the heathen in those parts of the world. In 1812, its designation was changed to its present form, *The Church Missionary Society for Africa and the East.* This designation was given to distinguish it from the Missionary Institutions of Nonconformist Bodies; and also to afford a distinct intimation that its proceedings would be conducted in conformity with the doctrines and discipline of our Communion; while the catholic spirit of the Society is evidenced by its Thirty-first Law—"A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." In accordance with the Society's name, we find that the first clause in the Laws which regulate its proceedings is as follows—"This Institution shall be conducted by a Patron or Patrons, a Vice-Patron, a President, Vice-Presidents, a Committee and such Officers as may be deemed necessary; *all being Members of the Established Church.*"—(*Brief View*, pp. 2, 3.).

For the further history of the Society, we must refer our readers to the *Brief View* of its Principles and Proceedings, supplied on application at the Office, in which the facts stated in a tabular form in the Chart at the head of these remarks are detailed more at length. Sketches of the various Missions will be found below.

It need only be added here, that in the year 1825, the Society opened an Institution at Islington, for the purpose of training up young men for the office of Missionaries by a sound education in science, classical learning, and theology. From this Institution 385 have gone forth into the Mission field, of whom 348 have been ordained, the remainder having gone from it to labour as Catechists.

A large supply of Missionaries were formerly obtained from a Missionary Training Institution at Basle, in Switzerland, and from other Societies on the Continent. Some of these Missionaries finished their studies at Islington, and received orders in the English Church before going abroad.

In addition to these, the Society has sent out 116 Missionaries from the ranks of the Clergy at home, and from the students of our Universities, some of whom have resided at the Islington Institution before their admission to Orders. The Committee are encouraged to hope that the claims of the heathen are becoming more generally recognised; and they are convinced that there is no wider sphere for the full employment of natural and acquired talents, when sanctified by the Spirit of God, than is presented by the ripening fields in heathen and Mohammedan countries.

The whole number of European labourers, including Trained Teachers and Medical Missionaries, sent out by the Society up to December 1872, to promote the conversion of the world is 701. Of these 9 have been raised to the Episcopate and 13 to the office of Archdeacon. The numbers here given do not include the Wives of Missionaries, who have rendered excellent service to the cause, or Female Teachers, who, to the number of 67, have been sent forth. Some printers and artisans sent to aid in the good work are also excluded from the figures.

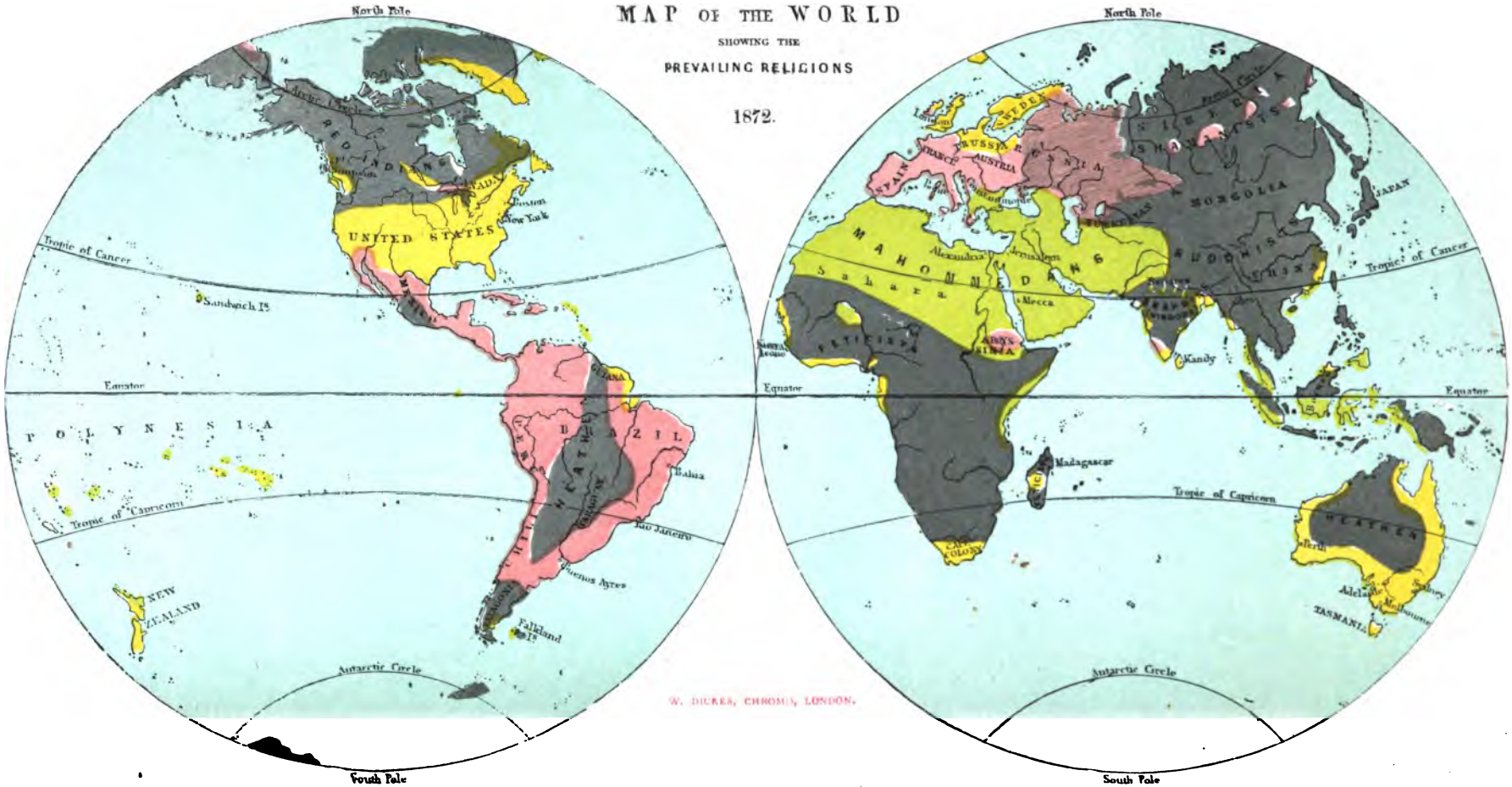
There have been also 205 Native and Country-born Clergy, of whom one (Bishop Crowther), has been raised in the Episcopate. There has been a marked increase of late years to the Native Pastorate, and 148 Native Ministers and country born Clergy are now labouring in connexion with the Society.

MAP OF THE WORLD

SHOWING THE

PREVAILING RELIGIONS

1872.



W. DICKES, CHROMO, LONDON.

'THE FIELD IS THE WORLD.'

THE whole world is spread before the Christian Church as the field of its labours. The Saviour's parting command indicates no other limits than the race of man—all sprung from a common parent, all involved in a common ruin, all interested in a 'common faith,' and a 'common salvation.'

The population of the world may be viewed in reference to Christian Missions, *politically, ethnologically,* or *religiously.*

I. It is obvious that the POLITICAL *relations* of a country have a close bearing on the subject. Throughout the vast dominions of Asiatic Russia, in Central Asia, through the possessions of the Shah of Persia, through the interior of South America, as, till quite recently, in the Ottoman Empire, and in the Island of Madagascar, direct Protestant Missions could only be carried on most precariously, because these Governments knowing little or nothing of the principle of toleration of religious opinion, in most cases exclude the Christian teacher, and in all expose a convert to the peril of martyrdom. These countries cannot be said to be *open* to the Gospel. In our prayers for the removal of all hindrances to the preaching of the Word, these obstacles should be borne in mind.

II. ETHNOLOGY helps us but little in our survey of the Mission field. The great number of conflicting theories and classifications of the races of mankind is enough to prove how little is known certainly or satisfactorily on the subject, for none is so clearly demonstrated as to command universal acceptance. This at least may be said, that all researches, as far as they have hitherto been prosecuted, tend to confirm and illustrate the brief Scriptural statements on the one hand, that God 'hath made of one blood all nations of men for to dwell on all the face of the earth,' and on the other, that a dislocation or confusion of their languages took place, as at Babel, early in the world's history, such as has hitherto baffled the generalizations of science. The sources of this study of the mutual connexion of various races of men are threefold—their physical and mental endowments, their linguistic affinities, and their customs and traditions.

The labours of the late Dr. Prichard have demonstrated that the diversities of climate and other external causes are quite sufficient to account for the varieties now found among the human species, without resorting to any theory of the independent origin of different races of men. The identity of the oral traditions of tribes far removed from each other locally, points also strongly to the common origin of mankind. Considerable progress has been made in the comparative study of languages, and many have been classified, collated, and arranged under different families; but as yet our knowledge of the tongues spoken by at least half the population of the world is very superficial and imperfect, and fifty years' more research, conducted under the most favourable conditions, will be needed before any absolute opinion can be pronounced upon the subject.

The general results already obtained may be thus briefly summed up—the population of the globe being estimated at from 900,000,000 to 1,300,000,000—first, as to (A) *Races,* secondly, as to (B) *Languages.*

A. *Races*—The most commonly, but by no means universally, accepted subdivisions of the human family, classify them as follows—

a. The *Aryan* (otherwise called *Caucasian,* Indo-European, Indo-Germanic, Iranian, Sarmatic, &c.), stretching from Iceland to Calcutta, embracing nearly all the nations of Europe, and the inhabitants of the Caucasus, Georgia, Persia, and Northern Hindūstān, and including, as one of its leading offshoots (though the linguistic affinities have not yet been clearly made out) the Semitic nations, *i.e.* Jews, Arabians, and some minor tribes. They number about 369 millions.

b. The *Turanian* (otherwise called Mongolian, Ugro-Tatarian, Scythian, &c.), being the most populous subdivision, containing about 552,000,000 of souls, and spreading over almost all parts of the continent of Asia not hitherto mentioned, and in Europe including the Turks, Cossacks, Finns, and Laplanders.

c. The *Negro* of Africa and New Guinea, comparatively very little known; population formerly estimated at 80,000,000, but probably not less than 196,000,000.

d. The *Malay,* about 200,000,000 more, peopling the Eastern Archipelago, Australia, Madagascar, New-Zealand, and the Islands of the Pacific.

e. The dwindling aborigines of the *American* continent, now calculated at 1,000,000, are probably to be affiliated either to (*b*) or (*d.*)

B. *Languages.*—It is difficult to say how many languages there are in the world. Three hundred is probably a low estimate: Prof. M. Müller estimates them at 900; but he includes in this enumeration many of the rank of Dialects. The Bible, or a portion of it, exists in about 230 different tongues. Our systematic knowledge of the vernaculars of Africa, America, and Northern Asia is very imperfect. The study of philology has naturally made the most progress amongst languages remarkable either for the richness of their literature or the civilization of those who speak them. By far the most important linguistic discovery of modern times was the communication of the Sanskrit language by the Brahmins of Krishnagar to the great Oriental scholar, Sir W. Jones—a sacred tongue which had hitherto been jealously secluded from the knowledge of foreigners. Sanskrit—with its elder sister, the Zend—has effected a complete revolution in the science of etymology, and has demonstrated undoubted

affinities between the grammars and vocabularies of races before regarded as quite distinct—Celt, Saxon, Latin, Greek, Slavonic, Persian, Hindū.

The miracle of Pentecost was a foreshadowing of the reversal of the curse of Babel. Even now the language of every regenerated heart is the same, and faith anticipates the time when the unity of mankind in God shall be gloriously manifested, and when 'a great multitude which no man can number of all nations, and kindreds, and people, and tongues, shall stand before the throne and before the Lamb,' all joining in the same song, and all participators in the same salvation.

III. But by far the most important aspect under which the human race is to be viewed with respect to Missionary enterprise is the question of their different existing RELIGIONS, How the various false creeds in vogue in the world took their origin is a matter of speculation, and probably will always continue to be so, for the data do not exist on which to found any very satisfactory solution. The earliest form of idolatry appears to have been the adoration of the heavenly bodies and the powers of nature. Symbols erected in their commemoration were soon worshipped in the place of the thing symbolized. The worship of deceased ancestors and departed heroes was added; and a vague sense of the malignant power of evil spirits, sometimes deprecated by charms, frequently by bloody sacrifices, often by elaborate and costly ceremonials, is found in practice as the popular religious creed over almost the whole heathen world.

The following Tables exhibit the most generally received calculations as to the distribution of man according to his religious belief.

	Population of the world.	Heathen.	Mohammedans.	Jews.	Christians.
	Millions.	Millions.	Millions.	Millions.	Millions.
Gossner	800	455	140	2 to 5	200
Keith Johnston .	900	484	110	5	301
Sondermann . .	1000	631	160	9	200
Dieterici	1300	800	160	5	335

Of the heathen by far the largest proportion are *Buddhists*. This materialistic and practically atheistic form of belief usurps the minds of the great bulk of the population of Eastern and Central Asia. Its adherents number at least 350,000,000. The origin of Buddhism and its date with reference to Brahminism have been the subjects of much controversy, the question being whether the latter is a corruption of the former, or the former a reformation of the latter. The preponderance of evidence is in favour of the last-named hypothesis. Gautama Buddha, the founder of the system, seems to be unquestionably an historical personage, who was born about B.C. 625, having arisen in Behar, North India, and adopted the vernacular of the district, Maghada, a corruption of Sanskrit, as the vehicle for his teaching. This language appears to be identical with Pali, the sacred tongue of Buddhism. The traditions respecting him remained unwritten till 400 years after his death. The chief doctrines of the system are, the eternity of matter, the disbelief in any personal Supreme Being, and the transmigration of souls, with the attainment of Nirwāna or annihilation as the *summum bonum*. The precepts of Buddha bear a remarkable resemblance to the second Table of the Mosaic Law, and may have been derived from some of the Israelites carried into captivity. The priesthood, marked by a yellow robe, may be assumed or resigned at will by any person. It involves the vows of poverty and celibacy. The apathy and unbelief engendered by Buddhism are more formidable foes to the entrance of the truth than the rankest polytheism.

Brahminism is the creed of at least 150,000,000 of the teeming masses of Hindustān. Its tenets are well known or readily learnt. The gross extravagance of its idolatry, its hereditary priesthood, and its iron bondage of caste, are mighty obstacles; but they are yielding to the preaching of the Gospel, though the proportion of Missionaries to the population is little more than 1 to 500,000. 'Tell English Christians, said a native convert, 'that we have 330,000,000 of gods, whose slaves we are. And, oh! tell them, that though these gods never spoke before, yet, in the day of judgment, the God of English Christians, who is the God of the whole world, will give each a tongue, to condemn them for not sending the Gospel and more Missionaries to India.'

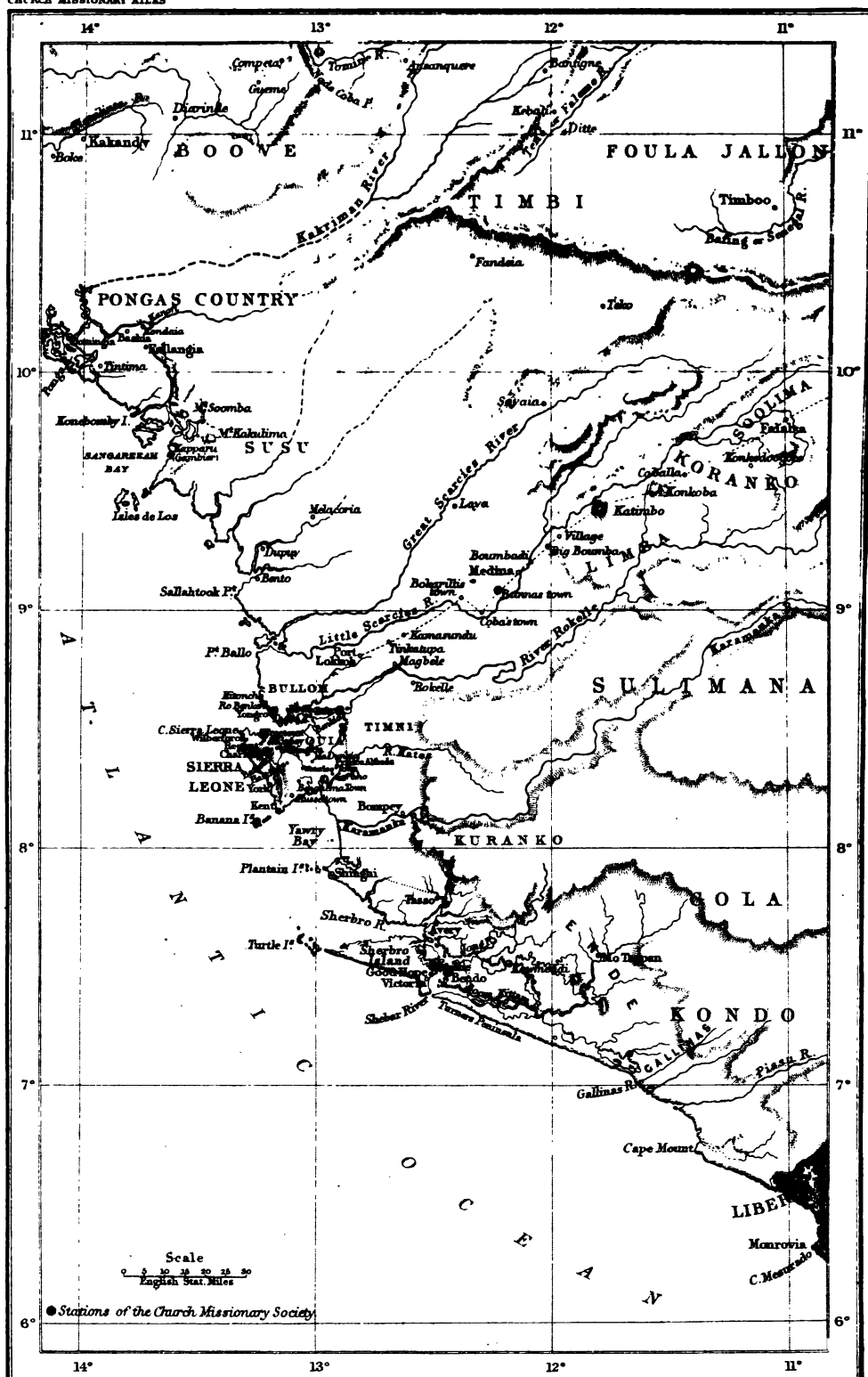
The remainder of the heathen population of the world consists of the *Fetish-worshippers* of Africa; the Indians of America; and the unchristianized portion of the inhabitants of Australasia.

Mohammed was born at Mecca, A.D. 570. The Hegira dates from A.D. 622, the period of his flight from his native town. He died ten years afterwards.

The Christian population is estimated as follows—

	Roman Catholics.	Greek Church, Armenians &c.	Protestants.
Gossner	80,000,000	50,000,000	70,000,000
Keith Johnston	140,000,000	82,000,000	79,000,000
Dieterici . . .	170,000,000	89,000,000	76,000,000

SIERRA LEONE & ADJOINING TERRITORY



Stanford's Geographical Estab.t 6 & 7 Charing Cross.

SIERRA LEONE AND ADJOINING TERRITORY.

THE West-African slave-trade, and the awful social wrongs thereby inflicted on the Negro, appeared to point to his country as having the first claim on Christian compassion; and it was to the land of Africa, accordingly, that the Church Missionary Society directed their earliest efforts. From 1804 to 1816 the Mission was tentative rather than settled, and various of the tribes on the sea-coast were visited, from time to time, by our agents. The earliest Missionaries settled among the Susus on the banks of the Rio Pongas, about 100 miles north of the British colony of Sierra Leone; but after labouring there for eleven years, during which time seven out of fifteen fell victims to the climate, the Mission buildings were destroyed by fire at the instigation of the slave-dealer, and the surviving Missionaries compelled to take refuge in the British colony. A station formed among the Bulloms in 1812, had, in consequence of the hostile action of the Natives, to be given up after six years, but was re-occupied in 1861. In like manner, Port Lokkoh, one of the principal towns in the Timni country, occupied in 1840, had to be given up some years afterwards, but is now open to Missionary effort.

The present centres of the Society's operations are the promontory of Sierra Leone, with branches in the contiguous districts of North and South Quia, Sherbro, and Bullom; the Yoruba country on the Gulf of Guinea; and the banks of the River Niger.

Reserving our notice of the more distant fields, we may state regarding the territory adjoining Sierra Leone, that at the distance of eight miles from Freetown on the opposite side of the Sierra Leone River is the low swampy shore of Bullom. Close to the beach is the township or village of Yongro, the headquarters of the Bullom Mission. The country is partly under British rule and partly under Native Mahommedan chiefs.

East of Sierra Leone, and extending from 11° 15′ to 9° 6′ of West Longitude, and from 8° 15′ to 9° 6′ North Latitude, is the Timni country. Through it flows the Rokelle River and the waters of the Port Lokkoh creek. With the exception of small cultivated spots scattered here and there, the whole country is covered by bush. The demoralizing effects of the slave-trade are painfully visible among the people, the great mass of whom are Pagans, but there are many Mahommedans, and their numbers are unhappily increasing. The greater part of North British Quia in the Timni country, after being for more than ten years under British rule, was in 1872 given back to Native Chiefs, and this arrangement has placed the Mission Station at Makibitr in Native territory.

South-East of Sierra Leone and South of Timni, is the extensive country in which the Mende language is spoken, and which embraces several districts, such as Mperi, Bullom, Jong, Bompe, Looboo and Sherbro, although in the last named district a local dialect has to some extent displaced the Mende. The part of the country near the coast is low, with numerous rivers running into each other, by which it is divided into several islands. The principal rivers are the Jong and the Boom, and on the lands watered by them the American Missionary Association has had stations since 1842. Native wars, which have desolated the country, and the sickness and death of their Missionaries have obliged this American Society to recede from their inland stations, but they still continue the work at Good Hope in British Sherbro and its out-stations. The Church Missionary Society entered upon this field in 1863, in which there are openings for many labourers. The

population generally of the Mende country are heathen, but many of the chiefs are Mahommedans, some of whom can read Arabic readily, and possess parts of the Koran.

The continent of Africa has been of late years wonderfully opened to Europeans. Recent travellers have been active and successful in geographical researches. The lavish variety of its indigenous products is being rapidly developed. A highway is thus being prepared for the entrance of the Gospel amongst its millions of fetish-worshippers and ignorant Mohammedans. One of the most important contributions towards the knowledge of African languages has been supplied by the labours of one of the Society's Missionaries, the Rev. Dr. S. W. Kölle. He has collected, in his *Polyglotta Africana*, specimens of upwards of 100 distinct tongues, not ten of which have yet been made the vehicle of Christian truth and love. A fact connected with this work deserves to be recorded. The well-known traveller, Volney, founded a prize to be given annually by the French Institute for the best work on language. Dr. Kölle's *Polyglotta*, together with his grammars of the Bornu and Vei languages, was, without his knowledge, submitted in competition for this prize. The prize was awarded to these works, with a high compliment on the part of the adjudicators to the patience of research and powers of analysis therein manifested. Thus has the infidel been made, in God's providence, to promote the Gospel. 'The wealth of the sinner is laid up for the just.'

Languages and Christian Books for the Territory adjoining Sierra Leone.—*Bullom*:—Grammar and Vocabulary, with portions of the New Testament. *Timni*:—Grammar, Dr. Barth's Bible Stories, select portions of the Book of Common Prayer, New Testament, and a portion of the Old. *Vei*:—Grammar and Vocabulary. *Sherbro dialect*:—Catechism and portions of Scripture. *Mende*:—a Primer and the New Testament, now in course of publication. Also, nearly ready for press, Grammar and Dictionary, and Watts's Catechism. *Fulah*:—Primer (Berlin, 1859), and Traditions written in Arabic character, with English version (Berlin, 1860).

CHRONOLOGICAL STATISTICS.

1804 . . .	Susus (Bashia, Kanofi) (since relinquished).
1812 . . .	Bullom Shore (1861, re-occupied) (Yongro, Robenkeh, and Rogbanny).
1816 . . .	Sierra Leone (permanently occupied).
1840 . . .	Timni Mission (Port Lokkoh, Magbele) (partially relinquished).
1845 . . .	Yoruba Mission.
1857 . . .	Niger Mission.
1863 . . .	Quia Mission (Benkia, Prince Alfred's Town).
1863 . . .	Sherbro Mission (Bendoo, Bonthe, Victoria, and York Island).

Several other Protestant Missionary Societies are labouring on the West Coast of Africa. A Mission from the Negroes of the West Indies, aided and supported by the Society for the Propagation of the Gospel, is learning to care for their fatherland on the Rio Pongas, the scene of our Society's earliest labours; the Wesleyans are at the Gambia, Sierra Leone, Cape Coast Castle, &c.; the London Baptists at Fernando Po and on the Cameroon; the Basle and North German Societies at various points on the Gold Coast; the Episcopal Church of America (with a Bishop) at Cape Palmas; and the Presbyterians, Methodists, the American Missionary Association and Southern Baptist Convention of the same country, at various points in Liberia, Sherbro, &c.

SIERRA LEONE



Stanford's Geographical Estab.t 6 & 7 Charing Cross.

SIERRA LEONE.

SIERRA LEONE Proper is a rich and fertile peninsula on the western coast of Africa, about twenty-two miles long by twelve broad, with an area of 468 square miles; its extent, as a British colonial possession, having been considerably enlarged by the annexation of territories, chiefly to the North and East, from the Bullom and Quia districts. It was known to the Portuguese as early as A.D. 1442, and was, even then, employed by them and other nations, including the English, as an *entrepôt* of the Negro slave-trade. The shore is low; but rugged mountains rise in the interior to the height of 3000 feet, whose serrated outline suggested the name of the locality. Cotton, sugar, cocoa, arrow-root, and, indeed, every species of tropical product, amply repay cultivation there, though the exports are principally confined at present to palm-oil, spices, hides, bees-wax and timber.

The population (about 37,000) is composed of elements which do not at first sight appear to afford much promise of Missionary success. 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. 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. A number of Negro soldiers from West-Indian regiments, disbanded at the close of the American war, were the next addition to the population. In 1808, 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. Thus the main element 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 wretched nakedness and degradation, and thus brought under the teaching of the Society's Missionaries. As they had been 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.

The first signal success rested on the labours of the Rev. William A. B. Johnson, in 1816: the progress has since been steady; and the colony has at last become a Christian land.

From the very first a self-supporting Native Church was the object kept steadily in view. The first Report of the Society insisted on the importance of the training of Native agents, and laid down a plan for the purpose, of which 'it was hoped that in time it might support itself without further aid from the Society.' The converts were also habituated from the first to contribute weekly payments for Christian objects. But many years elapsed before transition from dependence on the Society to self-support and self-government could take place. In 1852, Sierra Leone was created a Diocese, which greatly facilitated Native Ordinations, and other measures for the consummation contemplated. In 1854, the Native Church undertook the whole pecuniary responsibility of their primary schools, which had hitherto cost the Society £800 per annum, the weekly payments now forming the nucleus of a Church Fund to be managed by the people themselves and appropriated to the maintenance of their own institutions, beginning with the schools. The opening of the year 1862 witnessed (in the language of a Native African) the passing of the Sierra-Leone Mission 'from a Missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the Bishop,' by the foundation of a Native Pastorate: ten Native-Pastors were placed on a Native Pastorate Fund, and have since been maintained from local resources which are supplemented by an annual subsidy of £300 from the Society. Sierra Leone will for the future be a basis of operations for the unevangelized regions of West Africa, rather than a Missionary Station itself; and apart from providing for the ministrations of

two churches in Freetown, the Society's connexion with Sierra Leone is now almost confined to the maintenance of such superior educational establishments as may sustain and raise the standard of Christianity in the colony, and provide effective Native Agents for other fields. The number of European Missionaries have been considerably reduced, and of those retained two or more are principally engaged in Mission work beyond the colony.

The Church of Sierra Leone has also become self-extending. A reverse process to that which originally accumulated so many fragments of various tribes into one place has commenced. The liberated Africans have begun to return to their own native countries—returning, not as they came, but educated and civilized, whilst some of them with Missionary ardour and energy, have begun to spread the Gospel in their own native languages many hundred miles away from the British colony. We have no difficulty in now explaining the providential dealings, once so dark, which frustrated the earlier Missions to West Africa, and concentrated them on Sierra Leone.

These triumphs have not been won without sacrifice. The cultivation of lands, formerly overspread with jungle, has made the locality less fatal than in bygone days to European life; but in the course of the first twenty years of the Mission no fewer than fifty-three Missionaries or Missionaries' wives died at their post. To give but one specific illustration of what has been just stated—In 1823, out of five Missionaries who went out, four died within six months; yet, two years afterwards, six more presented themselves. Two fell within four months of their landing in Africa. The next year three more went forth, two of whom died within six months; and there never has been wanting, up to this very day, a constant supply of willing labourers, to the full extent of the Society's ability to maintain them. Such facts amply refute the slander often thrown out against the Christian heroism of Protestant Missions. When we know that they went in faith to do Christ's work to which He called them, aware of the early death that probably awaited them, what other title can we find for them than that of Christ's martyrs?

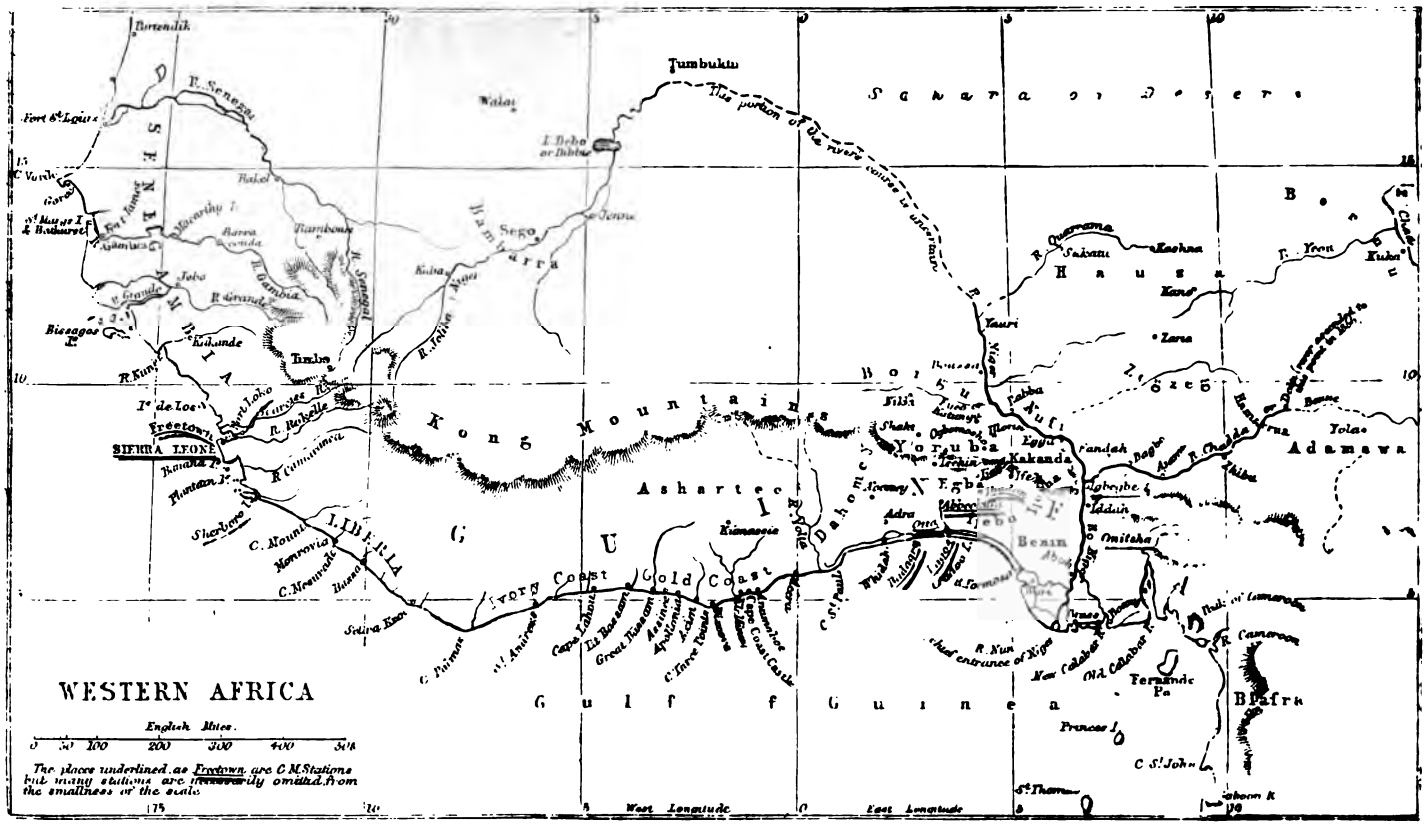
The little Banana Islands, lying off the southern promontory of the peninsula, now the scene of a flourishing Christian Church, was the place where John Newton, in 1746, entered the service of a slave-trader, and suffered bitter hardships from the severity of the climate and the cruelty of his master's negro mistress. His future career, sketched in his epitaph, written by himself, may be read on the walls of St. Mary's Woolnoth Church, of which he was so many years the Rector—'John Newton, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy.'

He was one of the founders of the Society, and witnessed, before his death in 1807, the commencement of the West-Africa Mission.

CHRONOLOGICAL STATISTICS.

	1818.	1828.	1838.	1848.	1858.	1868.	1873.
European Missionaries	7	6	7	14	12	9	6
Native Clergy . . .	. .	. .	. .	1	10	8*	9
Native Agents . . .	5	9	19	56	67	14*	42
Total Labourers . . .	17	21	35	75	99	35*	60
Communicants . . .	. .	489	902	2047	3637	939*	1375
Schools	8	7	22	59	57	8*	15
Scholars	667	584	3663	5032	4499	384*	1523

* Remainder transferred to the Native Church. The numbers of which are as follows, according to returns given in the "Native Pastorate Report" for 1872:—9591 church members, of whom 2944 are communicants, with an average attendance on Sundays of 3573 persons. There are 28 Day-schools, with 2148 children; and 17 Sunday-schools, with 1253 attendants. Besides 10 native Clergymen in connexion with the Pastorate, there are 4 native Chaplains.


WESTERN AFRICA
English Miles.
0 50 100 200 300 400 500
The places underlined, as Freetown, are C.M.Stations but many stations are unnecessarily omitted from the smallness of the scale.
Timbuktu
Sahara or Desert
Kong Mountains
Ashantee
Dahomey
Yoruba
Haussa
Bornou
Adamawa
Benin
Bight of Benin
Gulf of Guinea
Gold Coast
Ivory Coast
SIERRA LEONE
LIBERIA
Freetown
Monrovia
Fernando Po
Princes I.
St Thomas
Cameroons
Bonny R.
Old Calabar R.
New Calabar R.
R. Niger
R. Senegal
R. Gambia
R. Kunde
R. Rokelle
R. Commenda
R. Volta
R. Formosa
R. Chadda
R. Benue
Sherbro I.
C. Mount
C. Mesurado
C. Palmas
C. Three Points
C. St John
Lake Tchad
Bissagos Is.
Isles de Los
Plantain Is.
Bananas Is.
Sierra Leone R.
Cape Palmas
Cape Lahou
Cape Coast Castle
Accra
Badagry
Lagos
Benin R.
Bonny
Old Calabar
Camaroons Mt.
Timbuktu
Jenne
Sego
Bambarra
Walata
Houssa
Kano
Zaria
Yauri
Nyffe
Ibadan
Abbeokuta
Ardra
Whydah
Jaboon R.

YORUBA MISSION.

THE Yoruba-speaking tribes, numbering upwards of 2,000,000, situated upon the Bight of Benin, and northwards nearly to the Niger, were the people who had suffered most of all from the Trans-Atlantic slave-trade, and formed, consequently, the most numerous section of the colony of rescued negroes of Sierra Leone. The slave-trade had led to wars among rival tribes, which had so desolated a fair country, that in the Egba principality, formerly a province of the Yoruba kingdom, 300 towns were utterly destroyed in the course of fifty years, and Abeokuta, the present capital of the Egbas, remains a standing monument of the desolation of the past; for its population, variously estimated from 100,000 to 150,000, is made up of refugees from no less than 130 towns. In 1838, some of the Egbas who had been rescued from Slavery and carried to Sierra Leone, began to return to Abeokuta. The arrival of the first party was hailed with the most lively joy by the inhabitants of Abeokuta; and when they learned how their countrymen had been first delivered by the English, and then received kind treatment at their hands, they were filled with astonishment, and exclaimed, "The English are a people dwelling nearer to God than any other." A favourable impression was thus created in Abeokuta, as was shown by the kind and cordial reception which Mr. Townsend received from the chief Sodeke and the people, when he visited them in January, 1843. This expedition had been undertaken by Mr. Townsend in consequence of a petition presented to the Church Missionary Society by some of the Christian Egbas at Sierra Leone, who had begged that on their return to their own fatherland they might be accompanied by a Missionary. At this time two vessels, and sometimes three, were regularly employed in carrying Yoruba people from Sierra Leone to Badagry, anxious to return to their own homes; for in those days Lagos, as one of the chief seats of the slave-trade, had to be avoided.

The great desire of the Yorubas to return, and the invitation of the Abeokutas, who expressed their readiness to receive Missionaries, through their chief Sodeke, were among the providential circumstances which led to the Yoruba Mission being established in 1845; and although, owing to the death of Sodeke, and the disturbed state of the country, Abeokuta itself could not be occupied till 1846, the pioneers of this good work were usefully employed during this interval at Badagry, where a Mission station has been maintained ever since, and although the Popos at this place resisted for many years the Gospel message, some are now turning to the Lord, the first fruits we trust of a greater ingathering when God's own time shall come.

The history of the Abeokuta Mission, from its commencement, has been singularly eventful and chequered. In 1851 its very existence was imperilled by the invasion of the King of Dahomey, but that was happily repelled, and during the next few years there was marked progress and expansion, fresh centres of work having been taken up in several important places, one of which, Ibadan, ranks with Abeokuta not only as regards population, but as regards influence and power. Unfortunately the recurrence of wars between rival tribes, and more especially the hostility between the Yorubas of Ibadan on one hand, and the Ijebus and the Egbas of Abeokuta on the other has led to disastrous consequences. It should here be noted that both the Egbas and the Ijebus are sub-divisions of the great Yoruba tribe. In 1862 the town of Ijaye, occupied by the Church Missionary Society in 1853, was utterly destroyed by the Ibadans, and out of a population of 40,000 those who escaped the famine, and sword, and death by torture, were scattered in cruel bondage over the whole land. Shortly afterwards another town, Awaye, an outstation of the Church Missionary Society shared the same fate as Ijaye. Another effect of these wars was that the communication between Ibadan and the coast was cut off, and the European Missionaries in Ibadan were often reduced to the lowest state of destitution for want of supplies. In 1863 the King of Dahomey again threatened Abeokuta, destroying on his march Ishagga, another of the towns occupied by the Church Missionary Society as a station. One third of the population were slain on the spot

and of the remainder carried into captivity, several were afterwards decapitated at Abomey, the capital, at the time of the annual "Customs," those murderous ceremonies in which the infuriated soldiers and the sanguinary mob, incited by the king and priests, take a prominent part. Although in 1863 the invading host of Dahomey did not advance beyond Ibara, some miles short of Abeokuta, they returned again the following year, but happily the Abeokutans were again allowed to triumph, the Dahomians being driven back from the walls of Abeokuta with great slaughter, and being pursued into their own territory by the victorious Egbas. The difficulties of the Dahomians, both in their advance and during their retreat, were greatly increased by the circumstance that their previous raid had converted into a wilderness the country between Abeokuta and the Dahomey frontier.

The Mission at Abeokuta was thus again preserved by God's good providence from the imminent perils which threatened its very existence, but a further trial of a most serious character awaited the European Missionaries, for on the 18th of October, 1867, a disorderly mob, taking advantage of the ill will and jealousy which had long been felt by some of the Native chiefs and elders, plundered and destroyed the Mission premises, and shortly afterwards the European Missionaries left the city.

Two years later, in 1869, Mr. and Mrs. Hinderer, who had commenced the Ibadan Mission in 1852, and who had laboured there with great acceptance, were obliged, by failure of health, to return to England, and as the road to Ibadan from the coast has since been closed, the Native Church there has been mainly left to its own resources like that of Abeokuta. It is a matter of thankfulness that in spite of these adverse circumstances, the work in both places has continued to grow and prosper, and the Native Christians have learnt in a greater degree to depend upon Christ, the great Head of the Church.

In God's good providence it has also been graciously ordered that Lagos, formerly the stronghold of slavery, became, in 1861, a British possession. Apart from the important operations inaugurated there by the Church Missionary Society among a growing population of thirty thousand souls, a safe base of operations has thus been secured, where an efficient Native Agency can be trained, and other preparatory work can be safely carried on in anticipation of that day when God in His wisdom shall see fit to open again to His servants, Abeokuta, Ibadan, and other inland stations. Meanwhile, it is a comfort to have the assurance that it is "He that openeth and no man shutteth, and shutteth and no man openeth."

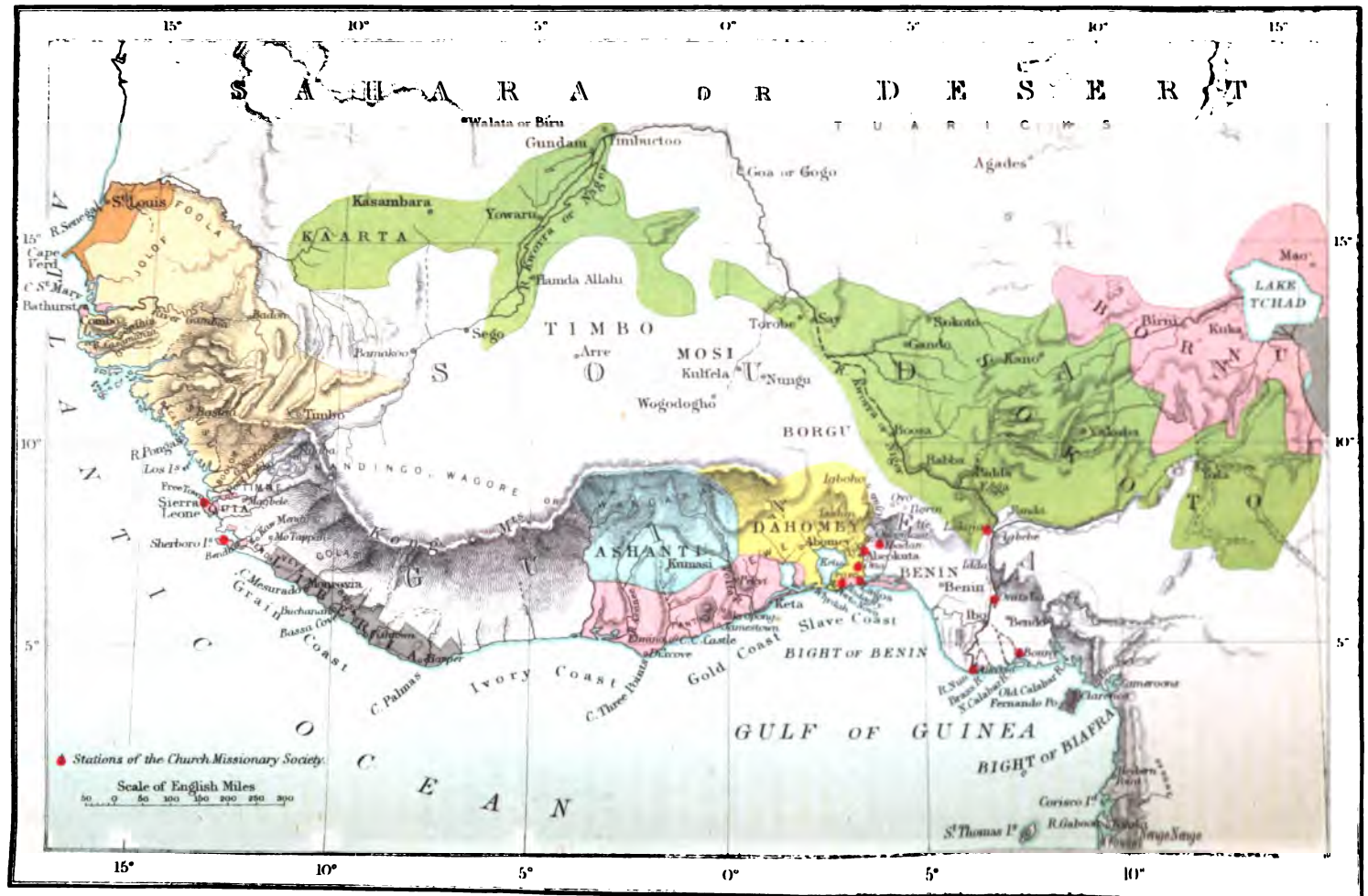
CHRISTIAN BOOKS.—Grammar and Vocabulary, Dictionary, the Liturgy, Watts's Catechism, Pilgrim's Progress, Dr. Barth's Bible Stories, portions of the O. T. and N. T., Couplets, &c., &c.; Hymn Book, consisting of 120 Hymns, some original; another Hymn Book for Ibadan; Scripture Class Book, 1871; the Peep of Day.

CHRONOLOGICAL STATISTICS.

1845 . . . Badagry.
1846 . . . Abeokuta (Ake).
1863 . . . „ (Ikija).
1869 . . . „ (Igbore).
1846 . . . „ (Oshielle).
1852 . . . Otta.
1852 . . . Lagos.
1852 . . . Ibadan.
1853 . . . Ijaye (destroyed by the people of Ibadan in 1862).
1856 . . . Oyo.
1857 . . . Ishagga (destroyed by the King of Dahomey in 1862).

	1845	1850	1855	1860	1865	1873
European Missionaries	2	5	7	6	10	10
European Catechists .	. .	. .	. .	6	2	1
Native Clergy . . .	1	1	3	5	5	9
Native Agents . . .	3	10	28	46	45	44
Communicants . . .		122	536	916	1125	1517
Schools		6	13	17	14	24
Scholars		418	775	555	868	1324

WEST AFRICA


SAHARA OR DESERT
TUAREGS
Walata or Biru
Gundam
Timbuctoo
Goa or Gogo
Agades
Kasambara
Yowaru
KAARTA
Thanda Allahu
Sego
TIMBO
Arre
MOSI
Kulfela
Nungu
Wogodogho
Torobe
Say
Sokoto
Gando
Kano
Mao
LAKE TCHAD
Birni
Kuka
BORGU
Boossa
Rabba
Nikki
Yoggo
Igboho
Dahomey
Abomey
Ashanti
Kumasi
Benin
Slave Coast
Reta
Bight of Benin
Gulf of Guinea
Bight of Biafra
Ivory Coast
Gold Coast
Grain Coast
C. Palmas
C. Three Points
Cape Verd
C. St. Mary
Bathurst
St. Louis
Sierra Leone
Sherboro I.
Timbo
Bambarra
Los Is.
Bonny
Fernando Po
Clarence
Corisco I.
St. Thomas I.
Stations of the Church Missionary Society
Scale of English Miles
50 0 50 100 150 200 250 300
15° 10° 5° 0° 5° 10° 15°

NIGER MISSION.

In 1841 an expedition, consisting of three steamers of the Royal Navy, was sent up the Niger by H. M. 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 (Parliamentary Papers, No. 57, 1840). It was accompanied by one of the Society's Missionaries, who had spent ten years in Sierra Leone, the Rev. J. F. Schön, and also by Mr. Samuel Crowther, a liberated negro slave, and now the native Bishop of the Niger, as well as by other native teachers. The expedition was generally denounced as a failure, for the mortality among the Europeans who engaged in it was most disastrous, forty-two white men out of 150 having died in sixty-two days. Mr. Schön, however, had thus the opportunity of commencing the study of one of the most important of the African tongues, the Hausa language, spoken not only in the basin of the Niger, but in a large tract of country extending from Ilorin, west of the Niger, to beyond Sokoto in the north, and known to all the tribes between the Bornu and Yoruba countries, and he has since been able to translate portions of the Old and New Testament into that tongue. The Christian negroes, also, who returned from this expedition brought back to their countrymen in Sierra Leone the intelligence that the way was now open to them to return to their long-lost home.

In 1854 a second Niger expedition penetrated successfully 500 miles into the interior, and reached Gurowa, above Bomanda, in the Hamaruwa country. This is on the Tshadda Binne branch of the Niger, nearly 300 miles from its confluence with the Kworra.. The expedition was in the river sixteen weeks, and they returned in good health and spirits, not a single death having occurred either among the Europeans, twelve in number, or the fifty-four Africans, of whom the exploring party consisted. A third expedition, during the summer of 1857, was projected by the late Macgregor Laird, Esq., and successfully carried out with the sanction and aid of H. M. Government, and it was his purpose to arrange for an annual ascent of the river.

As on the previous visit the natives everywhere had expressed their willingness to receive Christian teachers, it was determined to commence a Niger Mission; accordingly, two native clergymen and five native teachers accompanied the expedition of 1857, and Mission stations were formed at Onitsha, at Gbebe, near the confluence of the two branches of the Niger, and at the town of Rabba, on the Kworra branch of the Niger.

An accident, however, befell the steamer "Dayspring," for in ascending the Kworra she struck upon a sunken rock about twelve miles above Rabba, and became a wreck. All the company were saved in boats, but most of their property was lost. Owing, however, to this disaster the Rev. S. Crowther had increased opportunities for becoming acquainted with the country and the people, and he eventually found his way overland to the coast, passing through several important towns, and among others Ilorin, which had been first visited by Lander, who calls it Alloric, a corruption of its Arabic name Alori. It was next visited, in 1855, by the Rev. T. J. Bowen, of the Southern Baptist Missionary Society, and a few months later in the same year by the Rev. A. Mann. To this and other places on this overland route fresh attention has recently been called; for in 1871, by the steamer having been left high and dry on a sandbank in the Niger, Bishop Crowther found the river route closed against him, and was obliged to return overland to the coast. Notes of this journey are to be found in a separate publication issued by the Church Missionary Society, and to that we must refer our readers for many interesting details.

One point of special interest connected with the Niger Mission is that from its first commencement, in 1857, up to date it has been conducted wholly by Native agency, and, by the blessing of God, the work has prospered in spite of special difficulties, which, for the most part, are unknown in other countries which enjoy the blessings of a settled Government. In illustration of this, we may refer to the circumstances under which Rabba and two other important stations had to be given up. Rabba had been a large and populous town, but, like many other African towns, it had been depopulated by civil war, in which two brothers for ten years contended for the rights of sove-

reignty. As, however, in 1857, the brothers had been reconciled, it was hoped that Rabba might recover its former prosperity. It derived importance from its geographical position in the midst of the Hausa and Nupe tribes, and also as the centre of an enormous traffic between the coast and the interior of Africa. The local authorities at Rabba seemed at first to favour the establishment of a Mission station in their midst, and in 1857 actually assigned land for this purpose, on which temporary huts were built; but in 1860 a message was received to the effect that Rabba was closed against Missionaries. No reasons were assigned for this step, which was probably due to the jealousy of the Christians entertained by the Mohammedans, whose influence is predominant in this quarter, and thus an important link has been lost between the Niger and Yoruba Missions. The next station which had to be given up was Gbebe, which, in consequence of civil war, was reduced to a ruin, and at the same time the Mission premises were destroyed. Happily, in anticipation of this contingency, the new station at Lokoja had been formed only a few miles from Gbebe, but on the opposite bank of the river; and as Lokoja has been maintained ever since, in spite of hostile movements against it, the abandonment of the station of Gbebe, in 1866, has not proved so prejudicial to the interests of the Mission as it would otherwise have been. The third station, Idda, commenced in 1864, had to be given up in 1867, owing to the treacherous conduct of the chief, Abokko, who, after having been on terms of friendly intercourse with Bishop Crowther for twenty years, made him prisoner without any provocation, and then demanded 1000*l.* for his ransom. On this occasion, unfortunately, the life of the Consul, Mr. Fell, was lost in effecting the release of Bishop Crowther.

But if stations have been given up, on the other hand fresh centres have been occupied. Thus a new station was formed at Akassa, at the Nun mouth of the Niger, as a basis of operations both for labours among the degraded tribes of the Delta, and to maintain a free communication with the Upper Niger. Close to Akassa is the Mission station of Brass, and at the Bonny mouth of the Niger is the Bonny Mission, amidst a population who are cannibals like that at Brass. The King and chiefs of Bonny, however, were induced to guarantee a portion of the funds needed for a Christian Mission. We cannot close our notice of the Niger Mission without referring to the consecration of the first native convert to the Episcopate. The Rev. S. Crowther, who had been created D.D. by the University of Oxford, was set apart as Bishop of the Niger in Canterbury Cathedral on St. Peter's day, 1864. We will only add that the history of the Niger Mission encourages the hope of Africa being evangelized through the agency of her own converted sons, if they are true to themselves and to their Lord, and if their hands are upheld, as they ought to be, by the prayerful sympathy and substantial support of England.

Languages and Books.—*Hausa*—Primer, Vocabulary with Grammatical Elements of the Language; Second Reading Book in two parts, the first part being transcribed in Arabic characters; Grammar, with an appendix of Specimens of the Hausa literature; Translations of Genesis, Exodus, Gospels and Acts of the Apostles. *Ibo*—Primer, the Gospels of SS. Matthew, Mark and Luke, the Book of Common Prayer, Church Catechism, Grammatical Elements of the Ibo Language. *Nupe*—Grammar and Vocabulary by Bishop Crowther; the Gospels of St. Matthew and St. John are in manuscript and a portion of the former has been printed.

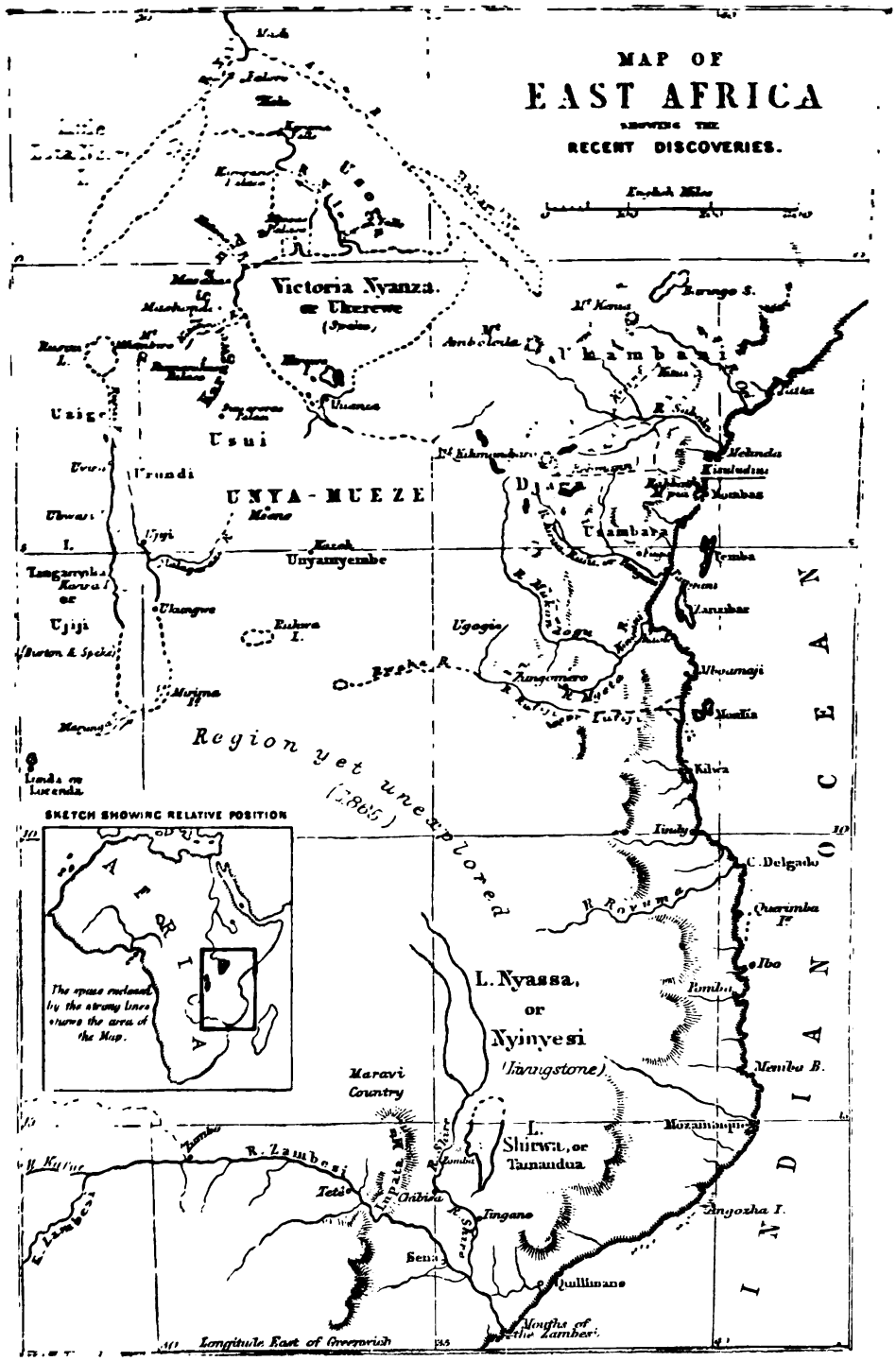
CHRONOLOGICAL STATISTICS.

1857	Rabba.*	1865	Lokoja (occupied in place of Gbebe).
1857	Gbebe.*		
1857	Onitsha.	1866	Bonny.
1861	Akassa.	1868	Brass.
1864	Idda.*	1872	Osamare.

	1857	1862	1873
Native Missionaries	1	2	9†
Native Lay Agents	5	8	17
Communicants	..	..	146
Schools	..	1	6
Scholars	..	24	170

* Since relinquished.

† Including Native Bishop.


MAP OF
EAST AFRICA
SHEWING THE
RECENT DISCOVERIES.
English Miles
Victoria Nyanza
or Ukerewe
(Speke)
Usui
Uzigo
Urundi
UNYA-MUEZE
Meare
Unyanyembe
Tanganyika
Karoa
or
Ujiji
Ukanga
Ugogo
Ukamba
Uzaramo
Zungomero
Usambara
Mombas
Melinda
Kisiudsiu
Zanzibar
Kilwa
Lindi
C. Delgado
Querimba
Ibo
Mombas B.
Angoxha I.
Mozambique
L. Nyassa,
or
Nyinyesi
(Livingstone)
Maravi
Country
L.
Shirwa, or
Tanandua
R. Zambesi
Tette
Sena
Tingane
Quillimane
Mouths of the Zambesi
Region yet unexplored
(1865)
INDIAN OCEAN
SKETCH SHOWING RELATIVE POSITION
AFRICA
The space enclosed by the strong lines shows the area of the Map.
Longitude East of Greenwich

EAST AFRICA MISSION.

THE Society's Mission to East Africa is an outgrowth of their Mediterranean Mission. Visits to the fallen Church of Abyssinia formed part of its operations; and Bishop Gobat, and subsequently Dr. Krapf, resided each of them three years in that country (Gobat, 1830—1833; Krapf, 1839—1842) in furtherance of the Society's objects. Dr. Krapf chiefly sojourned in the southern province of Shoa, and accompanied its tributary King on an expedition against the wild tribes to the south and east—the Somali and the Galla. His compassion for them was thus much awakened; and finding, after a temporary visit to Alexandria, his return to Shoa absolutely prohibited, he made his way to Zanzibar, and thence, with a letter of safe conduct to the governors on the coast, from the Imām of Muscat, their sovereign, (whom, though a Mohammedan, the Lord had disposed to favour him;) he proceeded in 1844 to the Island of Mombas, which he proposed to make the basis of operations on the continent.

The attempts, thus commenced, to establish a Mission among the wild and degraded tribes of this region afford some of the most interesting pages in modern Missionary history. Two zealous Missionaries were sent to reinforce Dr. Krapf. A station was occupied on the mainland at Rabbai Mpia, and subsequently transferred to the more healthy locality of Kisuludini. Excursions were made from thence to the west and north-west among the Suahēli, Wanika, and Wakamba tribes, who were found in a state of utter barbarism. Important in its bearings upon the extension of Missionary enterprize in this region is the fact brought to notice by Dr. Krapf, that all the dialects south of the Equator are based upon a common language, and it is noteworthy that the Suahēli, the principal language spoken at Mombas, is very generally understood at the ports on a long line of coast extending from Sofala to Muscat. Further, the Missionaries announced several geographical discoveries, wholly unexpected by the scientific world of Europe, which directed public attention to that part of the coast. In the fulness of hope that a new and vast region had been discovered, into which the kingdom of Christ might be soon introduced, the Society set apart four additional Missionary labourers, and laid out their plans for taking up several stations in the interior. But all these hopes and plans had in them, it may be, too much of human power and enterprise. As of old the Lord said unto Gideon, 'The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me;' so in this case all the preparations of the Society came to nothing. Sickness and death thinned the number of Missionaries till only one was left in East Africa; and at the close of 1856 he was driven to the Island of Mombas by the sudden incursion of a hostile tribe, the Masai, who laid the station in ruins and dispersed the few Wanika, among whom the Missionaries had laboured. For two years the Mission seemed at an end. But the faithful, though solitary Missionary, Rebmann, remained at Mombas, within sight of the ruins, collecting materials for vocabularies in other languages, and preparing translations of the Word of God in the Suahēli language, in the assurance that God would yet open, at His own time and in His own way, the opportunity of communicating that treasure to the benighted inhabitants of the mainland. The pledges of such a return were also left behind. The mortal remains of the heroic Mrs. Krapf, who died at Mombas, had been buried at her own request upon the sea-shore of the mainland. After two more years had expired, Mr. Rebmann was invited to visit once more the ruined Mission. The welcome which he received convinced him that there was now a call from above to return and re-occupy the station, and although the political condition of the country and the predatory habits of the neighbouring tribes have continued to present many obstacles to the progress of the work, still the providence of God seems to be preparing, in many ways, auxiliaries to the progress of the Gospel. Geographical exploration is gradually unveiling the interior; other Missions have been undertaken at points north and south of the Society's station; and there are many signs that the hope so many years deferred, will, as in the cases of West Africa and New Zealand, be at length crowned with visible fruits of the Divine favour and blessing.

The geographical discoveries mentioned above as incidentally made by the Missionaries in the course of their journeys, were undoubtedly the means of concentrating the attention of men of science on that part of Africa, and thus of leading to the investigations which have 'determined the existence and position of the great water-basin whence the Nile flows.' (Murchison.) Dr. Krapf and Mr. Rebmann respectively saw the two snow-capped mountains laid down in the Map—the Kenia and Kilimanjāro. They also heard from the Native traders, whose yearly caravans travel eastward from Mombas, of the existence of a large inland sea in that direction. These accounts were the subjects of eager controversy; but the reports of subsequent travellers have verified completely one of the two discoveries of which our Missionaries declared themselves eye-witnesses, that of the Kilimanjāro, for Baron Von der Decken and others have since ascertained by actual observation, that the altitude of the principal peak of Kilimanjāro is 20,605 feet; the neighbourhood of the other mountain Kenia is still unexplored. The hearsay statements reported on Native authority, as to the inland sea, are so far inaccurate, that it is now proved to be rather a chain of large lakes than a continuous piece of water, the most southerly of which have been visited by Livingstone, while northwards Speke and Grant have traced to its outlet the Victoria Nyanza. Still more recently, Sir Samuel Baker has, at the late Captain Speke's desire, investigated the Luta Nzigé, or the Albert Nyanza; which proves to be a body of water of vast extent, deserving to be ranked as the second main feeder of the Nile.

From time to time during the last thirty years painful revelations have been made as to the iniquitous traffic carried on in slaves on the East Coast of Africa, but it is only recently that public attention has been aroused to the necessity of putting it down. It has been estimated that some 20,000 human beings are carried off annually as slaves, and that five or ten times that number lose their lives under circumstances of great barbarity. The following is the account of this traffic given by one of the Committees appointed to report upon the subject of the East African slave-trade:—

> The persons by whom this traffic is carried on are for the most part Arabs, subjects of the Sultan of Zanzibar. These slave dealers start for the interior, well armed, and provided with articles for the barter of slaves, such as beads and cotton cloth. On arriving at the scene of their operations they incite and sometimes help the natives of one tribe to make war upon another. Their assistance almost invariably secures victory to the side which they support, and the captives become their property, either by right or by purchase, the price in the latter case being only a few yards of cotton cloth. In the course of these operations, thousands are killed, or die subsequently of their wounds or of starvation, villages are burnt, and the women and children carried away as slaves. The complete depopulation of the country between the coast and the present field of the slave dealers' operations attest the fearful character of these raids.
>
> Having, by these and other means, obtained a sufficient number of slaves to allow for the heavy losses on the road, the slave dealers start with them for the coast. The horrors attending this long journey have been fully described by Dr. Livingstone and others. The slaves are marched in gangs, the males with their necks yoked in heavy forked sticks, which at night are fastened to the ground, or lashed together so as to make escape impossible. The women and children are bound with thongs. Any attempt at escape or to untie their bonds, or any wavering or lagging on their journey, has but one punishment—immediate death. The sick are left behind, and the route of a slave caravan can be tracked by the dying and the dead. The Arabs only value these poor creatures at the price which they will fetch in the market, and if they are not likely to pay the cost of their conveyance they are got rid of. The result is, that a large number of the slaves die or are murdered on the journey, and the survivors arrive at their destination in a state of the greatest misery and emaciation.

In pursuance of its expressed determination to put an end to this odious traffic, the British Government will doubtless find it expedient to follow the policy attended with such good effect in West Africa, and will establish on the East Coast free settlements for liberated slaves, among whom it is hoped that in the good providence of God, the Church Missionary Society may be permitted to labour with the same manifest tokens of blessing which have attended their efforts at Sierra Leone and at Lagos. Should these expectations be realized, these settlements will become centres of light and liberty, from which messengers of the Gospel may go forth into the heart of Africa, meeting there with others who have brought the same sacred message from the West, so that in God's own time there may be a chain of Missions throughout the African continent from East to West, in fulfilment of the longing and prayerful hopes expressed by one of the first pioneers of Missionary enterprize in this region.

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W. HUGHES, GROOM B. LONDON.

MAURITIUS MISSION.

THE little Island of Mauritius lies just within the southern tropic. It is about the size of the county of Herts, our Map of it being of course on a much larger scale than the preceding. It was uninhabited when first discovered by the Portuguese in 1505, and it was not till 1598 when it passed into the hands of the Dutch, that the name Mauritius was given to it in honour of Prince Maurice. It became the occasional resort of pirates and adventurers, till regularly colonized by the Dutch in 1644. In 1712 they abandoned its occupation, and in 1721 the French took possession of it, and peopled it from their colony in the neighbouring Isle of Bourbon. Its geographical position between India and the Cape made it of much importance to their East-Indian trade; and the introduction soon after of the sugar-cane, cultivated by a large slave population, greatly augmented its value. In 1810, the island was captured by Great Britain, whose merchant vessels had been much harassed by the French cruisers that found harbourage at Port Louis and Mahebourg, and it has ever since formed part of our Colonial Empire.

In 1834, slavery was abolished in Mauritius, and about 90,000 slaves emancipated. A demand which has since sprung up for more labour has been met by the promotion of the free emigration of Coolies, or hired labourers (*cooly* is a Tamil word, meaning 'wages,') from various parts of India. They usually return to their native land with their savings, after periods of service from five to ten years, but a considerable number have preferred to remain in the colony, making it their future home. These Coolies are chiefly drawn from the hill tribes of Bengal and Orissa (about 170,000), the rest from the Tamil people of the South Coast, though some are Natives of the North-west Provinces and even of the Panjab. Their present numbers, according to the Census of 1872, are 216,258; and as the entire population of Mauritius is only 317,000, having been greatly reduced of late years owing to the virulence of the epidemic fever in 1867 and 1868, and as the stream of immigration from Hindustan still flows freely, the island in this aspect may be regarded as a Missionary outpost of India. In 1854, the Rev. Dr. Ryan was appointed first Bishop of Mauritius, and in the same year, one of the Society's Missionaries, the Rev. D. Fenn, visited the island from India for the restoration of his health; and having found how readily these emigrants listened to the preaching of the Gospel, strongly urged the commencement of an effort similar to that which was just being initiated in the Kandian District of Ceylon. For this work, also, two Missionaries have been found, whose state of health had terminated their labours in India, but to whom a providential opening has been thus afforded of prolonging their services among people with whose language, religion, and habits they were already familiar.

The Rev. Stephen Hobbs, after sixteen years' experience in Tinnevelly, has been thus enabled to enter at once on ministrations among the Tamil Coolies, having arrived at Mauritius in October 1856; and the Rev. Paul Ansorgé, after many years' sojourn in Krishnagar, followed him in 1857, and preaches and teaches in Bengali and Hindustani.

A few native Christians have been found scattered throughout the plantations, and form a most important nucleus for a future Church; and the severance of the heathen emigrants from caste, and the absence of idol-temples, festivals, and observances, make them peculiarly accessible to the message of the Gospel. The Mission has been much indebted to the cordial and energetic encouragement of the first Bishop,

whose place is now worthily filled by the Rt. Rev. Dr. Royston. Having held for some time the responsible post of Secretary to the Madras Corresponding Committee of the Church Missionary Society, and having laboured for two years in Mauritius, he has general as well as local experience to guide him in the discharge of the duties to which God has called him.

The vicinity of Mauritius to the Society's Stations in Madagascar, and on the East Coast of Africa, is a feature which greatly enhances its importance as a Missionary centre. This was shown, to adduce one memorable instance, when some of the persecuted Christians fled from Madagascar, and found in Mauritius not only a safe asylum, but also those who "expounded unto them the way of God more perfectly." If ever there should be fresh political complications in Madagascar, the importance of Mauritius as a base of operations will again be manifested. There is a considerable trade between the two islands, the chief supply of cattle to Mauritius being derived from Madagascar; and recaptured slaves, rescued by our cruisers from the slave-ships which infest the Eastern Coast of Africa, have been from time to time liberated at Port Louis, just as Negroes from the Gold Coast have been landed at Sierra Leone, but of late years an impression has been gaining ground that the climate of Mauritius is not suited to Africans. Still if not directly we doubt not that indirectly Mauritius is destined to become in God's providence a source of Christian light to the degraded tribes of the Mozambique Coast.

SUMMARY OF THE MISSION.

	1856.	1862.	1866.	1873.
European Missionaries .	1	2	3	3
Native Clergy		. .	1	1
Native Agents		6	9	16
Communicants		32	72	170
Schools		3	6	5
Scholars		270	410	150

The Society for the Propagation of the Gospel and the London Missionary Society are also labouring in this field, in every district of which the Roman Catholics have supplied priests and teachers, and have thus made themselves and their services accessible to the entire population.

MADAGASCAR.


44
48
12
16
20
24
Comoro or Angaziya
Johanna or Anjuan
Mohilla
Mayotta
Borneo
C. Amber
Diego Suarez
St. Sebastian C.
Port Looké
Antakarana
Manambato
Nossibe
Imboasina
Nasori I.
Radama I.
Port Radama
Sakalava
Sambavana
Sankasy I.
P. Morona
R. Ampahana
R. Mahanara
Triananga
Mahazamba R.
Bombetoka R.
C. Tanjo
P. Barabata
Majanga
Boeni
C. St. Andrew
Bebakoka
Nosilinta
Tabamontsi
Betsimisaraka
Angontsy or C. East
Vohi-be
Antongil B.
Eratoeny
Belemboka
Zoma
Betsileo
Antalaotsi
Sacoringo
Landifoly
Maniakila
Tintingue
St. Mary I.
Isararavota
AMBONGO
João da Nova I.
Soudra
Ankabo
L. Amsana
Rahidruan Is.
Ambonjalava
Mangosara
Fenerivo
Coffin I.
Bagabe
Andavoka
Foule Point
Barren I.
Kanatsy R.
Mavohitso
Manahawako
Betsimasaraka
Tamatave
Beitsa
Ankoroti
Ambohitrimo
Tranomaro
Manasambola R.
L. Imania
Imanja
Andovoranto
Ambohabohena
Betanimena
Sirabogo R.
Andrainanoa
Yatomandry
Trinano Rafotsi
Molabeg
Andriany
Mitinandry
Manamoro
Betafo
Ambato Menas
Ambodiary
Mariri
Morondavala
Manaba
Marovato
Amboritra
Mahitsy
Mamy
Folaka
Mahela
Crab I.
Ankobaka
Fangalamana
Manbili
Mananzara
Ambohibolamena
Nahamora
Faraona
C. St. Vincent
St. Vincent R.
Ambohimandroso
Matatane
Murderers B.
Ambohitsmana Mts.
Tsienimbalala
Fahandaza
Andraivoly
Antsy lava
Rosinga
Iondatra
R. Massanac
Tobia
St. Augustin R.
Antanosy
Amboloko
St. Augustin B.
Isalore
Fotaka
Mahafali
Androi
Ambahora
Stations of the Church Missionary Society.
C. Ytapere
Fort Dauphin
P. Barrow
Mandoseto
Scale of Statute Miles
C. St. Mary
Stanford's Geographical Estab.t 6 & 7 Charing Cross.

MADAGASCAR MISSION.

MADAGASCAR is about 1030 miles in length, 360 miles at its greatest breadth, with an area larger than France, estimated at 225,000 square miles, and containing a population of about 5,000,000. The inhabitants are divided into four great tribes, the Hova, Betsileo, Betsimasaraka, and Sakalava. It is among the first, who since 1810 have acquired supremacy throughout the island, that Christianity has hitherto chiefly spread. There is a good deal of diversity in the dialects of these various tribes, but their language is fundamentally one and the same, and as has been the case in New Zealand, one grammar and one literature will probably suffice for all. If we except some of the Sakalavas, and more particularly those on the West Coast, whose appearance betokens some affinity with the negro, we shall find that the people have little or nothing in common with the African continent, from which they are only divided by the Mozambique channel, but their race and language seem rather to connect them with Polynesia and the Malay Archipelago, though separated by many thousand miles of ocean. They have no literature nor any definite system of superstition.

The story of the Gospel in Madagascar, and of its noble army of martyrs, is one of the most precious treasures of the Church of Christ in these latter days. All Missions bear a testimony not to be gainsaid to the vitality and reproductive power of our holy religion; but Madagascar has, over and above this, a lesson of its own. It demonstrates the sufficiency of 'God's Word written,' even without any oral teaching, to maintain and propagate its glad tidings among a people.

It was in 1820 that the *London Missionary Society* commenced a Mission at Antananarivo, the capital of the island. Two English Missionaries, with a small body of pious artisans, formed its ordinary staff. The then King, Radama I., was an intelligent and benevolent ruler, and he encouraged his subjects in the acquisition of the art of printing and other handicrafts taught by the Christian strangers, and promoted to the utmost their schools for reading and writing. Great progress was made in these acquirements, and a small body, about 200, immature, as the first converts from heathenism must always be, had professed Christ, and been received by baptism into His church. In the mean time, God's providence removed King Radama by death in 1828; and he was succeeded by Queen Ranavalona, a bigoted heathen woman, who gradually withdrew her countenance from the Missionaries and their adherents, and at length, when she felt strong enough for it, expelled the European teachers altogether (1836). The Missionaries had foreseen the coming storm, and had laboured hard to provide the Malagasies with the Bible in their own tongue. They had just completed this blessed task and passed it through the printing press, when they were banished from the country. For twenty-five years scarcely any tidings of the Mission reached England. Occasionally a few Christians escaped to Mauritius, with which Madagascar naturally associates itself; and letters were received from natives full of yearning love towards their former teachers. But in 1861 the Queen died, and was succeeded by Radama II., who at once re-opened the island to intercourse with foreigners. Marvellous were the events then brought to light. A persecution, as fierce and unrelenting as the world had ever seen, had raged through those long years during which all Christian teachers were absolutely excluded. Confiscation of goods, imprisonment in irons, perpetual slavery, death at the fiery stake, were all used to crush the living word, but in vain. Nobles of high rank and girls of tender age had not shrunk from the most cruel martyrdom. The Christians had grown from 200 to 10,000, and had sustained their faith, and hope, and love, by some rare and cherished copies of the Scriptures, often buried in the earth for concealment's sake, but the strength, and guide, and life—'the lively oracles'—of their souls. The Queen's successor began his reign amid most sanguine expectations, but these hopes were not fulfilled, and his assassination on the 12th May, 1864, through a palace intrigue, placed his Queen, Rasoherina,

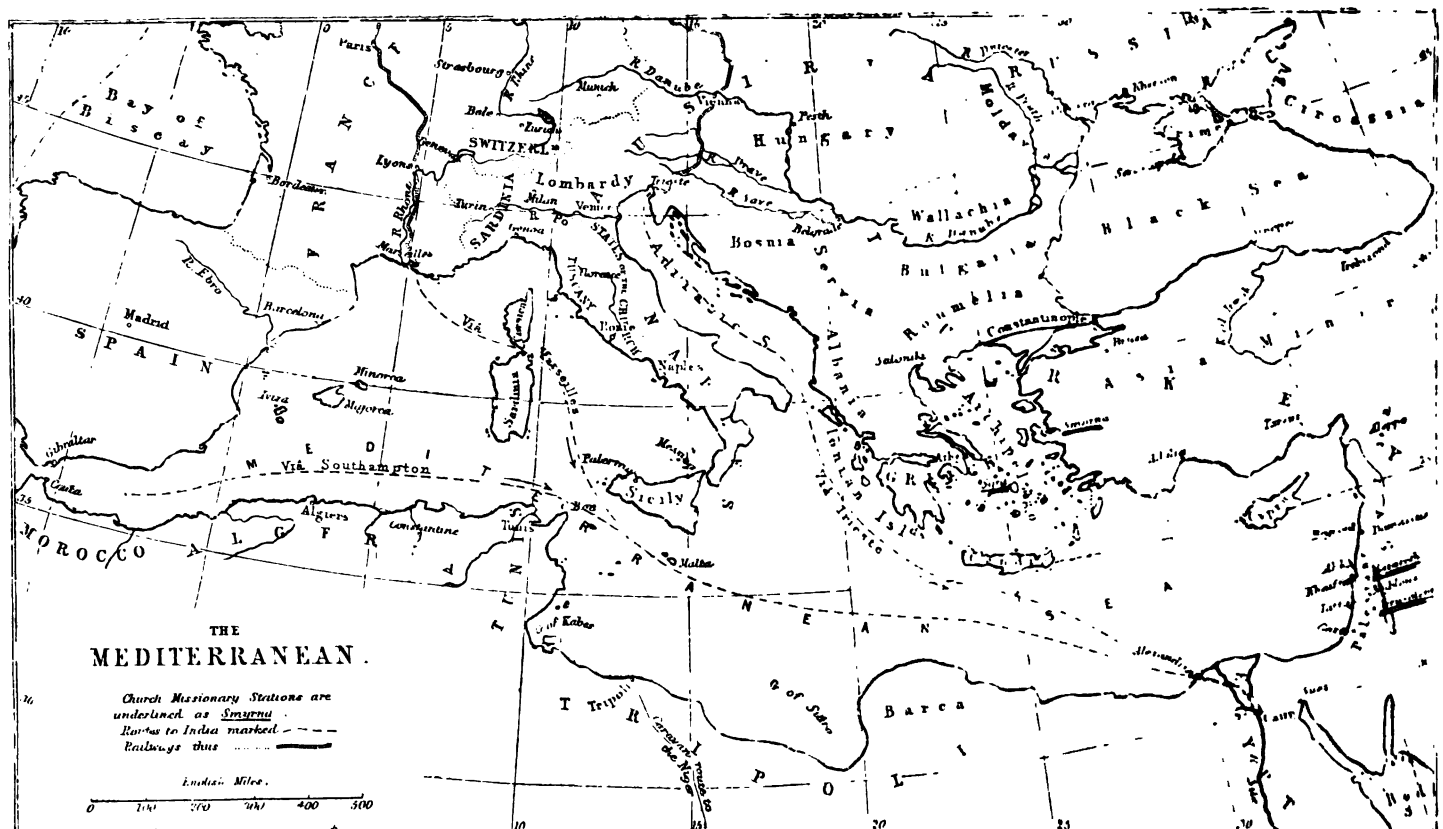
on the throne. She died on the 20th March, 1868, and was succeeded by her sister, under the title of Queen Ravalona II. She made a public profession of her faith in Christ on the 21st February, 1869, and few months later the national idols were burnt. The native Christians now enjoy complete toleration, and while the example of the Queen has led some to profess themselves adherents of the Christian faith, the Lord is adding to the Church daily such as should be saved.

On the re-opening of Madagascar, the *London Missionary Society*, with true Christian liberality, invited the *Church Missionary Society* to take part in labours hardly to be compassed by any single body (Luke v. 7). The northern extremity of the island, Vohimare or Vohimarina—a district scarcely reached before by Christian influences—was first occupied in 1864, and here four congregations, to the number of about 200, assemble for Christian worship at Hiarana, Amboanio, Ampanobè, and Soavinandriana, all within easy reach of one another, excepting Soavinandriana, which is three days' journey from Amboanio, the chief town in the district of Vohimare, and also the principal Mission station. The inhabitants here are chiefly Sakalavas.

The population, however, in the Northern districts is very sparse, so in 1866 a second centre was taken up at Andovoranto, on the main road between Tamatave and the capital. Here the population are chiefly Betsimasarakas, with a fair sprinkling of the dominant race, the Hovas. In connection with this centre out-stations have been formed at Vavony, Tanimandry, Vohiboahazo, and Maromandia. Unfortunately, however, Andovoranto and the coast region generally is decidedly unhealthy, and the work here has suffered from many interruptions caused by the sickness of the European Missionaries and their families. In this respect the central highlands of the island present a marked contrast to the coast, for they are remarkably salubrious.

In 1872 there were in connection with this Mission 3 ordained European Missionaries, 5 Native Agents, 50 Communicants, and 104 Scholars, besides 4 pupils who are being trained for employment in the Mission.

The Society for the Propagation of the Gospel, the Society of Friends, and the Norwegian Missionary Society are also labouring in the island.


THE
MEDITERRANEAN.
Church Missionary Stations are underlined as Smyrna
Routes to India marked
Railways thus
English Miles.
0 100 200 300 400 500
Bay of Biscay
SPAIN
FRANCE
SWITZERLAND
Lombardy
SARDINIA
STATES OF THE CHURCH
Hungary
Wallachia
Bosnia
Servia
Bulgaria
Roumelia
Albania
Black Sea
Circassia
Barca
Tripoli
MOROCCO
ALGIERS
Via Southampton
Via Trieste
Via Marseilles
Via
Paris
Strasbourg
Munich
Vienna
Lyons
Bordeaux
Turin
Milan
Venice
Trieste
Marseilles
Barcelona
Madrid
Minorca
Majorca
Ivica
Gibraltar
Cadiz
Algiers
Constantine
Tunis
Sardinia
Corsica
Naples
Palermo
Messina
Sicily
Malta
Gulf Sidra
Gulf Kabes
Caravan route to Ngoo
Constantinople
Salonica
Smyrna
Athens
Corfu
Alexandria
Cairo
Suez
Tunis
Tripoli

MEDITERRANEAN MISSION.

As early as the year 1811 the Society's attention was directed to the Levant, and to the possession of Malta by Great Britain as a promising centre for Missionary operations, chiefly through the representation of the late Dr. Buchanan. A grand and attractive scheme was proposed. It was represented, by persons who had the best means of information, that the resources and spirit of the Romish College de Propagandâ Fide had been well nigh extinguished by the revolutions on the Continent; that the minds of Roman Catholics were prepared for listening to the pure doctrines of Scripture; that the decayed Churches of the East—the Greek, Armenian, Nestorian, and Coptic—were prepared for a revival; and that through them, once more quickened by Gospel truth, the Mohammedans of Europe, Asia, and Africa might be most effectually evangelized.

A Mission was accordingly commenced at Malta in 1815. Tours were made through Greece, Syria, Asia Minor, Egypt, and Abyssinia, by able and devoted Missionaries, and the results embodied in several volumes of *Christian Researches*. Much interest was awakened at home; and other Societies, especially those in America, were stimulated to enter on the same field of labour. A printing-press at Malta issued a large supply of religious books and tracts in the various vernaculars. Schools were opened in the island of Syra; and Missions commenced at Smyrna, at Caïro, and Abyssinia.

But the first hopes have not been fulfilled. Rome has revived. From Abyssinia the Missionaries were expelled, and from other Stations they have withdrawn. Though we are sure that no labour for Christ's sake is thrown away, the results have been, as yet, of an indirect character, and are probably still undeveloped. Nearer acquaintance with the Oriental Churches has demonstrated the tenacity with which they cling to their superstitions, and their repugnance to scriptural light in its purity. One cannot, however, regret that opportunity was given them of instruction in a purer faith.

Malta was relinquished in 1842, and Palestine occupied in 1852. Jerusalem is therefore now the centre of the Mission, and has enjoyed for some years the advantage of the ripe experience of Bishop Gobat, so long a Missionary of the Society, and now a Bishop of the Church of England in Jerusalem (consec. 1846).

The effects of the Crimean war on the Mohammedan mind are even now not fully developed: but it is obvious that prejudices have received a severe shock, and Christian books are making their silent way into the most unexpected quarters. Prayerful and watchful expectation will be the present attitude of the friends of the Missions in Palestine, Asia Minor, and Constantinople.

Syria contains representatives of almost every religious sect to be found in the Levant, besides others not met with beyond its borders.

1. *Mohammedans*, the lords of the country, about 150,000; divided into the *Sunni*, or followers of Omar, dominant in Turkey, Egypt, Syria, and parts of Hindustan; and the *Shïa*, or followers of Hassan and Hossein, dominant in Persia, and bitterly hostile to the former.

The *Druses* (population 100,000), the *Ansayrii* (population 200,000), the *Ismaelites*, or Assassins, now few in number, and the *Metawileh* (population 25,000), may be regarded as heretical offshoots of Islamism, though their particular tenets, which they keep a profound secret, are but imperfectly ascertained.

2. *Yezidis*, or devil-worshippers, the bulk of whom are to be met with in Mesopotamia and Assyria.

3. *Jews* (population 40,000), subdivided into *Talmudhists; Karaites*, who reject the Talmud, and are found principally in the Crimea; *Chasidim*,—fanatics, not dissimilar from Mohammedan dervishes; *Habadim*, or Quietists; and *Zoharites*, so called from their adherence to the Talmudical book, Zohar.

In connexion with them may be mentioned the *Samaritans*, between whom, however, and the Jews the bitterest hostility still exists. They are now dwindled down to 150 or 200 souls at Nablous (the ancient Sychar).

4. The *Christian* sects of Syria and the adjoining countries—

(1.) The *Greek* Church—called by themselves 'The Catholic and Apostolic Oriental Church'—with the four Patriarchates for Turkey in Asia, having their seats at Constantinople, Alexandria, Antioch, and Jerusalem. The two latter are virtually, though not nominally, subordinate to the

Patriarch of Constantinople, and have each under their jurisdiction eight bishoprics.

(2.) The *Greek-Catholic* Church (population 40,000) was formed by a secession from the Greek Church about 120 years ago. Their liturgical language is Arabic; they receive the Lord's Supper in both kinds; their priests are allowed to marry; they keep Easter after the Oriental tradition; but they acknowledge the Pope's supremacy, and follow several Romish customs. The Patriarch resides at Damascus, and their ecclesiastical dignitaries are usually Arabs by birth, educated at Rome.

(3.) The *Maronite* Church (name derived from their first Bishop, who flourished in the seventh century) embraces about 200,000 souls, the descendants of the ancient Syrians. Their ecclesiastical language is Syriac, an unknown tongue to the generality. Their Patriarch resides on Mount Lebanon. They are bigoted and fanatical Romanists, with, however, certain usages of their own, most of their priests being married.

(4.) The *Latins* are native Roman Catholics of the European Church, but few in number, under the supervision of the convents.

(5.) The *Syrian* or *Jacobite* Church consists of but few members. Their Patriarch resides near Mardin in Mesopotamia.

(6.) The *Syrian Catholics*, but few in number, bear the same relation to the Syrian Church that Greek Catholics bear to the Greek Church—*i. e.* they are Papists, retaining the language and certain of the rites of the Church from which they have seceded.

(7.) The *Armenians* in Syria are few in number, but important from their wealth. They are an ancient Oriental church, and their version of the Scriptures (about A.D. 421) is valuable in determining the Greek and Hebrew texts. They have few holidays, and condemn the worship of images. They are governed by four Patriarchs, of whom the principal resides at Echmiazin, near Erivan.

(8.) The *Armenian Catholics* are a papal offshoot of (7), as (2) is of (1).

(9.) The *Copts* are the Church of Egypt, numbering about 200,000 souls. They are the descendants of the ancient Egyptians—the Arabic form of the name, *Kubt*, being apparently connected with Αἴγυπτος. They practise circumcision.

(10.) The *Abyssinians* regard themselves as a branch of the Coptic Church, though far outstripping them in absurd legends, superstitious ceremonies, and the worship of saints and angels. They regard Pontius Pilate and his wife as saints. Their worship is in the ancient and to them almost unknown Ethiopic language.

LANGUAGES.—Italian, Modern Greek, Arabic, Maltese, Amharic, Persian, Armeno-Turkish, and Turkish. The Holy Scriptures in whole or in part and the Book of Common Prayer have been translated into many of these languages, and in all there are Christian Books.

CHRONOLOGICAL STATISTICS.

1815 . . Malta.*	1828 . . Syra.	1852 . . Nazareth.
1819 . . Constantinople.	1829 . . Abyssinia.*	1852 . . Nablous.*
1821, *Relinquished.*	1830 . . Smyrna.	1853 . . Jaffa.*
1858, *Reoccupied.*	1851 . . Jerusalem.	1856 . . Kaiffa.*
1826 . . Cairo.*		

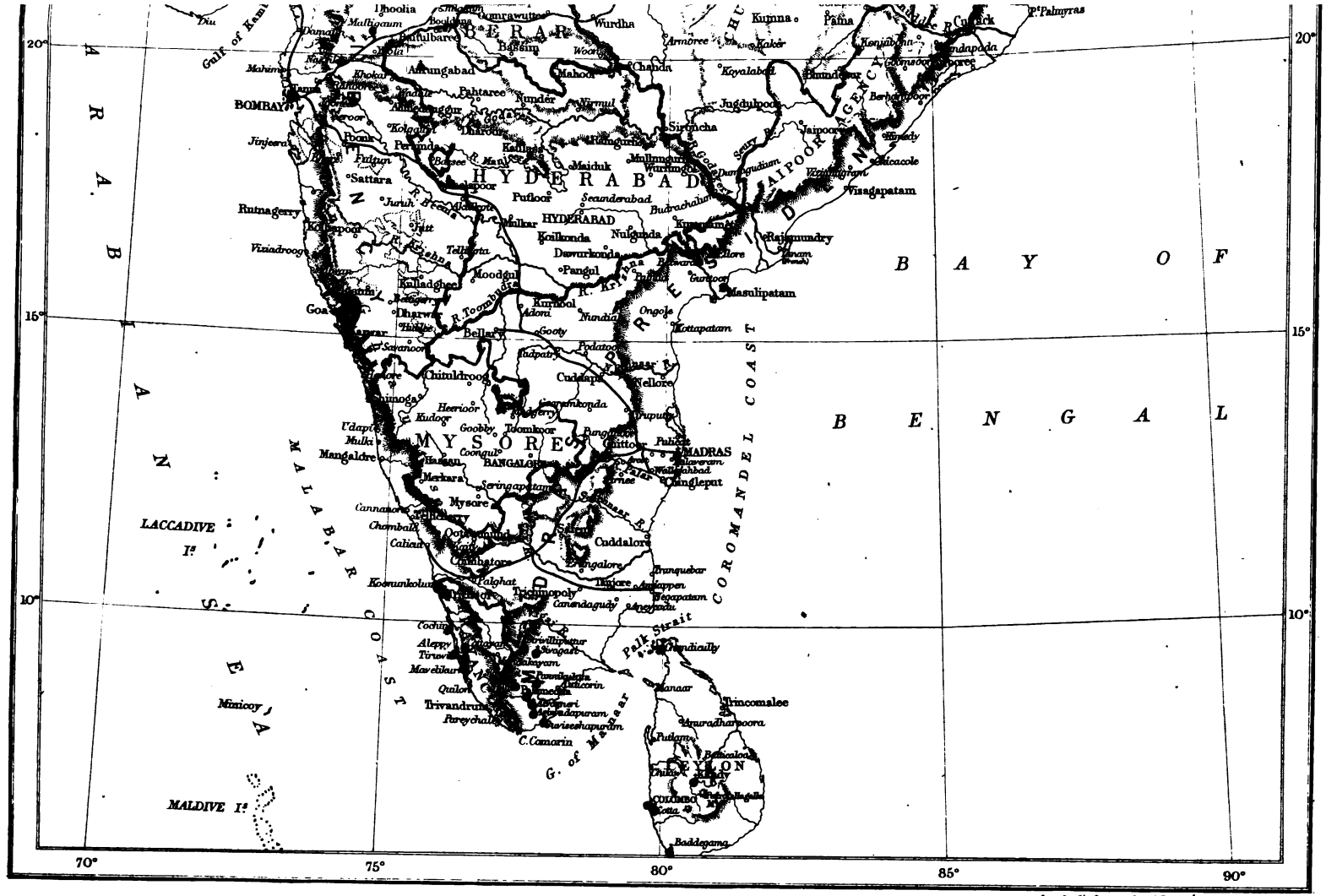
	1852.	1862.	1872.
TURKEY, ASIA MINOR, AND GREECE:			
Missionaries	2	5	5
Native Agents	3	4	8
Communicants	†	†	11
Schools	3‡	2‡	2‡
Scholars	291‡	224‡	141‡
PALESTINE:			
Missionaries	1	4	2
Native Clergy			2
Native Agents	3	3	10
Communicants	†	63	112
Schools	†	3	9
Scholars	†	100	245

The American Board of Foreign Missions, the American Baptists, the British Syrian Female Schools, the Crischona Mission, the Berlin Society, the London Society for Promoting Christianity among the Jews, and the Society for the Propagation of the Gospel, are also labouring in the same field.

* Since relinquished. † No returns. ‡ Greece only.

MAP OF INDIA


70°
75°
80°
85°
90°
35°
30°
25°
Scale of English Statute Miles
0 50 100 200 300 400
Stations of the Church Missionary Society.
CASHMERE
PUNJAB
RAJPOOTANA
OUDH
NORTH WESTERN PROVINCES
LOWER PROVINCES
BOMBAY PRESIDENCY
Sindh
GREAT INDIAN DESERT
Himalaya Mountains
R. Indus
R. Sutlej
R. Jumna
R. Ganges
R. Sanpoo
R. Brahmapootra
Iskardoh
Srinuggur
Valley of Cashmere
Rajooree
Peshawur
Rawul Pindee
Jhelum
Lawa
Googerat
Shalpoora
Lahore
Umritsur
Loodhiana
Simla
Delhi
Meerut
Saharunpoor
Umballa
Puttiala
Batinda
Karnaul
Hissar
Bhawulpoor
Mooltan
Montgomery
Dera Ghazee Khan
Dera Ismael Khan
Leia
Jhung
Jacobabad
Shikarpoor
Sukkur
Khairpoor
Kharroh
Ahmedpoor
Mithunkote
Anoopgurh
Cutturgurh
Bikaner
Jhoonjnoo
Seekar
Nagore
Jesulmer
Nowshera
Vinjorai
Jodhpoor
Halla
Khippra
Beawur
Oonnerkote
Hyderabad
Jurrachee
Jaipoor
Ajmere
Kerowlee
Nusseerabad
Tonk
Boondee
Deogurh
Jallore
Kotah
Jhalawar
Gwalior
Agra
Mynpoory
Futtehgurh
Futtypoor
Cawnpoor
Roy Bareilly
Lucknow
Fyzabad
Sultanpoor
Allahabad
Benares
Mirzapoor
Chunar
Ghazeepoor
Azimgurh
Juanpoor
Mirzapoor
Jubbulpoor
Nursingurh
Sagur
Rewah
Lallutpoor
Tehree
Oodepoor
Pertabgurh
Deesa
Puttun
Dhurrumpoor
Banswara
Ahmedabad
Durrumgurh
Bhooj
Runn of Kutch
Western Runn
Nuggur Parkar
Morvee
Rajcote
Porebunder
Dwarka
Gogha
Dewas
Bhopal
Indore
Mandla
Chanda
Seonee
Chhindwara
Hoshungabad
Burhanpoor
Sonelut
Andyla
Ranchi
Purulia
Burdwan
Hooghly
Calcutta
Jessore
Barrisal
Noacolly
Chittagong
Tumlook
Meerpoor
Midnapoor
Darjeeling
Jalpaiguree
Cooch Behar
Goalpara
Rungpoor
Dinajpoor
Purnea
Maldah
Moorshedabad
Berhampoor
Kishnaghur
Jessore
Sylhet
Nusseerabad
Agurtilla
Comilla
Dacca
Rampoor Bolleah
Chupra
Mozufferpoor
Goruckpoor
Dusteo
Futtehpoor
Shahjehanpoor
Bareilly
Moradabad
Rampoor
Almorah
Nynee Tal
Bijnour
Kurnaul
Umballa
Saharunpoor
Meerut
Delhi
Hissar
Bhawulpoor
Mooltan
Montgomery
Dera Ghazee Khan
Dera Ismael Khan
Leia
Jhung
Jacobabad
Shikarpoor
Sukkur
Khairpoor
Kharroh
Ahmedpoor
Mithunkote
Anoopgurh
Cutturgurh
Bikaner
Jhoonjnoo
Seekar
Nagore
Jesulmer
Nowshera
Vinjorai
Jodhpoor
Halla
Khippra
Beawur
Oonnerkote
Hyderabad
Jurrachee
Jaipoor
Ajmere
Kerowlee
Nusseerabad
Tonk
Boondee
Deogurh
Jallore
Kotah
Jhalawar
Gwalior
Agra
Mynpoory
Futtehgurh
Futtypoor
Cawnpoor
Roy Bareilly
Lucknow
Fyzabad
Sultanpoor
Allahabad
Benares
Mirzapoor
Chunar
Ghazeepoor
Azimgurh
Juanpoor
Mirzapoor
Jubbulpoor
Nursingurh
Sagur
Rewah
Lallutpoor
Tehree
Oodepoor
Pertabgurh
Deesa
Puttun
Dhurrumpoor
Banswara
Ahmedabad
Durrumgurh
Bhooj
Runn of Kutch
Western Runn
Nuggur Parkar
Morvee
Rajcote
Porebunder
Dwarka
Gogha
Dewas
Bhopal
Indore
Mandla
Chanda
Seonee
Chhindwara
Hoshungabad
Burhanpoor
Sonelut
Andyla
Ranchi
Purulia
Burdwan
Hooghly
Calcutta
Jessore
Barrisal
Noacolly
Chittagong
Tumlook
Meerpoor
Midnapoor
Darjeeling
Jalpaiguree
Cooch Behar
Goalpara
Rungpoor
Dinajpoor
Purnea
Maldah
Moorshedabad
Berhampoor
Kishnaghur
Jessore
Sylhet
Nusseerabad
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Goruckpoor
Dusteo
Futtehpoor
Shahjehanpoor
Bareilly
Moradabad
Rampoor
Almorah
Nynee Tal
Bijnour
Kurnaul
Umballa
Saharunpoor
Meerut
Delhi
Hissar


BERAR
HYDERABAD
MYSORE
MADRAS
CEYLON
BOMBAY
HYDERABAD
BANGALORE
COLOMBO
ARABIAN SEA
BAY OF BENGAL
MALABAR COAST
COROMANDEL COAST
LACCADIVE Is
MALDIVE Is
Gulf of Kutch
Palk Strait
G. of Manaar
Aurungabad
Ahmednugger
Poona
Sattara
Ratnagerry
Goa
Dharwar
Belgaum
Savanoor
Chitteldroog
Shimoga
Kudoor
Mangalore
Merkara
Seringapatam
Mysore
Cannanore
Chombala
Calicut
Coimbatore
Palghat
Cochin
Alleppy
Quilon
Trivandrum
Paneychally
C. Comorin
Caddalore
Tranquebar
Negapatam
Tanjore
Trichinopoly
Madura
Dindigul
Koonunkolum
Tinnevelly
Manaar
Trincomalee
Jaffna
Putlam
Baddegama
Kotta
Hyderabad
Secunderabad
Golconda
Nulgunda
Dewurkonda
Pangul
Moodgul
Kulladghee
Kurnool
Adoni
Gooty
Bellary
Hurryhur
Chittledroog
Heeriöor
Goobby
Toomkoor
Coonghul
Bangalore
Hosscotta
Vellore
Arcot
Wallajabad
Chingleput
Madras
Pulicat
Ongole
Nellore
Cuddapah
Pudicherry
Pondicherry
Mottapatam
Masulipatam
Rajamundry
Ellore
Guntoor
Nundial
Jugdulpoor
Sirsmcha
Mullmgam
Maiduk
Kollapoor
Kolapore
Jinjeera
Viziadroog
Rutnagerry
Bombay
Damaun
Mahim
Surat
Broach
Baroda
Cambay
Ahmedabad
Deesa
Pahtaree
Nunder
Wurmul
Mahoor
Chanda
Wurdha
Amrawutee
Boolduna
Mulkapoor
Basim
Woon
Armoree
Kalee
Kumna
Pania
Koyalabad
Rumdeear
Konjabaun
Cuttack
Gumsoor
Berhampoor
Ryedy
Chicacole
Vizianagram
Visagapatam
Jaipoor
Sumbulpoor
Kundapoda
Mangalore
Calicut
Tellicherry
Cannanore
Mahé
Pondicherry
Karikal
Negapatam
Tranquebar
Tanjore
Trichinopoly
Dindigul
Madura
Tinnevelly
Palamcottah
Manaar
Jaffna
Trincomalee
Batticaloa
Point de Galle
Columbo
Kotta
Negombo
Chilaw
Putlam
Anuradhapoora
Jaffnapatam
Palmyras
Pt. Palmyras
Diu
Mallipatam
Kotah
Jhoolia
Ellichpoor
Mahoor
Nagpoor
Pufloor
Seanderabad
Budrachalum
Kummumet
Rajamundry
Ellore
Guntoor
Masulipatam
Nundial
Adoni
Gooty
Bellary
Hurryhur
Chittledroog
Shimoga
Heeriöor
Kudoor
Goobby
Toomkoor
Coonghul
Bangalore
Hosscotta
Vellore
Arcot
Wallajabad
Chingleput
Madras
Pulicat
Ongole
Nellore
Cuddapah
Pudicherry
Mottapatam
Caddalore
Tranquebar
Negapatam
Tanjore
Trichinopoly
Madura
Dindigul

INDIA.

THE name of India has had a charm for Europeans from the time that Alexander the Great invaded the Punjāb. It was the monopoly of Indian traffic, by way of the Levant, that helped Venice to her ascendancy in the middle ages; and when a new route to India was discovered in the passage of the Cape, each nation, which has successively held commercial relations with it, or possessed any footing in its territories—Portugal, Holland, England—has found in them the fruitful sources of opulence and power.

The beginnings of the British authority in India were small enough. A little more than one hundred years ago, a private trading Company had three small forts on the eastern coast, and could only maintain a very precarious hold on them. And this was all. The rise of our political supremacy in Hindustan may best be dated from the battle of Plassey, when, on June 23, 1757, Robert Clive, with a force of only 3000 men, not one-third of whom were English, gained the first great victory there. The area now under British administration in India is 963,929 square miles, with a population of 193 millions, and this does not include the territory of some 153 feudatory chiefs covering an extent of 596,720 square miles, with some 48 millions of inhabitants, so that the entire population of India may be put down at about 241 millions. Adopting in its main features the territorial arrangement under which India has been divided by the Government into the three presidencies of Bengal, Bombay, and Madras, the Church Missionary Society has classified its Indian Missions under three great sub-divisions, known respectively as North India, West India, and South India; the head-quarters of these are the Presidency towns of Calcutta, Bombay, and Madras, and at each of these important cities Corresponding Committees have been formed, the members of which, by their local knowledge and careful attention to the best interests of the work, have materially assisted the counsels of the Parent Society, and helped forward the evangelization of India.

It is needless to relate how the British Empire has gradually extended from Cape Comorin in the extreme south, to Peshawur in the far north, or how, in one direction, the maritime provinces of Burmah have become British possessions, while in an opposite direction the conquest of the Punjāb has brought the English to the gates of Central Asia, or to recapitulate here in any detail the events of the great military rebellion of 1857. In date it was made to synchronize with the hundredth anniversary of Plassey, and some vague Mohammedan prophecy that the British rule was only to last for a century seems to have dictated the time selected for it. The entire causes of it will probably never be fully known, and more probably, indeed, very different motives actuated different parties to take a part in it. But there is no doubt that the religious bigotry, both of Mussulman and Hindu, was enlisted on its behalf, and in the eyes of the mutineer the destruction of the Christian, was quite as prominent an object as that of the British *raj*. As they had accepted this ground of battle, it is no marvel that their overthrow has "fallen out rather to the furtherance of the Gospel." The great native army of high-caste Hindus and fanatical Mohammedans almost constrained the late Government to deal partially with their superstitions, and under the apprehension of their becoming disloyal and disaffected, to impose practical disabilities on the profession of Christianity. By their own act that army has been annihilated, and the Government is now free to pursue a Christian policy towards India without fear. The former Viceroy of India, Lord Lawrence, who took so prominent a part in the suppression of the mutiny, has declared that he "has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India." Not only during his tenure of high office in India, but in his honourable retirement at home, he has testified once and again to the high value he sets upon Missionary labour. Similar testimony has been borne by other distinguished Indian statesmen.

In the period which has elapsed since the Mutinies greater changes have taken place in India than during the previous century. The general spread of education, the increased opportunities for imparting Christian instruction to women, the opening out of railways, and the more intimate intercourse between the East and the West, all are

A.D. Chronological Chart of the Progre

661 S.P.G. in New England (first instituted in 1649, freshly constituted by first Pres. of revived corporation. Authorized Version of THE BIBLE 16
698 S.P.C.K. founded. 1646 Eliot preache
701 S.P.G. founded. 1706 Ziegenbalg & Plutscho arrived in India (Tran
1708 Hans Egede landed in Greenland.
1728 S.P.C.K. adopted Danish Missions in S. India.
1732 Moravian Missions commenced to Negro Slaves at St Thomas & to
Breinard died 1747 1750 Swartz
769 Wesleyan Missions commenced. 1817 Wesl. M.S. organized
792 Baptist M.S. founded. 1793 Carey arrived in India.
795 London M.S. founded.
796 Scottish M.S. founded.
797 Netherlands M.S. founded. 1798 Swartz died aged 72
799 Religious T.S. founded.

	MISSION FOUNDED	INCOME RECEIVED IN ENGLAND FROM ALL SOURCES	INCOME RECEIVED IN ENGLAND FROM ASSOCIATIONS	No. OF STATIONS	CLERGY TOTAL	CLERGY NATIVE AND COUNTRY BORN	LABOURERS TOTAL	LABOURERS NATIVE
799								
800		£ 911						
801								
802		373						
803		566						
804	W. AFRICA.	611		1	2		2	
805		1682		1	2		2	
806		2460		1	5		5	
807		1974		1	5		5	
808		1849		1	4		4	
809		2331		2	3		3	
810		2467		3	4		6	
811		2476		3	4		6	
812		2401		3	6		8	
813		3046		3	6		11	
814	S. INDIA N. ZEALAND.	10,793	£ 7321	5	8		14	
815	N. INDIA MEDITER.	16,643	9942	8	13		21	
816		17,072	9464	17	13		34	
817		19,643	15,423	20	17		43	
818	CEYLON.	21,616	18,862	28	25		95	
819		27,704	24,174	38	26		123	

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, and helped forward the evangelization of

Empire has gradually extended from Cape
er in the far north, or how, in one direction,
come British possessions, while in an opposite
brought the English to the gates of Central
ll the events of the great military rebellion of
e with the hundredth anniversary of Plassey,
y that the British rule was only to last for a
me selected for it. The entire causes of it will
more probably, indeed, very different motives
s in it. But there is no doubt that the religious
, was enlisted on its behalf, and in the eyes of the
dian, was quite as prominent an object as that of
d this ground of battle, it is no marvel that their
the furtherance of the Gospel." The great native
cial Mohammedans almost constrained the late
their superstitions, and under the apprehension of
ed to impose practical disabilities on the profession
that army has been annihilated, and the Government
n policy towards India without fear. The former
, who took so prominent a part in the suppression of
he "has been led, in common with others, since the
of 1857, to ponder deeply on what may be the duties
as a Christian nation in India." Not only during his
but in his honourable retirement at home, he has testified
value he sets upon Missionary labour. Similar testimony
guished Indian statesmen.
ed since the Mutinies greater changes have taken
ntury. The general spread of education, the
Christian instruction to women, the
ercourse between the East and the

preparing the way for further changes, and if at this crisis the Church of Christ is true to itself, and to its great Head, the result, sooner or later, must be a large ingathering of such as shall be saved.

But it is the change passing over the Native Mind itself which gives the brightest hopes for the future of Missionary work in India. The native Christians, both pastors and congregations, are marked by advancing vigour and independence; and symptoms of a spirit of distrust in their old creed, and of inquiry after better things, are manifesting themselves among the heathen population, especially of the towns and suburban districts. It is true that several take refuge in Brahmoism (see p. 34), and that many are influenced by other systems of modern unbelief, but this only shows the great need for increased earnestness in prayer, and in the proclamation of the truth as it is in Jesus Christ.

There are about 517 European and 302 native ordained Missionaries labouring amongst this great assemblage of nations, of these, 119 European and 66 native ordained Missionaries are connected with the *Church Missionary Society*. In addition to many who have departed in the faith and fear of Christ, some 287,000 idolaters and others have, under the Divine blessing, abandoned heathenism and other false creeds, and are affiliated to various Christian Churches. Nearly one-fourth of these, or 69,114 are in connection with the Church Missionary Society, and of these again some 13,106 are communicants.

A careful enumeration at the close of 1871 gives the following as the result of the labours of the several Societies which have established Missions in the different provinces of India, and it is satisfactory to add that the Native Christians have increased from 91,092 in 1850, to 286,987 in 1871, and that during the same period the native ordained agents have increased from 21 to 302.

PROVINCES.	Population according to Census of 1872.	Number of Foreign Missionaries.	Number of Native Ordained Agents.	Number of Native Christians including Candidates for Baptism.	Number of Communicants.	Number of Pupils in Boys' Schools under Christian Instruction.	Number of Pupils in Girls' Schools under Christian Instruction.
Bengal (All these are included in the North India Mission.)	66,750,000	106	35	46,968	13,502	22,297	5653
North-West Provinces (All these are included in the North India Mission.)	31,500,000	62	17	7151	2823	11,597	3708
Oudh (All these are included in the North India Mission.)	12,000,000	12	2	628	208	1436	524
Punjâb (All these are included in the North India Mission.)	19,000,000	38	14	1870	707	8679	1868
Central India (All these are included in the North India Mission.)	9,250,000	17	6	2509	665	5459	671
Madras (included in the South India Mission)	31,250,000	196	131	160,955	33,320	39,988	13,668
Bombay (included in the Western India Mission)	14,000,000	57	20	4177	1591	6065	1119
British Burmah	2,500,000	29	77	62,729	20,514	5229	1016
	186,250,000*	517	302	286,987	73,330	100,750	28,227

* This does not include 6,500,000 in Mysore and Berar administered by the British Government, or the 48,000,000 who are subjects of feudatory Chiefs.


THE LANGUAGES OF INDIA.
Table-land of Thibet (11,500 ft)
MONGOLIAN AND THIBETAN LANGUAGES
USBEK-TURKI
AFGHAN OR PASHTU
BALUCHI
BRAHUI
SINDHI
PANJABI OR SIKH
HINDUSTANI
MARWARI
GUJERATHI
KATCHI
MARATHI
CANARESE
TELUGU
TAMIL
MALAYALIM
SINGHALESE
NEPALESE
BHOTANI
ASSAMESE
BURMESE
BENGALI
BRIJ BHAKHA
Himalaya Mts
Hindu Kush
Suleiman Mts
Vindhya Mts
Western Ghats
Eastern Ghats
Nilgherry Hills
Cardamum Hills
Peshawar
Cabul
Kashmir
Lahore
Amritsar
Multan
Delhi
Agra
Ajmir
Hyderabad
Allahabad
Benares
Gurkha
Calcutta
Burdwan
Surat
Bombay
Goa
Beder
Vizagapatam
Masulipatam
Pulicat
Madras
Bangalore
Mangalore
Cananore
Madura
Tuticorin
Cape Comorin
Colombo
Galle
Kandy
Tropic of Cancer
Equinoctial
Equator
Longitude East
Scale of English Miles
ENGLAND on the same scale

LANGUAGES OF INDIA AND CEYLON,

WITH THEIR GEOGRAPHICAL EXTENSION, POPULATION, &c.

(*Corrected to* 1871.)

b. Kutchi.	Area in ...	...	Sindhi.	None.	...	...	...	...		Ditto (Kutchi).		
16. Gujerāthi.....	50,039	6,000,000	Derived from Sanskrit.	Popular Tales.	1813	8	750,000	532		1211	Bible, translations, tracts, &c.	Mahrāthi, Court language of the Guicowar (Baroda), and other Native States.
17. Mahrāthi.....	113,532	13,000,000	Ditto.	Poetry, Tales, Grammar, &c.	1813	33 (C.M.S.10)	250,000	3773	19 (C.M.S. 4)	6240	Bible, Pr.-B., translations, tracts, &c.	Gujerāthi, the vernacular of Parsīs, and language of commerce.
18. Pushtu..... (or Afghāni)	*7,588	1,000,000	Modification of Arabic.	Copious in prose and poetry, chiefly history.	1855	3 (C.M.S. 2)	333,000	60		413	Portion of O.T., N.T., tracts, &c.	The vernacular of the Peshawar district and of the people in Afghānistan.
19. Hindustāni..... (or Urdu) (*see* No. 8.)	Nowhere localized in India, except in the valley of the Upper Ganges and the Musalmān quarters of the large towns.		(1) Arabic, with a few additional diacritical marks. (2) Deva-nāgari.	Very copious. Translations and modern original works.	...	2 (C.M.S. 2 Madras & Bombay.)	...	...			The Bible, Pr.-B., and many other works.	
20. Persian.....	A Government language employed by the Mogul formerly, and still by several Native Courts.		Arabic slightly modified.	An extensive native literature.	...	...	...	...			The Bible and other works.	
Total.....	†1,361,033	233,910,000	.....	... ..	...	520 (C.M.S. 127)	286,303	239,565	297 (C.M.S.75)	134,795		
21. Burmese ..... *a.* Karen *b.* Other dialects. (Mongolian.)	‡98,881	‡2,463,484	Burmese, derived from Arabic.	Considerable.	...	29	23,200	62,729	77	6245	The Bible, and other translations.	Allied to the monosyllabic tongues.
22. Bhotāni	19,000	560,000	Little known, probably uncultivated.			Independent State.					.....	Ditto.
23. Tibetan ..... (Mongolian.)	..	...	Spoken in Lahoul and Spiti, dependencies of the Punjab, and in the regions beyond.		1855	2	...	17		180	Portions of N. T. and Scripture His.	

* The population entered in this column has been estimated upon the best data available for this purpose.

† Area of England and Wales in square miles, 58,660.

‡ British Possessions only included.

THE LANGUAGES OF INDIA.

THE population of India speak about twenty different languages (besides the dialects of the Aborigines of the hills), most of them written in separate alphabets of very diversified structure. Although the large mass of the population are Hindus, they are split up into many different races with little in common between them except their religion.

It is difficult to classify with undoubted certainty all the languages of India, as the speeches or dialects of several of the Hill Tribes have never yet been fully reduced to writing, or thoroughly examined by competent grammarians.

One broad distinction may, however, be made. North India is almost entirely occupied by races whose languages have a Sanskritic origin; Southern, or Peninsular India, by those whose languages are grammatically independent of Sanskrit.

Sanskrit, being the sacred language of Brahminism—the dominant religion of Hindustān—has infused its religious and scientific terminology, more or less, into all the South-Indian languages; but these latter are independent of it in grammatical structure, which is the real basis of a language.

In pre-historic times—for the Hindus never seem to have discriminated between history and fable, and the mythological element is largely blended with all their earliest works—an invasion appears to have taken place of a people from Arya, or Ariene, a district lying to the north-west of Afghanistan, who carried with them their Aryan, or Sanskrit speech. They spread over the whole valley of the Ganges, from its source to its mouth. Their religion, as exhibited in the most ancient of their Vedas, or sacred books of the earliest period (which are the oldest uninspired books in the world) appears to have been a simple Pantheism, or Nature-worship, which was gradually superseded by the gross Polytheism and extravagant and licentious idolatry, which is now the popular religion of India, and is detailed in the Puranas. It is a reasonable conjecture that the institution of Caste had its origin from this invasion, the Brahminical Caste (and perhaps the next below them, the Kshetrya, or Warrior Caste, now practically extinct) representing the victorious immigrants, the lower Castes, the conquered aborigines.

The Sanskritic tongues are found, as has been mentioned, in the Gangetic valley, in Orissa, and in that part of peninsular India which is the home of the Mahrattas; but fragments of Hill Tribes, such as the Koles, Gonds, Santals and Bheels, amounting to several millions of souls, are found on the Sub-Himalaya, the Vindya Mountains, &c., still retaining their ancestral speech and rude worship.

Peninsular India exhibits a number of tribes, conquered, but not superseded, by the Aryan invaders. The more northerly—the Telugu and Canarese—have been greatly influenced by their Brahminical conquerors: Sanskrit words have been largely absorbed into their vocabulary, though their grammar is decidedly non-Sanskrit; and their alphabetical system seems to have been derived from the same source. But the Tamil people —the normal race of South India—have not only a non-Sanskritic gram-

mar, but a copious independent vocabulary of 30,000 words, an alphabet allied rather to the Phœnician than the Sanskrit, and a voluminous literature, independent of Brahminism, and mainly compiled by no Brahmin, but by some one outside the pale of Hinduism, probably an indigenous Tamil.

We thus arrive at the main divisions of the languages of India—

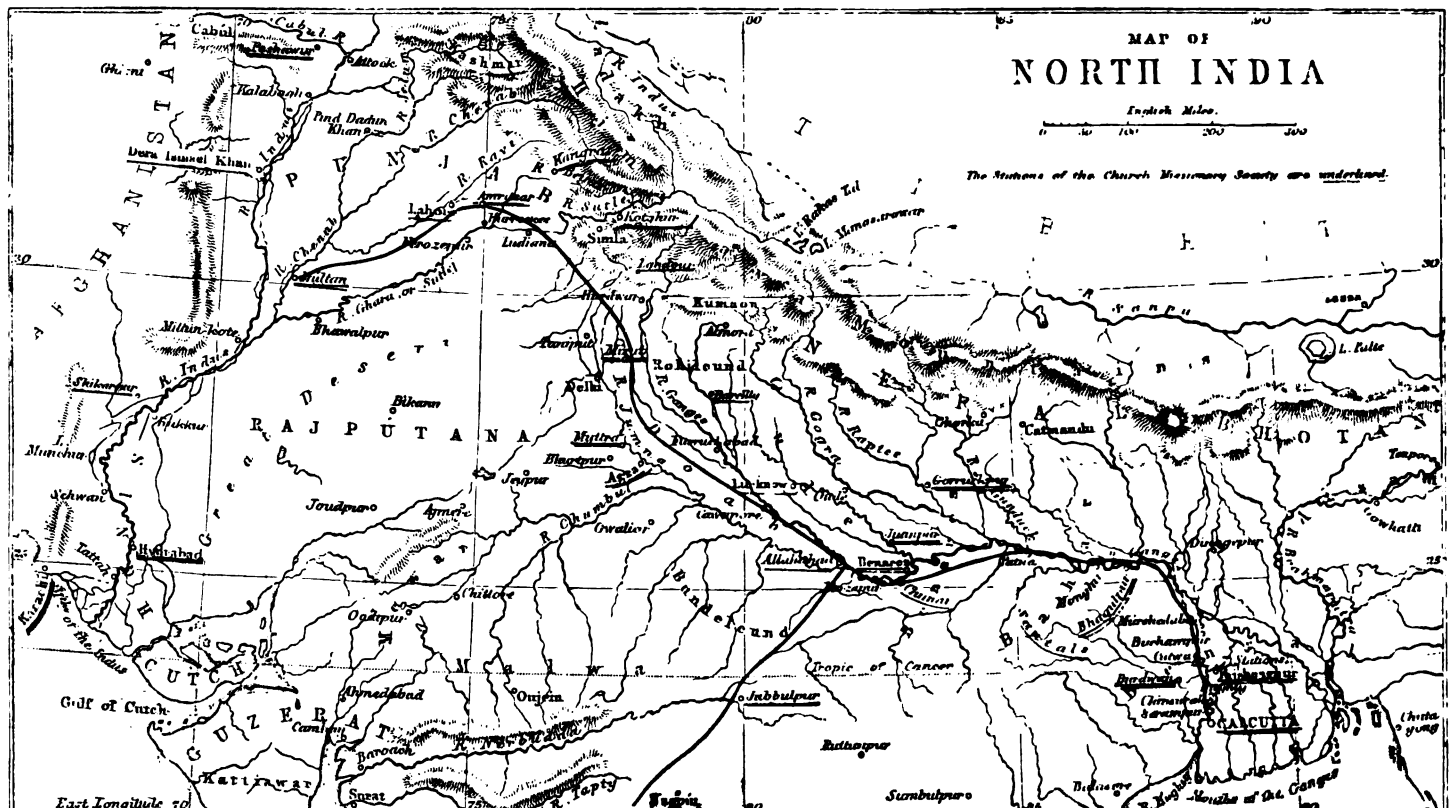
1. The Non-Sanskritic—indigenous—Dravidian, as they call themselves, comprising—

Tamil.
Telugu.
Canarese.
Malayālam.
Tulu (or Tuluva).
Toda, Kota, Gond, Ku } uncultivated dialects, with those of the Koï, Bhīl, Kōl, Santal, &c.

2. The Sanskritic, comprising—

Hindi (or Hindui).
Bengālī.
Oriya.
Assamese.
Nipāli (or Gurkha).
Cashmīri.
Punjābi.
Sindhi, with Dialects—
  Multāni.
  Katchi.
Gujerāthi.
Mahrāthi.
Pushtu (or Afghāni).
Kāfiri.

3. To this enumeration must be added Hindustani (otherwise *Urdū* or Camp language)—the most modern language of India and probably of the world, a dialect which grew up under Mohammedan influences, and is much coloured by Arabic and Persian. It was reduced to a cultivated form chiefly in the 16th century, under the reign of Akbar. The English, having succeeded to the last Mohammedan dynasty, Hindustani has become the general medium of communication throughout India, as having been the language of the Sepoy army in all the Presidencies. Hindustani is not localized in any district, but is the common language of towns and cities containing a population partly Mussulman, of which may be specified, Delhi, Lucknow, Fyzabad, Allahabad, Patna, Murshedabad, Aurungabad, Hyderabad, Secunderabad, Seringapatam, and the Mohammedan quarter of Madras, Triplicane.


MAP OF
NORTH INDIA
English Miles.
0 50 100 200 300
The Stations of the Church Missionary Society are underlined.
AFGHANISTAN
PUNJAB
RAJPUTANA
Great Desert
Little Desert
NEPAUL
BHOTAN
ASSAM
HINDOSTAN
CUTCH
GUZERAT
MALWA
BANDELCUND
Gulf of Cutch
Cabul
Peshawur
Attock
Lahore
Amritsar
Loodiana
Simla
Kotgurh
Kunawur
Kumaon
Multan
Bhawulpur
Meerut
Delhi
Agra
Mirzapur
Allahabad
Benares
Patna
Calcutta
Jeypur
Joudpur
Ajmere
Gwalior
Jubbulpur
Hyderabad
Oojein
Ahmedabad
Baroach
Surat
Tropic of Cancer
East Longitude 70
W. DICKES, CHROMO, LONDON.

NORTH-INDIA MISSION.

It was not till the revision of the East-India Company's Charter, in 1813, that Christian Missionaries to the heathen were permitted to reside in any part of British India. This privilege, and also the Indian Episcopate, were very mainly won by the efforts of the Church Missionary Society. Evangelistic operations had been previously carried forward by the Missionary-hearted Chaplains of a generation now past—David Brown, Thomason, Corrie, Martyn, Buchanan, Marmaduke Thompson, Hough, and others,—names ever dear to those who love the souls of their fellow-men.

The Society's Stations have gradually ascended the great valley of the Ganges, with its swarming population of 120,000,000, till they have now reached Peshāwur, the very frontier-post of India. The utter inadequacy, however, of the Missionary force to the vast work of diffusing the Gospel through the world is nowhere more painfully apparent than in this Mission. In extensive regions comprised in the North-India Mission field, such as Orissa, Burmah, Assam, Rajpootana, and in the dominions of the great feudatories of Central India, among whom Scindia and Holkar are prominent, the Church Missionary Society has not been hitherto in a position to attempt any systematic evangelistic work. At least one hundred more evangelists might easily be employed here, and find ready audiences. The Society's earliest labours were at Agra (1813), where Abdūl Messih, Henry Martyn's convert, afterwards ordained by Bishop Heber, was directed and assisted by Corrie.

In 1838, a remarkable movement took place at Krishnaghur, where 600 families put themselves under instruction. Though their subsequent progress 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. Another rural Mission in Bengal is one undertaken in 1858 among the Santals, an Aboriginal population, who inhabit the skirt of the Rajmahal Hills. From this simple race some 700 in connexion with the Church Missionary Society have already made a confession of their faith in Christ, of whom more than 300 are communicants. Altogether, this Mission in its different aspects is one of considerable promise. The other principal Missionary centres are for the most part large towns and cities, either on the great arterial line of communication some 1600 miles long, which connects Calcutta with Peshāwur, or dotted about, some to the east and others to the west of this main arterial line at distances varying from 40 to 250 miles. It will be observed that in each of the four great provinces, Bengal, North-West Provinces, Oudh and Punjab, the capitals are occupied, and other places, which, in a Missionary point of view are scarcely second to those capitals. In the Central Provinces, with a population nearly treble that of Scotland, the Church Missionary Society has only one station, at Jubbulpur, which is a sort of connecting link between the West India, South India and North India Mission-fields. "The harvest truly is plenteous but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

The great Mutinies of 1857 swept over many of the districts occupied by the Society, utterly destroying much valuable property at several of the Stations; but the lives of the Missionaries were mercifully preserved. Many external obstacles to the progress of the Gospel have been thus removed in a way that no human foresight could have anticipated; the wrath of man has been made to praise God, and the remainder of wrath He hath restrained. In India, Native Christians have obtained a status in the eyes of both the European and Native community which they never before enjoyed; a Mission

has been commenced at Lucknow, the very focus of the late rebellion. The Native Pastorate has since the Mutinies been greatly developed, and although in North India the number of Native ministers are still altogether inadequate for the requirements of the work, it may be hoped that the Divinity school at Lahore and other kindred institutions will, by the blessing of God, supply in some measure the great want everywhere felt of a greater number of qualified Native agents. In England, the religious and social condition of India has assumed an importance in the mind of the British public that it had never before possessed; a Special Fund for Indian Missions, now indeed, wholly exhausted, reached 76,183*l.* 5*s.* 8*d.*; and the Committee were thus encouraged to take steps to strengthen, by additional labourers, their existing centres of operations, besides occupying new stations, at an increased expenditure of 12,000*l. per annum*. It rests with the Church at home to decide whether this onward movement shall be maintained, or whether the solemn lesson of the Mutinies shall so soon be forgotten.

LANGUAGES.—Hindustani, Bengali, Hindi, Nipāli (or Gurkha), Assamese, Punjābi (or Sikh), Cashmiri, Pushtu, Persian, Santali, Gondi, Mahrathi, and Telugu (the three last in the Central Provinces).

CHRONOLOGICAL STATISTICS.

BENGAL, 1816.

1816. Calcutta (Agurpara, Kidderpore, Thakurpukur, Kristopore).
1817. Burdwan.
1834. Krishnaghur (Chupra, Kapasdanga, Bollobpur, Solo, &c.)
1850. Bhagulpur.
1858. Santal District (Taljhari, Hirampur, Godda &c.).

NORTH-WEST PROVINCES, 1813.

1813. Agra (Secundra, Muttra, &c.).
1815. Meerut (Muliyana, Kunkur Khera, and Ikla).
1817. Benares (Chunar Gharwah and Araurat).
1823. Gorruckpur (Basharatpur).
1831. Juanpur.
1847. Azimgurh.
1858. Dhera Dhoon (Annfield).
1859. Allahabad.

PUNJAB, 1847.

1847. Kotegurh.
1852. Amritsar (Jundeeala, Narowal, Buttalla, &c.).
1854. Kangra.
1855. Peshawur.
1856. Multan.
1861. Derajat (Dhera Ismael Khan).
1863. Cashmir (Srinuggur).
1867. Lahore.

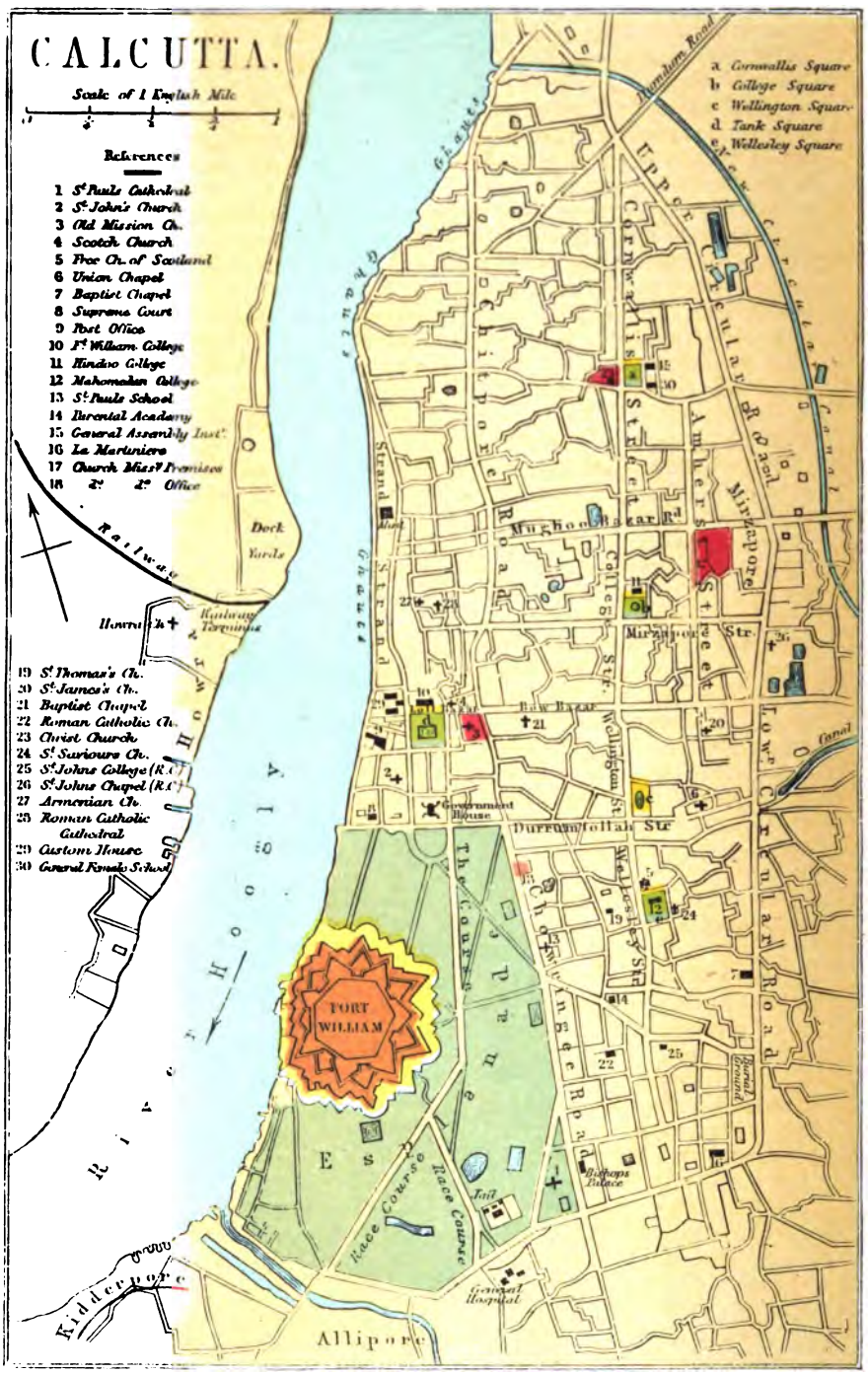
CENTRAL PROVINCES, 1854.

1854. Jubbulpur.

OUDH, 1858.

1858. Lucknow.
1862. Fyzabad.

	1816.	1826.	1836.	1846.	1856.	1866.	1873.
European Missionaries	2	9	13	28	42	53	59
Native Clergy . . .	. .	2	1	1	1	8	16
Native Agents . . .	2	131	40	112	404	489	399
Total Labourers . . .	4	155	61	146	471	560	483
Communicants . . .		84	197	688	1166	1610	2511
Schools		104	54	55	114	178	237
Scholars		4184	4520	3308	7361	9370	15,006



W. DICKES, CHROMO, LONDON.

CALCUTTA MISSION.

CALCUTTA, the metropolis of British India, is situated on the left bank of the Hooghly, about 100 miles from the sea. The town, exclusive of suburbs, extends at present 4½ miles from North to South, and about 1½ miles inland from the river. The population is about half a million,* besides the daily influx of 300,000 from the suburbs. The chief of these is Howrah, on the opposite bank of the river, which is rapidly increasing, owing to the terminus of the chief railway of India having been fixed there. The river is here about a mile wide, and is crowded with shipping. The annual export trade of Calcutta is about thirty millions sterling, and it forms one of the principal markets in the world for British manufactures.

This vast city is of very recent growth. In the year 1700, Job Charnock, the first Governor under the East India Company, obtained the grant of a few petty villages on the left bank of the river, amongst them, Kāli Ghāt (the wharf or bathing-place sacred to the Goddess Kāli), of which the present name is a corruption. He erected on this site, a strong regular fortification of great size, called after the then reigning sovereign, Fort William. In 1742, an area of eight square miles was enclosed by an entrenchment, known as the Mahratta Ditch, now almost obliterated, but intended, like the former wall round the town of Madras, to check the incursions of the Mahratta horse, then the scourge and terror of India.

The charitable and educational institutions of Calcutta, for the benefit of Europeans, their orphans and descendants, among which may be mentioned the Martinière College, the Doveton College, and the European Female Orphan Asylum, are features that honourably mark the Capital of India. Numerous Churches too have been provided for the English residents; the most conspicuous being St. Paul's Cathedral, built by Bishop D. Wilson, at a cost of £45,000, towards which sum the Bishop contributed from his private resources £25,000, while the first erected is the Old, or Mission, Church, built in 1771, at the expense of Kiernander, Missionary of the *Society for Promoting Christian Knowledge*, who laboured chiefly among the East-Indian population of mixed descent. The Old Church was ultimately purchased by Mr. Charles Grant, and vested in trustees. The Rev. David Brown, the friend of Martyn and Corrie, for many years gave his gratuitous services as the minister, and also created the "Evangelical Fund," for the support of a clergyman. In 1870, an arrangement was concluded between the trustees and the Church Missionary Society for the appointment of a minister to be supported by the Evangelical Fund. He shares the duty with the Secretary to the Corresponding Committee, who occupies one of the Parsonages at the Old Church, in Mission Row; the Society's office is on the same premises.

But it is to points of interest in connection with the Society's direct Missions to the Natives that our attention must be chiefly turned. A single Missionary was appointed to Calcutta in 1816; but it was not till 1820 that any systematized efforts were commenced. In that year Archdeacon (afterwards Bishop) Corrie purchased for £2000, from a sum placed at his disposal by a private individual for Mission purposes, a small estate at Mirzapūr, a district of Calcutta in the heart of the Native population. Here is a Church, where services are conducted in Bengāli, with an English service on Sunday evenings; and Anglo-vernacular school for boys; schools for Christian and Hindu girls; and a large Native Christian village, which has clustered round the Missionary compound. There are also several preaching-stations throughout the city; and in the immediate vicinity are the Christian settlements of Kidderpore and Thakarpukar on the South, and Agarpāra (the scene of Mrs. J. Wilson's labours) on the Hooghly to the North. About six miles to the East of Calcutta are the villages of Kristopore, and Terulia in the Salt Lake district, where a small congregation of fishermen and their families are ministered to by a Native Pastor.

In 1857, the Society's work in Calcutta was extended by the addition of the "Cathedral Mission." Bishop Daniel Wilson originally designed to attach to his Cathedral a body of Missionary Canons, who should devote themselves

* The total population of Calcutta, as given in the Calcutta police returns for 1871, is 450,000 persons, composed of the following nationalities, Europeans, 8920; Eurasians, 14,480; Armenians, 920; Greeks, 40; Jews, 880; Parsees, 120; Mussulmans, 137,120; Hindus, 308,280; Chinese, 200; other Asiatics, 1890; Africans, 40.

to a contest with the false systems of Hindū philosophy, and bring Christianity to bear on the educated classes of Bengal. For this purpose he had provided, chiefly from his own private resources, an endowment for the support of at least three such clergymen. That effort having failed, the endowment was applied by the Bishop to a special Mission, called the "Cathedral Mission;" but great difficulty was experienced in maintaining a supply of suitable men. Accordingly, a few years before his death, and as a final proof of his entire confidence in the Church Missionary Society, the Bishop made over to its management the main portion of this fund, "having proved," to use his own words, "that Indian Missions can be more efficiently conducted by such a Society at home than upon an independent footing, even though under Episcopal management." This branch of the work embraces operations in the two suburbs of Allipore and Kidderpore, with their important Anglo-vernacular schools, and also the charge of a Church in Cornwallis Square, the head-quarters of a department specially devoted to the young educated natives of Calcutta. In 1864 a "Christian College" was established by the Society at Calcutta, for the further instruction of this most interesting class of the community, who resort to the Government University to obtain degrees, and are aspirants to the higher departments of the Civil Service, now thrown open to them. The College is affiliated to the University, and is called the Cathedral Mission College, with reference to Bishop Wilson's endowment.

"Young Bengal" present features not to be found elsewhere. For more than a quarter of a century a considerable knowledge of English has been made accessible to them, both by Government Colleges and such important Missionary Institutions as that of the Free Church under Dr. Duff, or of the London Missionary Society at Bhowanipore; and the result has been the destruction of faith in Brahminism, which is so intermingled with false theories of physics that it falls when these are exposed. Few, indeed, of this class have yet become Christians. The new light from the West seems to dazzle their eyes. Some have fallen into blank infidelity, with the renunciation of all moral and domestic obligations; others have endeavoured to construct a system of Deism (named by them Brahmoism) upon the basis of the most ancient of the Vedas, and have formed themselves into a sect, under the name of Neo-Vedantists, otherwise *Brahma Sabha*, though compelled to borrow, without acknowledgment, from Christianity the fundamental article of their creed, the personality of God. But this state of transition cannot last long, and many signs indicate that among some at least there is a growing tendency towards the open profession of Christianity. The extraordinary activity of the Native Bengāli Press is another element which may not be overlooked. Altogether, great social changes seem to be impending at Calcutta, and call for increased watchfulness, effort, and prayer on the part of the promoters of Christian Missions.

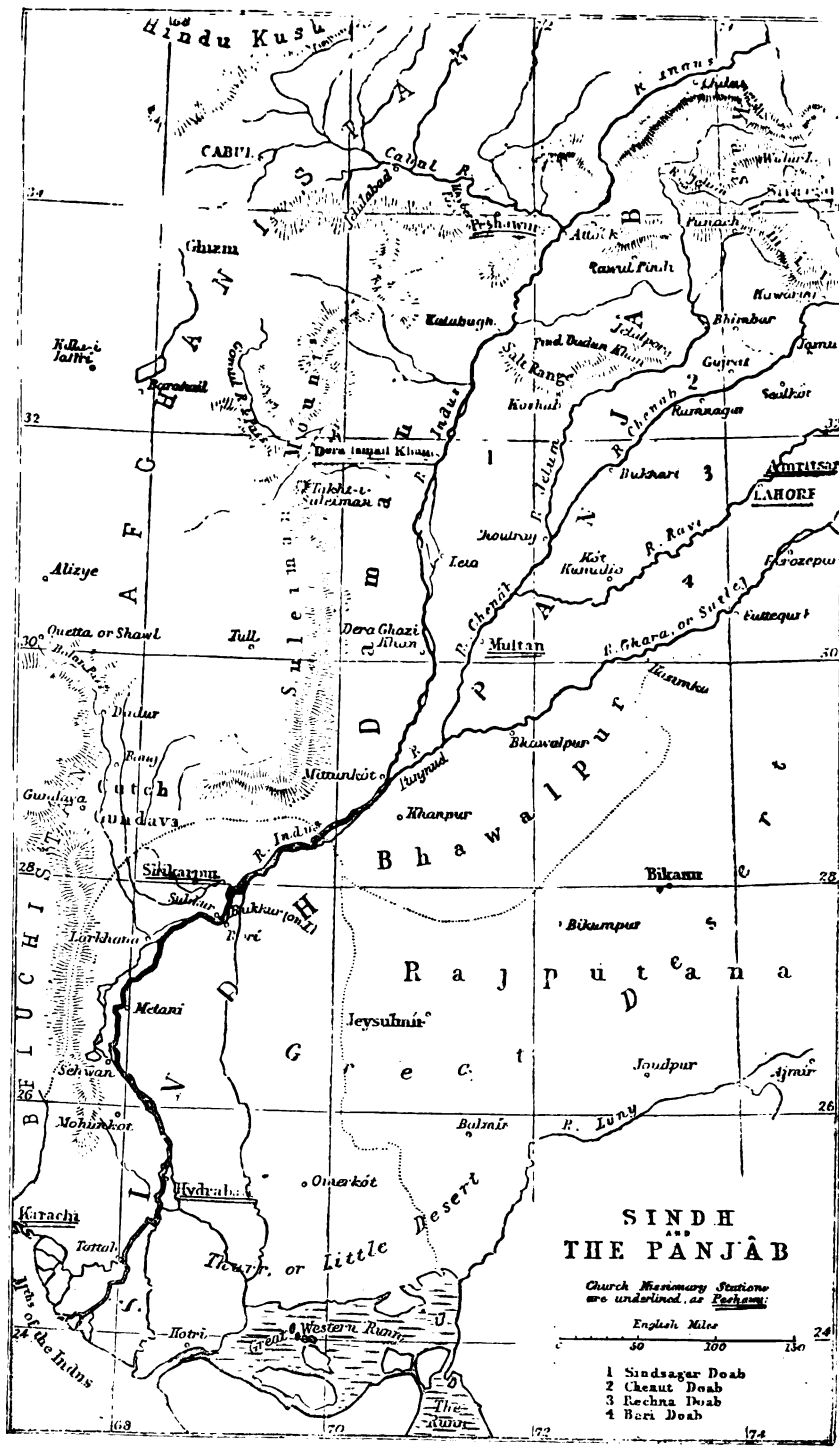
Indirectly associated with the Church Missionary Society, by cordial mutual co-operation, have been the efforts of the Calcutta Female Normal School, now extended in its designation so as to embrace a still wider field, as the *Normal School and Indian Female Instruction Society*. This most useful Society embraces under its operations a Normal School in Cornwallis Square, for training female teachers for Mission Schools, Zenanas, &c.; numerous Girls' Schools in Calcutta and the neighbourhood; Zenana Teaching (instruction in the private female apartments of the Hindū gentry); and Female Bible Readers.

CHRONOLOGICAL STATISTICS.

	1816	1820	1836	1846	1856	1866	1873
European Missionaries . .	1	3	4	4	4	10	11
Native Clergy	. .	. .	. .	. .	. .	. .	2
Native Agents	. .	51	16	25	56	51	65
Total of Labourers	. .	58	21	30	62	61	81
Communicants	. .	13	*	94	146	190	401
Schools	2	50	13	13	15	13	26
Scholars	*	1530	437	989	1123	901	1379

* No returns.

The Society for the Propagation of the Gospel; the London Missionary Society; the Baptist Missionary Society; the Established Church of Scotland; the Free Church of Scotland, and the Wesleyan Society, are also labouring in Calcutta.



W. DICKES, CHROMO, LONDON.

SINDH AND THE PUNJAB.

THE frontier Missions of the Church Missionary Society, on the North-west boundaries of the British Empire in India, are of sufficient importance to demand a separate notice. Sindh, with an area of 48,782 square miles, and containing a population of 1,730,323, became a British possession after the battle of Miani, fought on the 17th February, 1843, and is one of the dependencies of the Bombay Presidency. Before its annexation, Sindh had been under Mohammedan domination during a long unbroken period, dating as far back as A.D. 711. Under the last of the Mohammedan rulers, the Ameers, or Lords of Sindh, a great part of the country had become depopulated, and a great extent of land laid waste for hunting grounds. Among the rural population many who were formerly Hindus became Mohammedans, and those who adhered to Hinduism (chiefly belonging to the commercial class) were subjected to much oppression and degradation, which they endured, like the Jews of England in former times, for the sake of gain. The first station occupied by the Church Missionary Society in Sindh was Karachi, the importance of which, as a great commercial rendezvous for merchants from the interior countries of Asia, has been greatly increased by the development of the resources of Sindh under British administration. The wonderful growth of the inland and sea-borne trade of Karachi, has attracted from all parts a motley population, among whom are not only Hindus and Mohammedans, but Jews, Armenians, Parsis, Sikhs and Africans. Karachi was taken up as a Mission station in 1850, and a few years later, in 1856, the Church Missionary Society occupied Hyderabad, the ancient capital of Sindh, where splendid mausoleums mark the last resting place of the Ameers.

Immediately after the Punjab became a British possession, in 1849, a thank-offering fund, amounting to nearly five thousand pounds, was raised as a memorial to Almighty God for his mercies vouchsafed, and with the aid of this fund the Church Missionary Society was enabled to extend its operations to the Punjab, where it first occupied Amritsar, the sacred capital of the Sikhs.

In connexion with this great centre there are several departments of work, including schools and orphanages for both sexes, and also out-stations of considerable importance. Here also, in pastoral charge of a small community of Native Christians, is the Native minister, the Rev. Imad-ud-deen, whose controversial works, exposing the errors of Mohammedanism, have furthered the cause of truth.

At Lahore, which is the political capital of the Punjab, a Divinity School (the great need and value of which it would be difficult to over-estimate), was inaugurated in 1870, by the Rev. T. V. French, in order to supply a more thorough theological training to the more intelligent converts in North India, with a special view to their preparation for holy orders, and to their efficiently discharging the duties of pastors and evangelists. As at Amritsar, so at Lahore, there is a small Native Christian community under the pastoral charge of a Native minister, the Rev. James Kadshu, himself a fruit of the Punjab Mission, as indeed is the Rev. Imad-ud-deen at Amritsar, and the Rev. Iman-shah at Peshawur.

Munificent donations contributed by friends of Missions in the Punjab enabled the Church Missionary Society to occupy Peshawur in 1855, the Derajat in 1862, and Kashmir in 1863. These are frontier outposts established among a people who have more affinity with the dwellers of Central Asia than with the races of Hindustan. This remark applies more particularly to Peshawur, which, as the principal seat of Mohammedan learning and education, stands in the same relation to the Mohammedans of the Punjab and of Afghanistan as Amritsar does to the Sikhs, and Benares to the Hindus.

One circumstance connected with the establishment of this Mission is too remarkable not to be recorded here. It is fresh in every memory that the tranquillity which was preserved on the North-west Frontier Districts during the mutinies permitted the withdrawal thence of the troops that garrisoned them. These troops were thus safely transferred to the army before Delhi, and contributed mainly to the successful result of the siege—the great blow

that checked the rebellion and preserved India to the crown of England. In taking the chair at a Public Meeting at Peshāwur, held on Dec. 19, 1853, to promote the commencement of the Mission there, the Commissioner, the late lamented Sir Herbert B. Edwardes (the hero of Multān), used these remarkable words—

The plans and purposes of the Almighty look through time into eternity. And we may rest assured that the East has been given to our country for a Mission, neither to the minds nor bodies, but to the souls of men.

It is not the duty of the Government, as a Government, to proselytize India. . . The duty of evangelizing India lies at the door of private Christians: the appeal is to private consciences, private effort, private zeal, and private example. Every Englishman and Englishwoman in India, everyone now in this room, is answerable to do what he can towards fulfilling it.

It is of course incumbent on us to be prudent; to lay stress upon the selection of discreet men for Missionaries; to begin quietly with schools, and wait the proper time for preaching. But having done that I should fear nothing. In this crowded city we may hear the Brahmin in his temple sound his shankh and gong—the Muezzin on his lofty minaret fill the air with the azan; and the Civil Government, which protects them both, will take upon itself the duty of protecting the Christian Missionary, who goes forth to preach the gospel. *Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.*

Four years subsequently, in the midst of the mutinies, he was able to write as follows—

It is of no use to talk of wise or vigorous measures, though in General Cotton we have had the best of commanders. But Providence, God's mercy, has alone kept this frontier in the wonderful state of peace that it has enjoyed since this mutiny invited the very worms to come out of the earth. I assure you I never thought we could have got through this summer without a bloody conflict. Often and often we have been on the verge of it; but is it not a perfect miracle, that while all the Bengal Presidency is convulsed, Peshawur has had less crime than ever was known. *I have no sort of doubt that we have been honoured, because we honoured God in establishing the Mission.*

Sir H. Edwardes was one of the most earnest advocates for a Christian policy on the part of the Indian Government. In this he did not stand alone, the late Sir Henry Lawrence, Sir Donald Macleod and many others who took a prominent part in the administration of the Punjab, were ever forward in their support of Christian Missions.

For further detailed information regarding the Derajat, Kashmir and all the Punjab Missions we would refer to the January and February numbers of the Church Missionary Record for 1872.

Languages.—Persian, Hindustāni, Pushtu (or Afghāni), Punjāb (Sikh or Gurmūkhi), Kāfiri, Kashmīri, and Sindhi, with its dialects Multāni and Katchi. —The lamented Dr. Elmslie compiled a valuable Kashmiri vocabulary. The Bible, complete in the Punjabi character and language, is now available for the people, and a great portion of the New Testament has been translated into Sindhī.

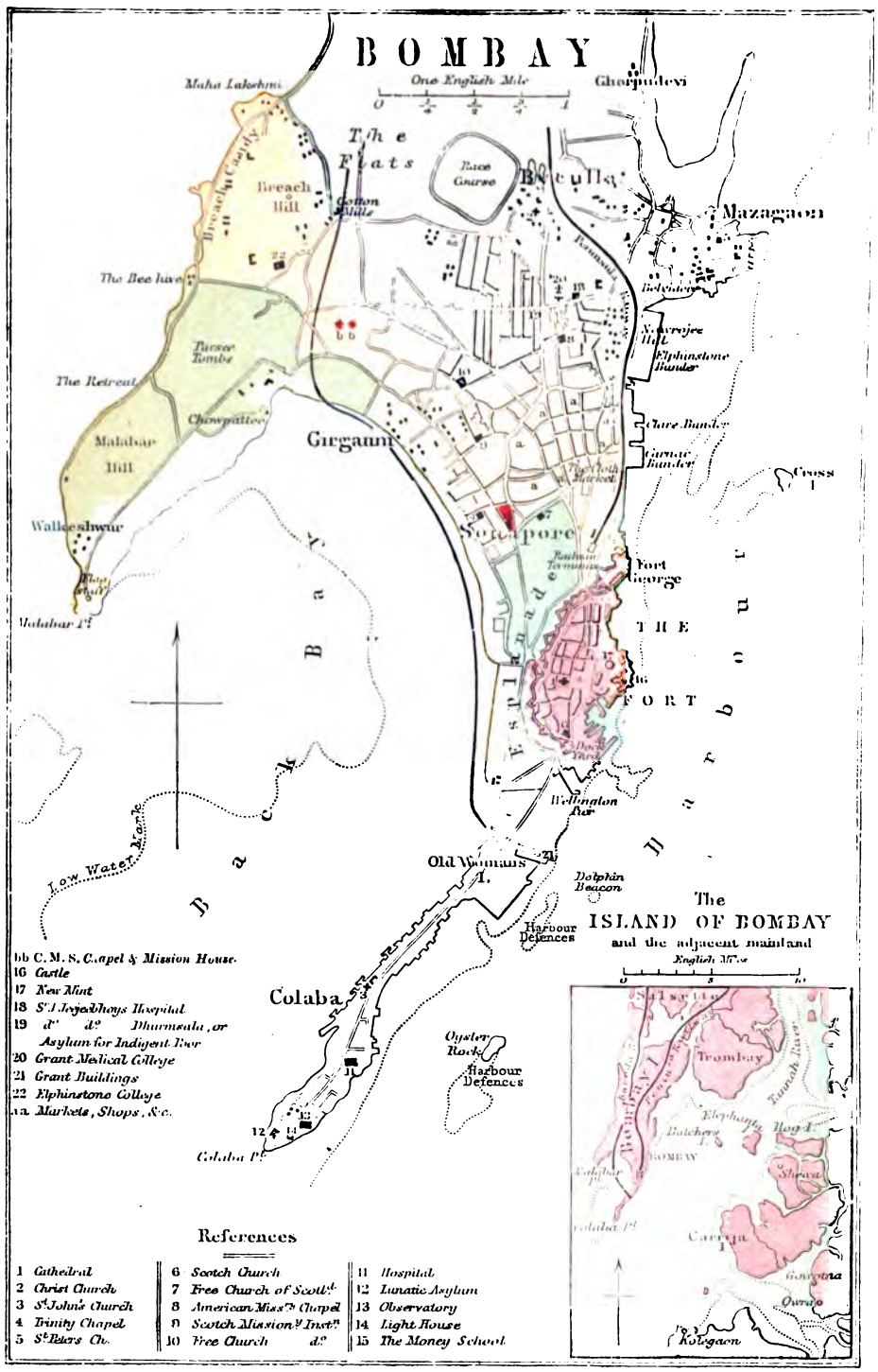
CHRONOLOGICAL STATISTICS.

Sindh 1850.
1850 . . . Karachi.
1856 . . . Hyderabad.

Punjab 1852.
1852 . . . Amritsar.
1855 . . . Peshawar.
1856 . . . Multan.
1861 . . . Derajat.
1868 . . . Lahore.

	1852	1862	1873
European Missionaries .	3	15	16
Native Clergy	. .	1	5
Native Agents	. .	21	63
Total of Labourers . .	. .	37	90
Communicants	. .	63	195
Schools	. .	16	51
Scholars	. .	1046	3305

The established Church of Scotland and the American Presbyterians, as well as the Episcopal Methodists, are also labouring in the Punjāb.


BOMBAY
One English Mile
Maha Lakshmi
Ghirpudeva
The Flats
Race Course
Breach Candy
Breach Hill
Cotton Mills
Mazagaon
The Bee hive
Parsee Tombs
The Retreat
Chowpatteé
Malabar Hill
Girgaum
Sonapore
Wallesshwur
Malabar Pt.
Cross I.
Fort George
THE FORT
Esplanade
Dock Yard
Wellington Battery
Low Water Mark
Old Woman's I.
Dolphin Beacon
Harbour Defences
Colaba
Oyster Rock
Harbour Defences
Colaba Pt.
The ISLAND OF BOMBAY and the adjacent mainland
English Miles
Salsette
Trombay
Elephanta I.
Butcher's I.
Sheva
Caranja I.
Gorenna
Owrie
Kolegaon
bb C. M. S. Chapel & Mission House.
16 Castle
17 New Mint
18 St Jejeebhoys Hospital
19 d° d° Dharmsala, or Asylum for Indigent Poor
20 Grant Medical College
21 Grant Buildings
22 Elphinstone College
aa Markets, Shops, &c.
References
1 Cathedral
2 Christ Church
3 St John's Church
4 Trinity Chapel
5 St Peters Ch.
6 Scotch Church
7 Free Church of Scotld
8 American Miss'y Chapel
9 Scotch Mission'y Inst.n
10 Free Church d°
11 Hospital
12 Lunatic Asylum
13 Observatory
14 Light House
15 The Money School

WESTERN-INDIA AND BOMBAY MISSION.

THE Bombay Presidency and the Native Principalities, situated in Western India, contain an area of 196,229 square miles, and a population—including the people of Sindh, Cutch, Gujerat, and Kattiwar—of 21,717,738 souls. The prevailing religion is Brahminism; but Mohammedans, Jews, Buddhists, Jains, Lingaites, and Parsis, are mingled with them. The wonderful cave-temples, excavated in the rocks at Ellora, Elephanta, Karli, and other places, are considered to be contemporaneous with the prevalence of Buddhism in India. The temples of the Jains are some of the most remarkable specimens of oriental architecture, and are generally found in secluded and picturesque situations. The Jains are a sect very hostile to Brahminism, and are probably an offshoot of it; they follow many Buddhist tenets and practices. The Parsis are an enterprising and mercantile race; their home is Persia, from whence, excepting a few Guebres, they have been driven by Mohammedan persecution: their religion is the ancient fire-worship, with a belief in the co-ordinate action of Ormuzd and Ahriman—the good and evil principles; their prophet being Zerdusht, or Zoroaster, their sacred book the Zendavesta, their sacred language the Zend—the archaic sister-tongue of the Sanskrit, through which the Sanskritic affinities, both of the Persian and the German, are chiefly traced.

The Society's Mission in Western India was commenced in 1820, and the place first occupied was the Presidency Town of Bombay, which presents a remarkable contrast to Calcutta or Madras. It is situated on an island about 9 miles by 3 miles, forming the outer boundary of a magnificent harbour, as large an expanse of water probably as is found anywhere land-locked. The background towards the mainland is formed by the range of Western Ghāts, which exhibit a very bold, picturesque, and diversified out-line. The population is between six and seven hundred thousand, and, as might be expected in a seaport, which forms a point of resort for many Oriental traders, it is very multifarious. The Parsis form one-sixth of the whole. Many of them have risen to the possession of enormous wealth, which they spend liberally, not only on their own poor (no one ever hears of a Parsi beggar), but on every charitable object that claims the public attention. Among others noted for their liberality may be named the family of Jamsetsji Jeejeebhoy, for the Queen has recognised their merits as social benefactors by conferring a baronetcy on its head and representative. The Parsis are keen in the pursuit of English learning. Most of the wealthy amongst them speak English almost as fluently as if they had resided in Great Britain. They maintain a large college of their own—The Jamsetsji Jeejeebhoy Institution—with several affiliated schools, conducted by a highly-paid Principal from England. They pay much attention to female education, and even their ladies learn English. Whilst but few of this remarkable race have hitherto become Christians, they are beginning to be quite Europeanized in their social habits, their private morals, and even, in a great measure, in their religious views, as far as relates to Natural Theology. Though they seclude themselves from direct Missionary influence, it is plain that the way is being prepared amongst them for the reception of the truth, whenever the Holy Spirit (for whom we devoutly pray) is poured out largely on this singular but influential people. Strangely mingling their ancient superstitions with modern enlightenment, they have erected on a rising ground near the Malabar Hill two or three buildings, called, by euphemism, Towers of Silence, in which they expose their dead to be devoured by vultures and other birds of prey.

At Bombay, as in the other Presidency towns, there is a Mission Church, in which one of the Society's Missionaries ministers to a European congregation, the members of which contribute liberally for Mission objects. There is also a small Native congregation at Bombay, under the charge of a Native Pastor, who at the same time carries on evangelistic work among the heathen. Further, a Mission has been established in Bombay for the special benefit of the Mohammedans, numbering about 130,000 souls, but here, as elsewhere, they are bitterly opposed to the divinity of Christ and the cardinal truths of the Gospel.

An important department of the Church Missionary Society's Mission in Bombay is the Robert Money School, situate on the North side of the Esplanade and on the verge of the densely-peopled native town. It was founded in 1840 as a memorial to a distinguished civilian to whom the cause of the Gospel in Bombay owed much. The pupils are about 270 in number, most of them Hindus. Its object is, through the medium of English education, to bring the Gospel home to the hearts of the students; and though this and similar institutions, in Calcutta, Benares, Masulipatam and elsewhere, have not produced many direct conversions as yet, there is no doubt that they are powerfully advancing that revolution of sentiment and opinion so palpably on its approach in Hindustan.

Bombay must be honourably mentioned as the scene of the earliest efforts for the education of native females. The wives of American Missionaries, who settled there in 1813, were the pioneers of this good work, in the furtherance of which the wives of Church Missionaries and other agents employed by the Church Missionary Society have taken an active part.

Apart from the work carried on in the city of Bombay, the Church Missionary Society has two principal spheres of labour in Western India; one in Sindh has already been referred to, the other is among the Mahratti-speaking population of the Deccan, to reach whom Missions have been established at Nasik, Junir and Malligaum. The work has so far prospered that at a mile distant from Nasik (a great stronghold of Hinduism) there is the Christian village of Sharanpur, where the congregation now numbers 491 persons, of whom 184 are communicants. Here, too, are important training and educational institutions from which, under the blessing of God, the Western-India Mission may hope to receive qualified teachers and preachers of the Gospel. Here also is an Asylum for Africans, some of the students in which, it is hoped, may be permitted to take an active part in the evangelization of East Africa, as some of their number are already engaged in proclaiming the Gospel to their countrymen.

At Aurungabad and its out-stations nearly three hundred (who are for the most part Mangs) are enrolled as members of the Christian community, under the pastoral charge of a Native ordained Missionary. The Mangs are regarded as outcasts by the Hindus, and occupying as they do a servile position, in which they are dependent for their livelihood upon the goodwill of their Hindu superiors, the profession of Christianity has entailed upon them trial and persecution. It should be mentioned that Aurungabad is about 120 miles from Nasik, and beyond the limits of the Bombay Presidency, being situated in the dominions of the Mohammedan chief, the Nizam of Hydrabad. He is one of the principal of the great feudatories of India, his principality covering an area of 78,000 square miles, with a population of 10,666,080, who for the most part are not even reached by the messengers of the Gospel.

LANGUAGES.—Hindustāni, Gujerāti, Mahrātti, Canarese, Sindhi with its dialects, Katchi, into most of which have been translated either the whole or part of the Scriptures, portions of the liturgy, and many Christian tracts. It is calculated that within the limits of Western-India more than nine millions speak the Mahrātti language, and as it is the vernacular of large numbers in the Central Provinces and also in the territory of the Nizam of Hydrabad, the Missions to the Mahratti-speaking population are of great importance.

CHRONOLOGICAL STATISTICS.

1820 . . Bombay.	1848 . . Malligaum.
1840 . . Robert Money School.	1850 . . Karachi.
1832 . . Nasik (Sharanpur).	1856 . . Hydrabad.
1846 . . Junir.	1860 . . Aurungabad and Booldana.

	1820	1830	1840	1850	1860	1870	1873
European Missionaries	1	3	6	7	14	14	15
Native Clergy . . .		—	—	—	5	1	4
Native Agents . . .		12	14	37	38	58	85
Total of Labourers. .		17	23	47	61	76	105
Communicants . . .		—	—	43	108	271	363
Schools		11	22	26	17	32	27
Scholars		414	1082	1373	987	1872	1726



W. BICKES, CHROMO, LONDON.

SOUTH-INDIA AND MADRAS.

PENINSULAR India is interesting as being the earliest point of contact between India and the British power. Some of the first acquisitions of the East-India Company, when it was a trading and not an imperial body, were formed at various points of the Coromandel coast; and the Carnatic, as the southern part of the Dekhan was then popularly called, was the scene of most of the military struggles of the British under Clive, with the French under Dupleix and Lally, which resulted in the expulsion of the latter, and of their victories over the great Mohammedan power of the South, under Hyder Ali and Tippoo Sultan, whose last hold upon the country was broken by the capture of Seringapatam.

Special interest must also attach to South India in a Missionary point of view. It was the scene both of the first Roman Catholic and the first Protestant Missions, and at the present day four-sevenths of the Native Protestant Christians of India are to be found within the borders of the Madras Presidency. We purposely omit in this computation the Native Romanists of South India, for, numerous as are the descendants of the converts of the Jesuit Missions of the sixteenth and seventeenth centuries among the Fisher caste (for they have never been called to abandon caste), their moral degradation and mental ignorance leave them little distinguished from the heathen by whom they are surrounded, and from whom they have never been in fact severed.

A king was the 'nursing-father' of Protestant Missions in South India. As already mentioned, Frederick IV. of Denmark sent out, in 1706, Ziegenbalg and Plutscho, the first Protestant Missionaries to India. He took a deep personal interest in their work, found time to correspond with them even in the midst of his life-and-death conflict with Charles XII. of Sweden, and welcomed to his camp before Stralsund a Tamil Christian, one of the first-fruits of their labours. It is to the honour of the Church of England that our own Archbishop Wake lent the weight of his official position and private sympathy to the labours of these brethren. In 1727 the Danish Missions were transferred to the care of the *Society for Promoting Christian Knowledge*, and amongst their honoured labourers are to be reckoned Fabricius, Schwarz, Gericke, and Kohlhoff. They were again transferred to the *Society for the Propagation of the Gospel* in 1824. The labours of the Church Missionary Society commenced in 1814, in the city of Madras, and from that point their operations have gradually extended to the great fields known as the Tinnevelly, Telugu, and Travancore Missions—to be noticed separately hereafter.

Madras, with its suburbs, spreads over an area of eight miles square, and contains an estimated population of nearly 400,000 inhabitants, many of whom converse fluently in at least three native languages, Tamil, Telugu, and Hindustāni, understanding something of English besides. The English first obtained a piece of ground for a factory there in 1639. A bare open coast, with a heavy rolling surf, peculiarly dangerous, does not appear a promising locality for successful commercial enterprise; but on this site arose Fort St. George, so famous in the wars of Clive, overlooking some of the most important mercantile operations in the world. Northward lies the native city, Black-Town, till recently surrounded by a long wall, built to repel the invasions of the Mahratta Horse. It contains (as will be seen by the Plan) many Christian centres of light, connected with various Missionary Societies. Here, too, we find the Armenian Churches and Romish convents, the mosque of the Moormen—the descendants of the Arabian merchants and mercenaries—and many heathen temples, fortresses of superstition and Satan.

By a recent arrangement entered into between the Church Missionary Society on one hand, and the Colonial and Continental Society on the other, the Secretary of the Madras Corresponding Committee has, in addition to his other duties, undertaken the ministrations of Christ's Church in Mount Road, and in connection with this, as well as the old Church Mission Chapel in one of the leading thoroughfares of Black Town, a Madras Church Mis-

sionary Association raises funds for Mission purposes. The native congregation in the Church Mission Chapel is ministered to by a Native Pastor, who is also in charge of the native congregation in the important suburb of Royapuram. Another Native Pastor is in ministerial charge of the congregation in Chintadrapettah, as well as that which meets for public worship in Trinity Chapel, known also as John Pereira's, from the name of the previous owner of the land on which the chapel is built. In connection with these four congregations, numbering some 723 souls, of whom 315 are communicants, a Native Church Council was instituted in 1868, and the Native Christians in 1872 contributed more than 100*l.* towards the Church Fund.

To the South lies the Mohammedan quarter, Triplicane (population about 50,000), in the immediate vicinity of the Chepauk palace, the residence of the late Nabob of the Carnatic, who died without an heir. In 1856, a Mission to the Mohammedans was commenced by the establishment of a school, erected through a legacy bequeathed by the Honourable Sybella Harris, daughter of the hero of Seringapatam, assisted by a grant-in-aid from the Government of 70*l.*

In other parts of Madras there are Vernacular schools, some carried on at the expense of the Society, and others superintended by their agents. Persistent efforts have also been made by the Society and other Christian agencies to convey the Gospel to the female population. With this view they have been visited in their own homes, and Mrs. Sattianadhan, the wife of one of the Native Pastors at Madras, superintends five schools for girls, at which the average daily attendance in 1872 was more than 200. There also has been in existence in Black Town for more than 30 years the Central Girl's School, which has an average daily attendance of 60 children.

Another important branch of work is that carried on by the Madras Itinerancy. For three years after it was first started a band, consisting of three European Missionaries and native preachers, visited again and again a certain number of towns and villages in the vicinity of Madras, preaching the good Word of the Kingdom. More recently, providential circumstances have led to the occupation of a few centres, at some of which there were Christian communities transferred by other agencies to the oversight of the Church Missionary Society, so that in connexion with the Madras Itinerancy there is now a Christian community of some 500 persons, of whom 193 are communicants.

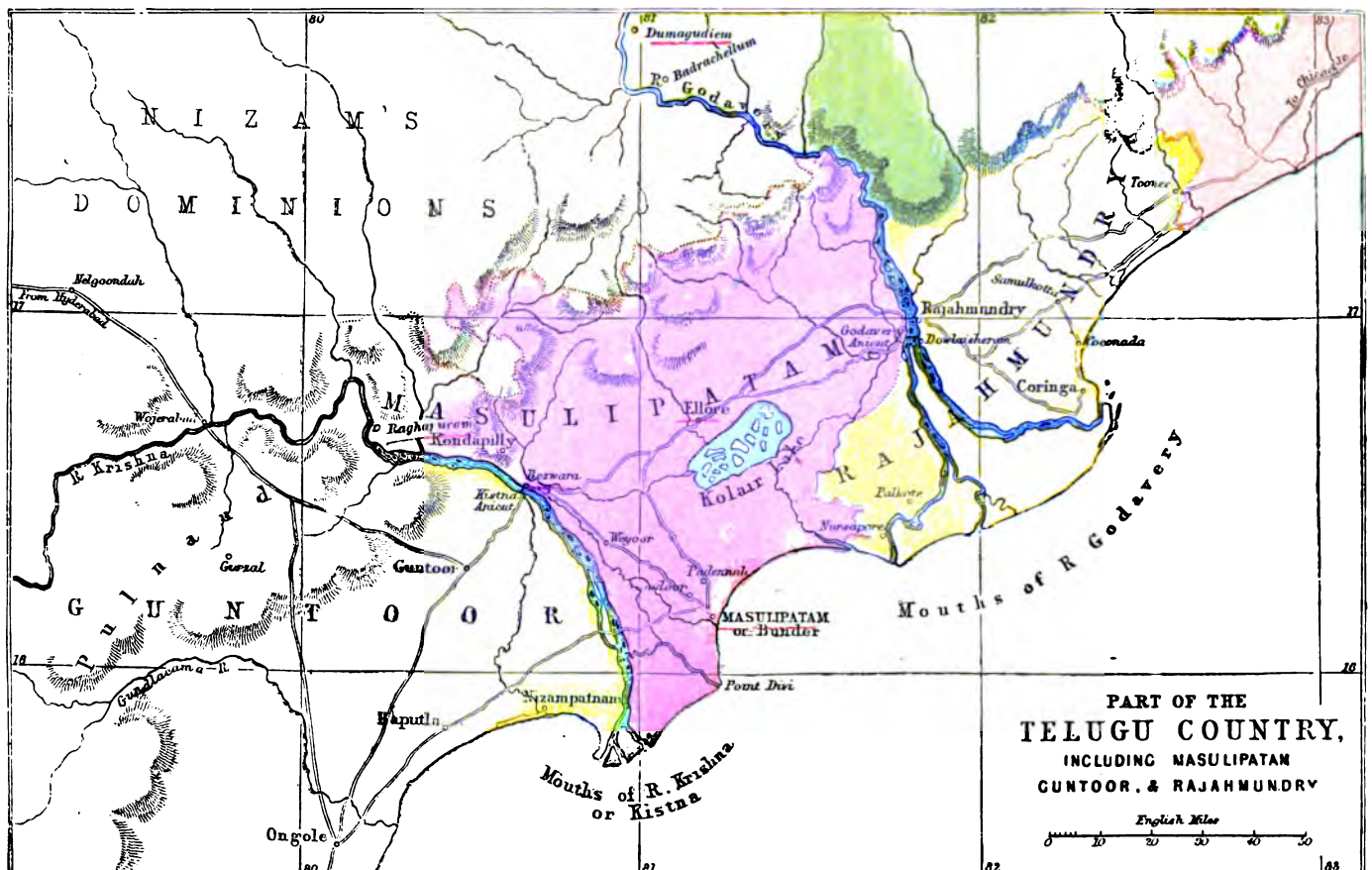
LANGUAGES.—The languages of South India—Tamil, Telugu, Gond, Canarese, Tuluva, Malayālam—belong to the Mongolian stock.—*See Language Table.*

CHRONOLOGICAL STATISTICS (MADRAS).

	1815	1825	1835	1845	1855	1865	1873
European Missionaries	3	2	3	3	2	4	5
Native or Country-born Clergy		—	1	—	3	3	3
Native Agents		16	46	8	27	41	92
Total of Labourers		19	53	11	34	51	110
Communicants		—	—	46	119	368	598
Schools		16	24	4	12	16	35
Scholars		677	892	692	576	849	1766

* The figures for 1873 include Ootacamund, in the Neilgherry Hills, transferred to the Church Missionary Society in 1868 by a local Committee.

The Society for the Propagation of the Gospel, the London, Wesleyan, and Leipsic Missionary Societies, the Established and the Free Church of Scotland, and the American Board (Boston) are also labouring at Madras.



W. DICKS, CHROMO, LONDON.

TELUGU MISSION.

One of the most extended and populous of the nations of Peninsular India is the Telugu (Telinga) race, stretching along the sea coast nearly from Madras to Bengal, and far inland into the heart of the Dekhan, in the territories of the Nizam of Hydrabad as well as in the Central Provinces. They were called Gentoos by the earlier European settlers, from the Portuguese word for "Gentiles," or heathen. At one time they gave kings to the Kandian country of Ceylon, and many colonies of them still exist among the southerly Tamils—the descendants of the conquering armies, who overthrew the old Pandyan dynasty in Madura and the south. Their numbers are variously estimated from thirteen to eighteen millions; and part of their maritime territory —Masulipatam and the Northern Circars—was amongst the earliest acquisitions of the British in Hindustān. Their soft and musical language, "the Italian of India," has long commanded the admiration of Oriental scholars. Yet this territory had been nearly ninety years in possession of the British before any Mission was established there by the Church of England.

Masulipatam (name corrupted from Macheli-patnam, *Fish-town*;—also called Macheli-bunder, *Fish-harbour*, or, colloquially, Bunder, *The Harbour*, *Le Hâvre*) is the centre of the Church Missionary Society's operations among this interesting people. It is a large town, containing nearly 100,000 inhabitants. It is mentioned as a flourishing place in the fourteenth century, by Marco Polo, the Venetian traveller; and in the days of the monopoly of the East-India Company, it was one of their chief dépots for the export of cotton-fabrics. The Mission was commenced in 1841 by two Missionaries, one from Cambridge, one from Oxford. The Rev. H. W. Fox, whose biography is well known, commenced, with much encouragement, itinerating labours. He pursued them in a spirit of ardent devotion, but was early called from his labour to his rest. The Rev. R. T. Noble undertook the educational department, and established a superior school at Masulipatam, which has yielded several converts—Brahmins and others—from among whom three have been admitted to Holy Orders. With no common zeal Robert Noble laboured here for more than twenty-four years and finally died at his post on the 17th of October, 1865. His memory will be always warmly cherished, and he has left an example of devotion to Christ which is all-powerful for good. The school, which is still conducted in the same spirit in which it was commenced, is now called the "Noble High School," and is carried on in a building erected as a Memorial to him and to the value of his work. In referring to this work and to this institution, Sir Charles Trevelyan, then Governor of Madras, recorded in a Minute dated October 1859 that "Masulipatam bids fair to become to the Northern Circars more than Oxford and Cambridge have been to the United Kingdom."

The district has of late years acquired additional importance from the construction of magnificent works, by which the two great rivers, the Kistna and Godavery, are made available for the purposes of irrigation and of internal communication. Across each an embankment, or *Anicat* (see Map), has been thrown, which keeps back the vast body of water that flows down their channels during the rainy season. It is thence gradually conducted by canals over the lower lands, thus clothing them with new fertility. Bezwara, the site of the Anicut over the Kistna, has within the last few years doubled its population, and has been constituted the head quarters of the Department of Public Works, in connexion with which a large number of officials are employed. The Masulipatam Mission having branched out in the first instance to Ellore, a place of some importance, containing about 20,000 inhabitants, next extended to Bezwara; and more recently Raghapuram or Raghavapuram, an out-station of Bezwara, has been formed into a new district, the head quarters of an European Missionary. Special interest attaches to this place, because here the first native convert Venkaya has been instrumental in leading many to seek the Saviour.

In each of the districts of the Church Missionary Society referred to above, as well as in other parts of the Telugu Mission Field, where other Societies are labouring, large numbers are putting themselves under Christian instruction, in addition to many who have been baptized. These are for the most part Mālas, a semi-servile section of the community, who are outside the pale of Hindooism. At each of the three principal centres, Masulipatam, Ellore, and Bezwara, girls' schools have been established, at which children of the higher classes receive Scriptural instruction. Since 1867 there has been an institution at Masulipatam for training native agents and teachers, and in Anglo-vernacular Schools at Ellore and Bezwara work is carried on very similar to that in the "Noble High School." One or more of the students in each have been led to put on Christ.

In connexion with the Telugu Mission the important station of Dumagudiem, on the Godavery, still calls for notice. It is in some respects distinct from the others, as it is placed in the midst of the Kois, an aboriginal race belonging to the same family as the Gonds, with whom our Missionary at Jubbulpur comes into contact. This Mission was undertaken in 1860 at the instance of Sir Arthur Cotton and Colonel Haig, and has derived much benefit from their cordial support and countenance. The mission is now in charge of a native minister, the Rev. J. V. Razu, who laboured here zealously as a catechist for eleven years before his ordination. The native Christian community at Dumagudiem now numbers 170 souls, amongst whom are a few Kois, while a large majority are Mālas.

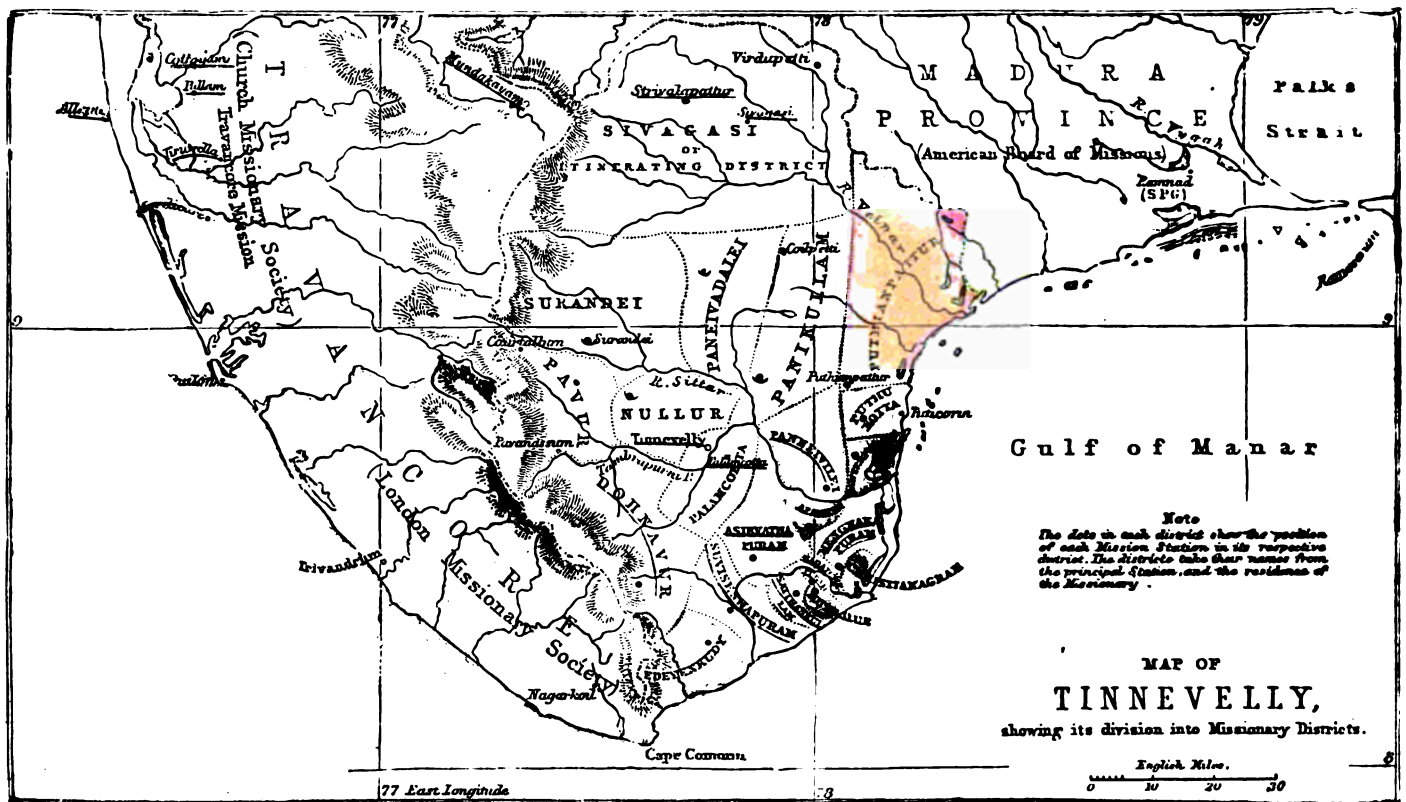
During the last ten years there has been marked progress in the Telugu Mission, for whereas in 1861 in connexion with various Protestant Societies there were only 4531 Telugu Native Christians, in 1871 these had increased to 19,233, of whom some 2000 are in connexion with the Church Missionary Society. For these manifest tokens of God's blessing we would praise His Holy Name.

CHRONOLOGICAL STATISTICS.

1841. . . . Masulipatam.
1854. . . . Ellore.
1858. . . . Bezwara.
1861. . . . Koi, or Godavery Mission.
Dumagudiem.
1871. . . . Raghapuram.

	1841.	1851.	1861.	1871.	1873.
European Missionaries .	2	2	6	9	13
Native Missionaries . .		1	1	2	4
Native Agents		13	41	63	136
Communicants		28	59	76	270
Schools		3	12	39	69
Scholars		126	478	1380	1690

The London Missionary Society has an important Mission at Vizagapatam. The Free Church of Scotland, and the American Lutherans and Baptists, are also labouring amongst the Telugus.



W. DICKIN, CHROMO. TONTON

TINNEVELLY MISSION.

THE District of Tinnevelly forms the southern point of the Indian Peninsular. It is about 100 miles from north to south. The base of the triangle is about 70 miles broad. The area of the district, about 5144 square miles. Population, 1,689,421. Range of thermometer, 86° to 100°. In the northern and westerly parts of the district, rice, the castor-oil plant, cotton, and various grains, are cultivated, and groves of tamarind trees abound. The southern line of coast is a succession of sandy plains, broken only by the tall straight stems of innumerable palmyras—a palm whose manifold qualities almost supply the absence of other vegetation. The Shānars, who form a large proportion of the population, are chiefly employed in the south in palmyra cultivation; in the north, in trade and commerce. Brahminical temples, endowed with lands in different parts of Tinnevelly, are to be found especially in the larger towns. The prevailing religion is the aboriginal devil-worship, with idols, bloody sacrifices, and no hereditary priesthood. Mahommedans form but a small section of the population.

It is not quite certain when, or by whom, Protestant Missions were commenced in Tinnevelly; but it was certainly visited by Schwartz, and the Danish Lutheran Missionaries in connexion with the Society for Promoting Christian Knowledge. In 1785, there was a congregation at Palamcotta of 100 native Christians, under the charge of an ordained Catechist, Satthianādhan. In 1816, the late devoted Rev. James Hough, Chaplain H.E.I.C., found 3000 converts in the province. The first European Missionaries who ever resided in Tinnevelly were sent there in 1820 by the Church Missionary Society—the Rev. C. T. E. Rhenius, and the Rev. B. Schmid. Great blessing followed the former's labours, and thousands of Shānars sought Christian instruction. Rhenius, however, still a Lutheran, was betrayed into controversy on ecclesiastical questions; and the Society's faithfulness to the Church of England constrained them to dissolve connexion with him. His death soon after extinguished all differences. The advance and consolidation of the Mission have been of late years remarkable. Apart from the native Christians in the district gathered by the labours of other Protestant Societies, there are now in connexion with the Church Missionary Society 471 congregations in 814 different villages, and 38,098 registered adherents, who have renounced heathenism, of whom 26,798 have been baptized and 6265 are communicants. The foundation of a Native Pastorate was laid so long ago as 1830, when the late well-known Rev. John Dēvasagāyam received holy orders at the hands of Bishop Turner. No considerable addition, however, to the body of Native Clergy took place till 1851, when the then Bishop of Madras ordained five Catechists. At each successive Visitation since that year the number has been increased; several of these have entered into their rest, some are employed in other fields, as for instance at Madras and Ootacamund, and there are now in the Tinnevelly district no less than 33 Native Clergymen ministering to the congregations referred to above.

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 Sivagāsi district. The older settled Christian districts supplied a regular monthly succession of Catechists, who were supported from the funds of their Local Native Missionary Association. Under the blessing of God these labours have resulted in the gathering out of some 84 congregations, consisting of 2995 members in 172 villages, and the field of the Itinerancy has now become a settled district with Native Pastorates.

While prominence has been given to direct evangelistic work in Tinnevelly, the necessity has not been overlooked of maintaining efficient educational establishments. One of the most important of these is the "The Præparandi Institution," founded in 1846, for the training of Native Clergy, Catechists, and spiritual agents. They are educated in general theology, and it is a settled rule that no Catechist be employed in the Mission without a certificate from the Missionary who knows him best, of his personal piety, the principle having been laid down that NONE BUT SPIRITUAL AGENTS CAN

DO SPIRITUAL WORK. Between 1846 and 1870 this institution furnished for the requirements of the Mission 158 spiritual agents, 89 schoolmasters, and some 15 native pastors; and to meet the wants of the students, some of the best text books for the study of theology have been translated from English into Tamil. One of the native masters employed in the Institution for twenty years has lately published a "Compendium of Theology."

In 1856 a "Vernacular Training Institution" was founded, with Model Boys' and Infants' Schools, for the education of schoolmasters. In ten years 196 teachers had been trained, of whom 158 held Government certificates. The character of this Institution has recently been somewhat altered.

The "Sarah Tucker Female Training Institution," founded in 1860 for the training of schoolmistresses, is of great value, and has materially furthered the extension of female education, having affiliated to itself some 20 girls' schools in the district, in which 541 scholars are receiving sound scriptural instruction. Altogether in Tinnevelly some 2890 girls, most of them Christians, are being educated in the schools of the Church Missionary Society.

A very satisfactory advance has been made towards self-government in the Native Church by the establishment of Church Councils, and other representative bodies, in which native laymen of influence are taking a prominent part, entering heartily in some instances into deliberations affecting the well-being of the Church. The duty also of contributing to the support of their own teachers, and for the ministrations of public worship, is becoming more and more generally recognized, and the responsibility is in some measure felt of sending the gospel to the regions beyond; but fresh life and energy are needed, and then the Tamil Church would prove a powerful instrument in the hands of God for the evangelization, not only of the rest of India, but also of Ceylon, Mauritius, and other lands.

CHARITABLE SOCIETIES.—The Church Missionary, Bible, Heathen's Friend, Native-Pastorate Endowment Fund, *Dharmasangam* (Fund for Widows of Native Agents), Church Building, Church-Expenses, Tract and Book, Poor, &c.

LANGUAGE.—Tamil, spoken by about 15,000,000 in South India, and one of the aboriginal languages of the peninsular; the tongue in which Protestant Missionaries first preached, and into which the Bible was first translated.

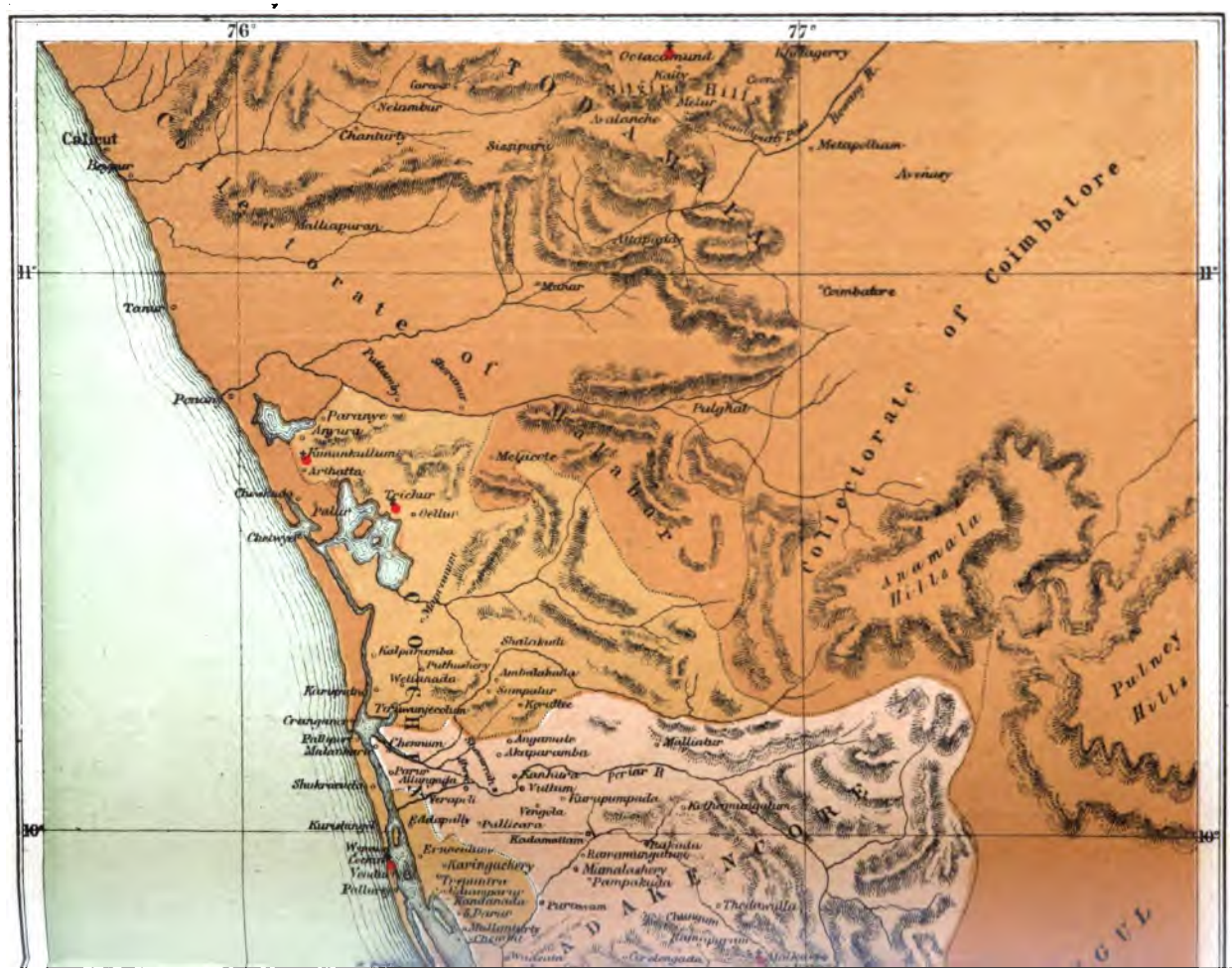
CHRISTIAN BOOKS.—The Bible, Book of Common Prayer, Theological Dictionary, Summaries of Pearson on the Creed, of Burnet on the Articles, and of Paley's Evidences, Compendium of the Bible, Commentaries on the Gospels and Acts, and on the Psalms, Abridgment of Trench on the Parables and Miracles, Tracts, School-books, and works on Natural and Moral Philosophy, with a Monthly Magazine, &c., &c.

CHRONOLOGICAL STATISTICS.

1817 . .	Palamcotta District.	1844 . .	Nallūr District.
1828 . .	Dohnavūr „	1847 . .	Surandei „
1839 . .	Mēngnanāpuram „	1848 . .	Pannikulam „
1840 . .	Suvisēshapuram „	1856 . .	Sivagāsi „
1843 . .	Paneivilei „		

	1820.	1830.	1840.	1850.	1860.	1870.	1873.
European Missionaries .	2	3	5	13	13	9	8
Native Clergy	. .	. .	2	2	17	30	33
Native Agents	. .	77	237	425	537	614	689
Communicants	. .	95	548	2680	4381	5986	6265
Schools	8	46	153	239	306	323	377
Scholars	471	1070	5324	6245	7941	9377	11632

Amongst the Tamil-speaking people in Tinnevelly, or the immediate vicinity, besides the 38,098 enrolled members of congregations ministered to by the Church Missionary Society's agents, there are connected with the Missions of the Society for the Propagation of the Gospel about 20,000 native Christians; London Missionary Society, 32,000; American Board for Foreign Missions (Boston), 7000. The Map is coloured to indicate the districts severally occupied by the four Societies. Taking into account those in districts further north, the total number of Tamil Native Christians in India are put down at 118,317; of these about 90,000 are congregated in Tinnevelly and South Travancore, within about 100 miles of Cape Comorin.


76°
77°
11°
10°
Calicut
Beypur
Tanur
Ponani
Chavakad
Chowgat
Cranganore
Palliport
Malemboro
Shukravarcotta
Kurtangoy
Wypeen
Cochin
Vendurti
Pallurty
Chetwye
Arthatta
Trichur
Pallur
Oollur
Paranye
Arpura
Kunnunkullum
Mallapuram
Chanturty
Neiambur
Sissiparo
Octacamund
Kaity
Meitur
Avalanche
Metapellium
Avinasy
Mettapolliam
Coimbatore
Palghat
Melacote
Anamala Hills
Pulney Hills
Kalparamba
Pathushery
Wellanada
Ambalakatta
Sampalur
Karadtie
Chennum
Angamale
Akparamba
Vellum
Karumpumpada
Vengola
Eddapully
Pallizara
Kodamallam
Ravingachery
Pampakuda
Manalashery
Parassam
Kondanada
Mullamkotty
Chowgat
Theddarilla
Chavanur
Kuttingoor
Ordengada
Mallapuram
Kaity
Coonoor
Bowany R.
Bowany
Noyel R.
Ponany R.
Moolar R.
Parambicolum R.
Chalacoody R.
Vellar R.
Karumpumpada
Ponany
Moolar
Coimbatore
Collectorate of Coimbatore
Collectorate of Malabar
Collectorate of Cochin
Collectorate of Madura
Nilgiri Hills
Malabar
Cochin
Travancore
Madura
Coimbatore


MAP
OF
TRAVANCORE
AND
COCHIN.
C.M.S. Stations marked
Scale of English Miles
76°
77°
9°
MADURA
TINNEVELLY
TRAVANCORE
OLD
Alleppy
Pallam
Pathapally
Pampauly
Mundakayam
Seelempurra
Mallapally
Changanachery
Tiruvilla
Kallucherry
Maramanur
Cherpada
Kandambenada
Thevalacara
Kallida
Kottaracora
Kundara
Quilon
Aryancal
Trevandrum
Cape Comorin
Nellakal
Achincovil Pass
Cottarpoor
Nagercoil
Kotar
Tovala
Tuticorin
Drawn by T. Whitehouse.
W. Brown & C° Lithe 40 & 41 Old Broad St. London.

TRAVANCORE.

TRAVANCORE and COCHIN are two small native kingdoms on the south-west coast of India. During the wars of the English with Hyder Ali and Tippoo Sahib their rajahs took the side of the English, and have been, therefore, confirmed in their thrones.

The Rajah of Cochin was compelled for some time to pay tribute to Tippoo, but on the 6th of January 1791 he entered into a treaty by which his allegiance was transferred to the East India Company. Cochin contains an area of 1131 square miles, with a population of 399,060.

Travancore is far larger, containing an area of 6653 square miles, with a population of about 1,262,647. It is separated from Tinnevelly by a range of mountains called the Southern Ghats, and forms a striking contrast to the flat sandy plains of the latter. It is well cultivated, and, towards the interior, abounds with magnificent forest trees, especially teak. There are numerous backwaters or lagoons, which run parallel with the coast, and form the natural highway of communication through the kingdom. The Rajah, with his Court, resides at Trevandrum. The Bible has for many years been read in class at the large Native-English School supported by him.

Travancore is chiefly inhabited by Hindus, the Mahommedans have never obtained political supremacy there. The wealthiest of the inhabitants are called Nairs, who are also the dominant class, as the reigning families both in Travancore and Cochin are Nairs. Their customs differ much from those of other Hindus. The mountains are scantily peopled by various wild hill tribes—the Arrians (Araans) and others. There is also a considerable Slave population, not now indeed legally recognised as such, but whose political and social degradation is practically very great, in spite of the recent measures taken to ameliorate their condition. In South Travancore Tamil is spoken, but in Northern Travancore, as in Cochin, the vernacular of the people is Malayalam.

The feature, however, which specially directed Missionary attention to Travancore and Cochin is the existence there of an ancient Syrian Christian Church, whose numbers have been variously estimated from 170,000 to 320,000 and whose spiritual head is the Patriarch of Antioch. They have a certain social status and various privileges granted them by the Native Government, and it was thought that could they only be reformed they would exercise a powerful influence upon the heathen around them. In 1805 Dr. Claudius Buchanan visited and reported on them. Colonel Munro, the British Resident, warmly entered into the scheme for their elevation. In 1816 a Mission was commenced among them, of which Cottayam may be regarded as the head-quarters. Translations of the Scriptures and of the Prayer Book were prepared. The Travancore Native Government liberally endowed a College, which was opened for the training of the Syrian youth, specially those intended for Holy Orders. Intercourse was maintained with the metropolitan. But after a time the system of working with the Syrian clergy was not found beneficial in practice, for, as a class, they were then opposed to reform. A separation consequently took place in 1837, when the College first established was made over to the Syrian hierarchy, and a new College was built by the Church Missionary Society, for the support of which half the endowment fund originally assigned by the Travancore Government was made available.

The condition of the Syrian church at that time may be gathered from the following account of the late lamented Rev. John Tucker, for many years Secretary of the Madras Corresponding Committee, and throughout life a most zealous and active supporter of mission work.

"Their services are in the ancient Syriac, of which the people are wholly ignorant, and some also of the priests. I have attended their Communion Service, and witnessed their multiplied prostrations and bodily movements, their drawing and withdrawing the curtain before the chancel, their incense, their tinkling of bells, the elevation of the Host, and other painful exercises, whilst the laity are merely spectators, coming (as they say themselves) to see Mass. They pray for the dead, they seek the intercession of the Virgin, and they make their vows and offerings at the tombs of some of their deceased bishops. Placed for many centuries in the midst of the heathen, they have made no efforts for their conversion: on the contrary, it is not unusual for them to interchange religious services, both with their Roman-Catholic and heathen neighbours, attending their religious festivals, and welcoming them to theirs in return; and in cases of sickness, in order (as it would seem) to secure the desired help from one quarter or another, they will betake themselves from the Syrian Church to the Roman-Catholic, or to the heathen temple, making their offerings to the heathen idols. In the Syrian Church at Mavelikāra, the great bell is never rung to this day, because it is said, that the Virgin Mary made an agreement with Bhagawati, the goddess of the neighbouring temple, that she would not disturb her, and therefore forbad the bell to be rung. The Syrians hold the Jacobite error of our Lord having one nature, compounded of the Divine and human natures, and profess allegiance to the Jacobite patriarch of Antioch."

Although one section of the Syrian church is still strongly opposed to reform, decided changes for the better have taken place here and there. Their Liturgy purified from errors of a later growth, has been translated into the vernacular, and is much used, the congregations taking a hearty part in the vernacular prayers and responses. The reopening of the old College has provided facilities for the training of candidates for the ministry. There are good preachers among the Clergy, and one of their number is doing good service as a member of the Committee for revising the Malayālam version of the Scriptures. Apart from this movement among themselves thousands of Syrian Christians have joined the congregations of the Church Missionary Society, and now take the pure Word of God as their standard and guide.

The College of the Church Missionary Society at Cottayam has greatly furthered the work. In addition to day scholars there have been usually some sixty Syrian Christian youths as boarders, and in this respect this institution differs mainly from the Anglo-Vernacular Mission Schools maintained in other parts of India, in which latter the pupils leave the class room to go back to all the demoralizing influences of a heathen home. Out of sixteen native clergymen now labouring in Travancore in connexion with the Church Missionary Society, all with one or two exceptions were in the Cottayam College, and were formerly members of the Syrian Church. The Cambridge Nicholson Institution at Cottayam has been established for the purpose of giving sound theological training to candidates for the ministry and other spiritual agents.

The Gospel has been proclaimed with acceptance among the Hill Arrians for whose special benefit a Mission station has been established at Mundakayam. Many of the slaves also, especially of late years, have been gathered into the fold of Christ.

There are now altogether more than fifteen thousand members attached to the different congregations in connexion with the Church Missionary Society, and this shows an increase of some seven thousand in ten years. During the same period the communicants have nearly doubled, having increased from 1720 to 3417. As in Tinnevelly so in Travancore, a decided advance has been made by the Native Church in self-government, and there is an increasing recognition of the duty of self-support. In every respect the Travancore Mission shows decided progress, for which we may thank God and take courage.

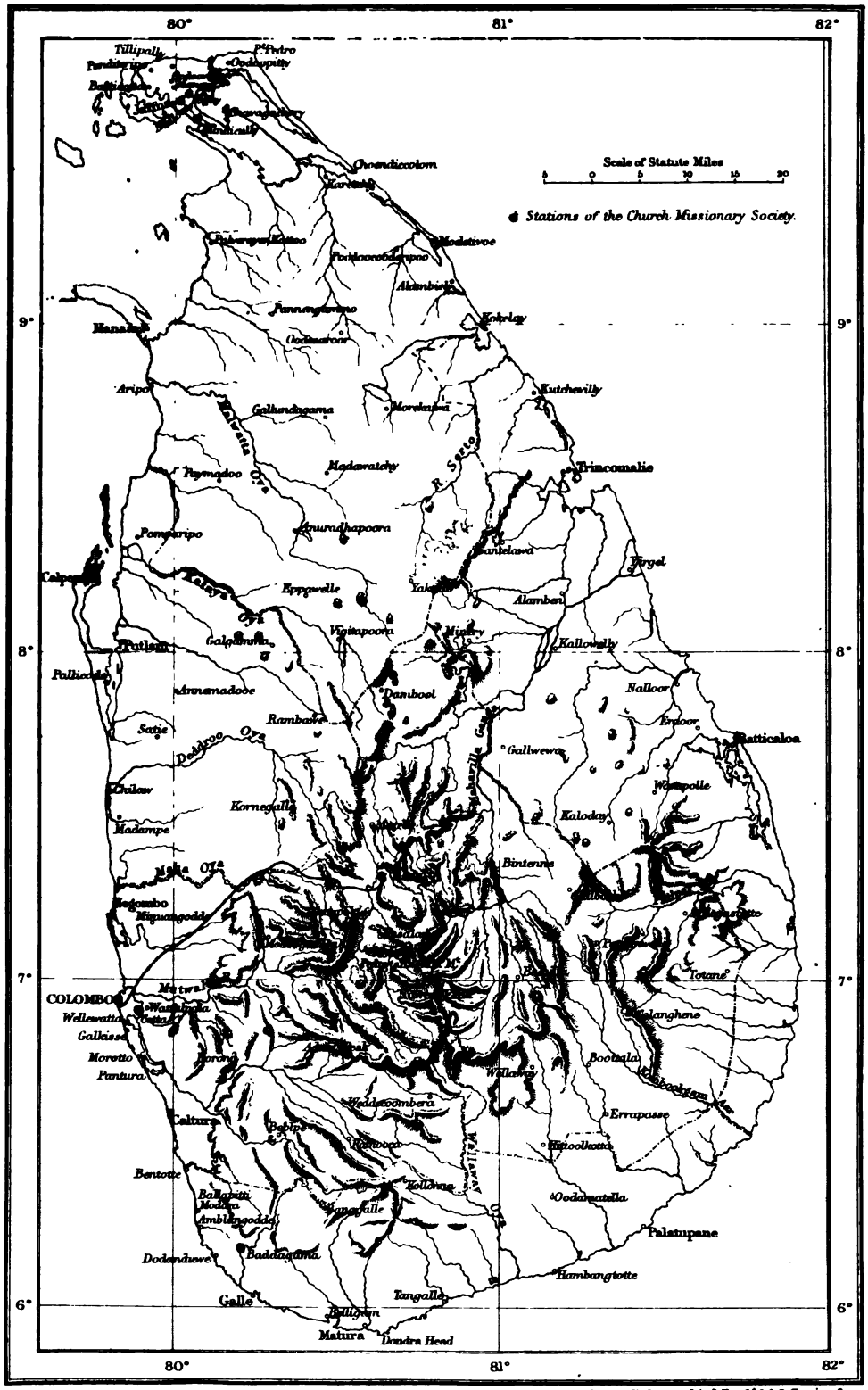
CHRONOLOGICAL STATISTICS.

1816 . . . Allepie.
1816 . . . Cottayam,
1817 . . . Cochin.
Relinquished 1841.
Re-occupied 1856.
1839 . . . Mavelikara.
1842 . . . Trichūr.
1843 . . . Pallam.
1849 . . . Tinnevella.
1854 . . . Kunankullam.
1855 . . . Mundakayam. (The work among the Arrians commenced in 1848.)

	1816.	1826.	1836.	1846.	1856.	1866.	1873.
European Missionaries.	1	6	6	7	9	8	11
Native Clergy . . .				3	2	10	15
Native Agents . . .		56	63	92	142	177	213
Communicants . . .			132	574	1215	2537	3417
Schools		54	54	55	91	103	124
Scholars		1325	1836	2038	2516	2682	3338

The London Missionary Society has an important Mission in South Travancore, chiefly amongst the Tamil-speaking population, numbering upwards of 32,000 adherents, (mentioned above, p. 44) in addition to 3,334 Malayalam-speaking Native Christians; and immediately North of Cochin, Missionaries of the Basle Society are labouring, and reckon 1860 Native Christians. Altogether the Malayalam-speaking Native Christians now number more than twenty thousand.

CEYLON



Stanford's Geographical Estab.t 6 & 7 Charing Cross.

CEYLON MISSION.

THE island of Ceylon—the "utmost Indian Isle, Taprobane," of Greek geographers and Milton, the Serindib of Arabians, the Lanka Dwipa or Singhala Dwipa of Sanskrit chroniclers—is one of the loveliest in the world. From its position at the apex of the Indian Peninsula, it enjoys two monsoons in the year, and the abundant supply of moisture thus affords clothes it with perpetual verdure. Palms of all descriptions, especially the cocoa-nut, at least one hundred species of forest trees, from ebony to satin-wood, the cinnamon shrub in the lower lands, the coffee plant over the lofty mountains of the interior, 5000 feet high (supplying 85,000,000 lbs. of the berry annually to Great Britain), contribute beauty, variety, and value to its natural productions. Precious stones are found in the beds of its mountain streams. Ceylon is also one of the chief centres of Buddhism, the holy relic—Buddha's reputed tooth—being preserved at the Dalada Maligāwa, in Kandy, to which religious deputations are sent from Ava, and even Thibet.

It is inhabited chiefly by two races, the Singhalese and the Tamils. (See Language Table, p. 29.) The Singhalese (including the Kandians), whose religion is Buddhism, are the most numerous, reckoning upwards of a million and a half; they people the southern districts. The northern part of the island, and the eastern and western coasts, as far as Batticaloa and Chilaw, are occupied by Tamils, some seven hundred thousand in number, probably immigrants originally from the neighbouring continent. They adhere to the Brahminical faith. Both of them practise in addition the devil-worship of South India. Others of the human family are also to be found in the island—the descendants of the Portuguese and Dutch, of mixed blood, usually called Burghers, the former much degraded, the latter often wealthy and respectable; Malays, Mahommedans by faith, imported into the island by the Dutch, as mercenaries, and still almost all of them soldiers in the Ceylon Rifles; and the busy Moormen, the hawkers and pedlars of the East, often also engaged in handicrafts; in religion Mahommedan, in language Tamil, probably the descendants of Arabs, who conquered several Indian sea-ports in the eleventh and twelfth centuries, and intermarried with the women of their adopted country. The central part is almost uninhabited. In some of the forests are found naked roving tribes, who live by hunting, named Veddahs. Of them but little is known.

So rich an island would hardly fail to excite the cupidity of foreign invaders. Its first European conquerors were the Portuguese, who, under Almeida, gained possession of the coast line in A.D. 1506. They brought in with them Romanism, which found many adherents among the pliable Singhalese. In A.D. 1656, the Dutch succeeded in expelling the previous rulers, and, after a century of warfare, established their supremacy over the natives, and proceeded to enforce, by heavy disabilities, a general profession of Protestant Christianity. Many heathen temples, especially in the north of the island, were demolished; the erection of new ones was prohibited; and, unless registered in the Baptismal Roll, no native possessed a secure title to land, nor could he obtain Government employment. This attempt to promote the Gospel by measures utterly alien to its spirit, produced, as might have been expected, an outward conformity to Christianity with a secret adherence to Buddhism and Brahminism—all the more resolute because it was stimulated by persecution. Missionaries find to this day that the duplicity and false profession engendered by this mistaken system are most grievous impediments to the spread of vital godliness in their congregations. In 1796 the Dutch were superseded by the English, who at once repealed this coercive policy, but its evil effects still linger in the native mind.

The Kandian District, in the centre of the island, retained its independence. In 1815, however, the inhabitants—a fine highland tribe of much promise—wearied with the cruelties of their successive monarchs, solicited the aid of

the British to depose their reigning king, and the whole of the country was thus brought under our dominion.

The Church Missionary Society proposed to itself Ceylon as a Mission field as early as 1801. The circumstances that had induced so extensive a profession of Christianity were not fully known; and India being then closed against Missionaries, it seemed not only important to watch over these large bodies of native Christians, but it was also hoped that the island might prove a basis of operations for the whole East. If further knowledge has modified these expectations, it has not taught us to despair of raising up these our heathen fellow-subjects. The projected Mission was not commenced among them till 1817. Our own statistics show that the labour bestowed has not been in vain. There has been a steady, if not a rapid increase of communicants, and the congregations in connexion with the Church Missionary Society, numbering 4696 souls contributed for Mission purposes in 1872 the sum of £1443. The Native Church is gradually extending, and the Native Clergymen now equal in number the European Missionaries.

The Cotta Institution for the training of spiritual agents has been reopened, and also the Kandy Collegiate School, for bringing under Christian influence and instruction the sons of the higher classes of natives.

A Mission Chapel was opened in Colombo in 1853, providing services each Sunday in English, Singhalese and Tamil, a practical illustration of the union of different races in the Church of Christ. Not only is a considerable sum thus raised through the English congregation on behalf of the Mission, but a powerful interest is being awakened in the work, with a deeper sense of responsibility towards the heathen around. In 1872 the European and Burgher residents of the island contributed more than £1350 to the various objects of the Mission.

An interesting Branch was established in 1855 amongst the Tamil Coolies, who come over from the Coromandel Coast, as many as 100,000 yearly, to labour on the coffee plantations in the Kandian Districts. A Staff of Missionary Catechists, from the Native Church of Tinnevelly, superintended by a Missionary well acquainted with Tamil, but whose health has proved unequal to the high temperature of India, visit and preach to these labourers on the various coffee estates, their salaries being paid by the proprietors. Two of the Catechists, after faithful service extending over some years, have recently been admitted to Holy Orders.

CHRONOLOGICAL STATISTICS.

Singhalese Mission.

1818.... Kandy (Gampola, Kurunegala, &c.).
1819.... Baddagama (Bentotte, Dodunduwe, &c.).
1822.... Cotta (Talangama, Nugegoda, &c.).
1850.... Colombo (Mutwal, Negombo, &c.).

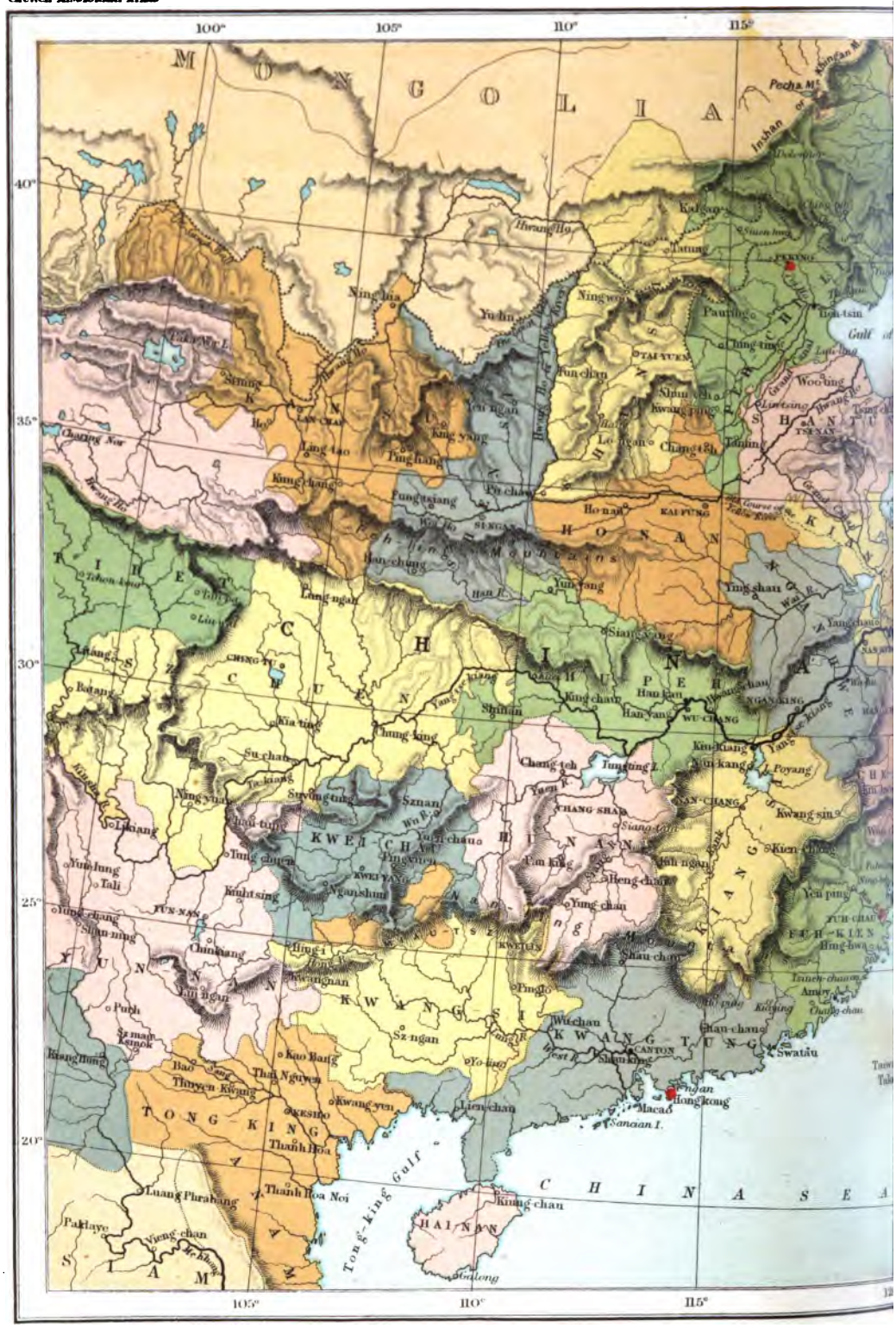
Tamil Mission.

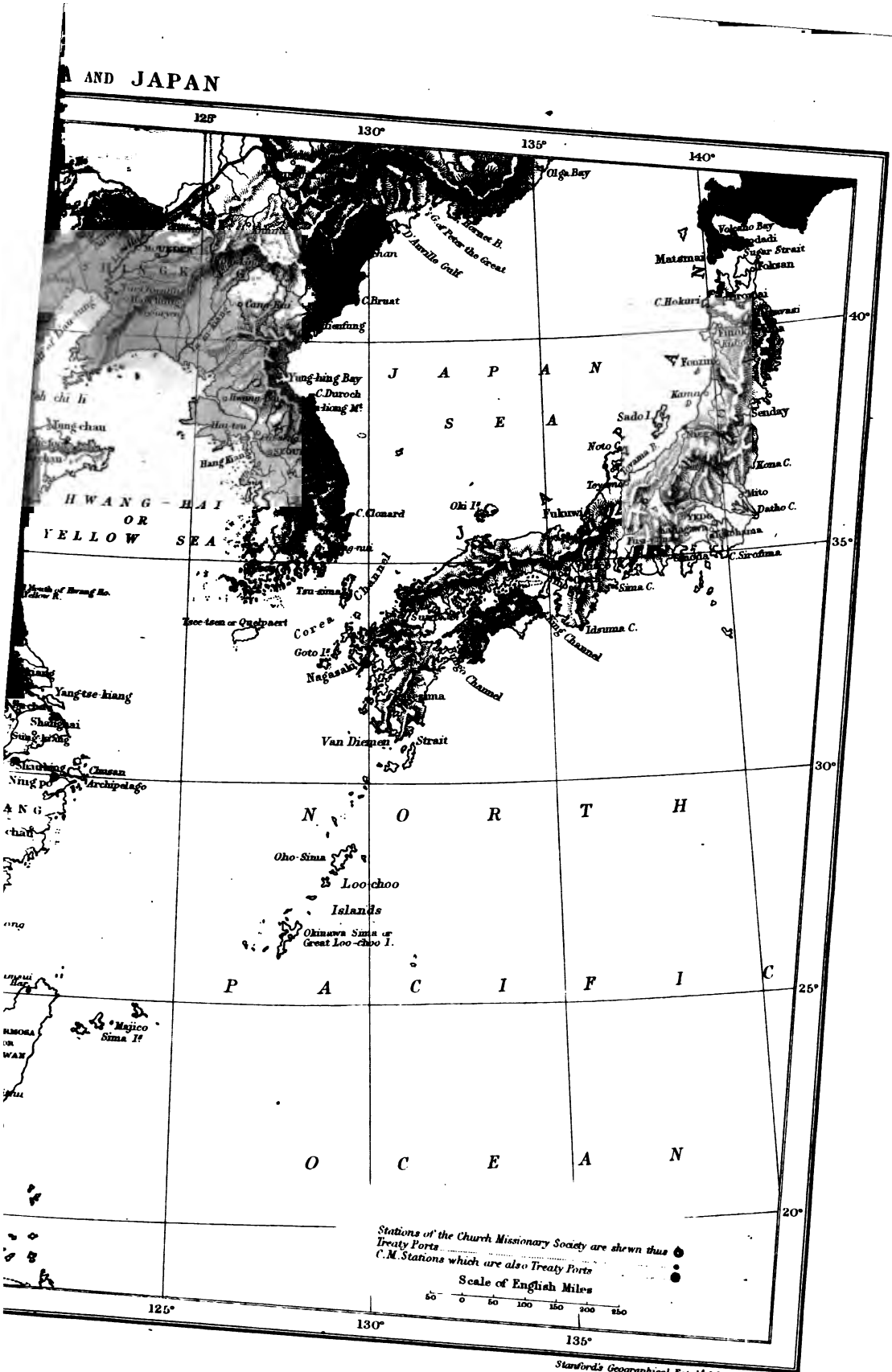
1818.... Nellore (Kokoville).
1842.... Chundicully.
1847.... Copay.
1855.... Cooly Mission.

	1818.	1828.	1838.	1848.	1858	1868.	1873.
European Missionaries.	4	10	8	10	10	11	12
Native Clergy . . .				3	2	7	12
Native Agents . . .		45	81	131	183	193	221
Communicants . . .		29	120	322	440	724	978
Schools		36	55	76	107	107	188
Scholars.		1216	1880	2535	3467	3728	5845

The Society for the Propagation of the Gospel, the Wesleyan Missionary Society, and the Baptist Missionary Society, are also labouring in Ceylon; and in Jaffna, the American Board of Foreign Missions (Boston).

MAP OF CHI


100°
105°
110°
115°
40°
35°
30°
25°
20°
MONGOLIA
Pecha Mt.
Inshan
Kalgan
Hwang Ho
Ningsia
Yu-lin
PEKING
Paoting
Tien-tsin
Gulf of
Ning-hia
Lake Nor L.
Shuen-hwa
TAI-YUEN
Tun-chan
Woo-ting
Grand Canal
Liu-tsing
Hwang Ho
SHANTUNG
TSE-NAN
Yen-ngan
King-yang
Lang-kao
Tung-hang
Chang-Nor
Hwang Ho
Le-gan
Chang-te
Tai-ning
King-chang
Fung-siang
Pu-chau
Ho-nan
KAI-FUNG
Course of the Yellow River
HONAN
Pe-ling Mountains
Han R.
Yun-yang
Ying-shan
Wei R.
Yang-chau
Lung-ngan
Tchen-kwo
Lan-chau
CHINA
Siang-yang
Hwai R.
Hwai-ngan
Kiang R.
Ba-tang
CHING-TU
SZECHUEN
Kia-ting
Shi-nan
King-chau
Han-yang
WU-CHANG
Kiu-kiang
Poyang
Tung-king
Su-chau
Sz-nan
Chang-teh
Yuen
CHANG-SHA
Siang-tan
KIANGSI
Kwang-sin
Kien-chang
Nang-yuen
Li-kiang
Yun-lung
Tali
KWEI-CHAU
Yu-ti-chau
Ping-yuen
Pan-king
Heng-chau
Yen-ping
FUH-CHAU
FUH-KIEN
Kwei-yang
Kwei-yang
Yung-chau
Kiuh-sing
YUN-NAN
Ting-chang
Shun-ning
Chin-kiang
Hing-i
Shau-chau
Tsuen-chau
Amoy
Kwangnan
Pu-eh
Yau-ngan
KWANGSI
Ping-o
Wu-chau
KWANGTUNG
Chau-chau
Kiaying
Chaou-chau
Sz-mao
Lang-kok
Sz-ngan
Yo-hsu
Swatau
Kiang-hung
Kao-Bang
Bao
Thai Nguyen
Thuyen Kwang
CANTON
Shun-king
Ning-an
Hong-kong
Macao
Sanaan I.
TONG-KING
KESHO
Kwang-yen
Lien-chau
Thanh Hoa
Thanh Hoa Noi
Luang Phrabang
Paklaye
Yong-chan
Ke-khang
SIAM
Tong-king Gulf
CHINA SEA
Kiung-chau
HAINAN
Ya-long


AND JAPAN
125°
130°
135°
140°
40°
35°
30°
25°
20°
Olga Bay
Matsmai
Volcano Bay
Sugar Strait
Fokksan
C. Hokuri
Fonzino
Sendey
Sado I.
Noto C.
Kona C.
Idzumo C.
Sima C.
Datho C.
C. Sirodzima
Fukuwi
Oki Is.
C. Clonard
Yung-hing Bay
C. Durocher
Mung chau
Hang Kang
HWANG-HAI OR YELLOW SEA
JAPAN SEA
Tsu-sima Channel
Corea
Goto Is.
Nagasaki
Van Diemen Strait
Yang-tse-kiang
Shanghai
Chusan Archipelago
NORTH PACIFIC OCEAN
Oho-Sima
Loo-choo Islands
Okinawa Sima or Great Loo-choo I.
Majico Sima Is.
Stations of the Church Missionary Society are shewn thus
Treaty Ports
C.M. Stations which are also Treaty Ports
Scale of English Miles
50 0 50 100 150 200 250
Stanford's Geographical Estab.t 6 & 7 Charing Cross.

CHINA MISSION.

A FEW years ago an official census estimated the population of China at 414,686,994, or about one-third of the human race, and although in a recent State paper, Mr. Wade, the British representative at Pekin, conjectures that the population has been reduced by one-half since the Taeping rebellion, still the nation of China must be regarded as one of the largest in the world. Their Government, too, is the oldest. Its organised system, with a standing militia, a written language, historians, poets, and other literati, dates back to a period so remote as to be probably coeval with the immediate successors of Moses. Dynasties have indeed risen and fallen there. The rulers have changed, but the system of rule has remained much the same, including in its policy jealous exclusion of foreigners. The practical qualities of the Chinese are very remarkable. They anticipated, in some cases by centuries, several of the most notable inventions and discoveries of the Western World. Canals, printing, paper-making, gunpowder, spectacle-lenses, the mariner's compass, were all familiar to them long before they were known in Europe; and their mechanical ingenuity, stimulated by the density of the population, rivals any with which we are now familiar.

Three wide-spread creeds co-exist in China. The numbers of their several adherents cannot be accurately estimated, as they are frequently all of them professed by the same individual. Confucius—as his name has been Latinized by the Jesuits from Kun-fu-tzsi—who lived in the sixth century B.C., founded the system which bears his name. It is a morality rather than a religion, not attempting to solve any of the problems of the invisible world, but limiting its teaching to the duties of a virtuous citizen, neighbour, and relative. It is summed up in "the three relations and five constant duties"—the relation of prince and subject, father and son, and husband and wife, with the obligations flowing from them, and the duties, binding on all, of benevolence, uprightness, politeness, knowledge, and faithfulness. The worship of the ancestral tablet, which bears the name of deceased progenitors, and thus keeps alive their memory, a custom which Confucius found already in existence and embodied in his ritual, is the only point of contact with a future state which Confucianism presents to the people of China. Taouism, the second creed of this people, was founded by Laou-tsoo, who was a contemporary of Confucius, and is occupied by speculations about the unseen powers and the human soul. It is a system of materialism. The human soul is regarded as the essence or elementary substance of the body, a vapour which escapes at death. The stars are divine: the five great planets being, in like manner, the essences of the five elements of our globe—Mercury, of water; Venus, of metal; Mars, of fire; Jupiter, of wood; and Saturn, of earth. There are, also, sea-gods, river-gods, gods of thunder and lightning, generally symbolized by a dragon. The state-gods of China, chief of whom is Kwan-te, the God of War, are also among the deities of his creed. Taouism hence deals with astrology and alchemy, as part of its religious system; and its priests are now practically degraded into quacks and conjurors, living by the sale of charms to the ignorant. Buddhism (see p. 10), the third and most extended creed of the Chinese, was introduced, through the medium of Sanskrit documents, from Nepal, by the Emperor Ming-te, about A.D. 100, six centuries after the death of its founder. The number of Roman-Catholic converts, many of them secret adherents, is estimated at 1,000,000, and there are 300 European priests among them. The number of Chinese Mohammedans is still larger.

The Church of Christ had to wait long knocking at the gates of China before they were thrown open, or rather forced open to the Gospel, for Protestant Missions in China must date from the 4th of September, 1807, on which day arrived at Macao Dr. Robert Morrison, the pioneer of Protestant Missionary enterprise in China. Attempts were subsequently made, from time to time, by agents connected with no fewer than seven English and American Societies, to gain a footing there. The late Rev. Dr. Medhurst, of the London Missionary Society, visited the coast more than forty years ago. In 1836, our own Society sent a pioneer Missionary to the confines of the empire; but China was not then open. In 1842, a war with England, originating in disputes with reference to the opium-trade, was brought to a close, the Chinese paying the cost of the war, 27,000,000*l.* sterling, ratifying the cession of Hong-kong to the British, and opening five ports—Shang-hae, Ning-po, Fu-chau, Amoy, and Canton—to foreigners. At this juncture an anonymous

donor, who wished to be known only under the signature of Ἐλαχιστοτέρος, "Less than the least," gave 6000*l.* Consols to the Society for the commencement of a Chinese Mission.

Missionary operations in China received about this time a very remarkable impulse, and further progress was made in the same direction, when, by the Treaty of Tientsin in 1858, and by the Convention of Pekin in 1860, it became possible for Missionaries to reside in Pekin; and at the same time nine other places of importance (in addition to the first five treaty ports) were thrown open to foreigners. To all these the Missionary has now free access, so that, including Hong-kong and Pekin, sixteen great gates have been opened, by which the Gospel can be carried to the people of China. The treaty ports are all marked on the map, and it will be seen that while most of them are in the maritime provinces, one of them, Hankow, is in the very heart and centre of China, some 500 miles inland, on the great river Yang-tze-kiang, while two others, Kiu-kiang and Chin-kiang, are also in the interior, but nearer the mouth of the same noble stream.

Whatever view may be taken of the complicated political questions of the last few years, the Christian philanthropist stands in awe at the progress of events that are bringing so many strange influences to bear on one of the most secluded nations of the earth, and may, ere long, remove every external obstacle to the evangelization of this large section of the human family.

The Church Missionary Society is now in occupation of seven important centres, in addition to a large number of out-stations, and in spite of political complications caused by wars, by the Taeping insurrection, and by the dislike of foreigners entertained by the Mandarins and the literary classes, the work has made, year by year, steady and satisfactory progress. As of old, while the learned and those in authority reject the gospel message with scorn, the common people hear it gladly; but to reach these teeming millions a numerous and devoted native agency is greatly needed, and to this end it is hoped that the consecration, in 1872, of Bishop Russell, for North China, may materially conduce.

Language.—Though the Chinese have *many spoken* dialects, they have but *one written* language. Their alphabet is the first step from hieroglyphics, or picture-writing. It is symbolic, not phonetic, representing things, not sounds; just as the inhabitants of Europe, though speaking different tongues, and unable to understand each other's speech, can all read and comprehend the numerals, 1, 2, 3, 4, &c.; all attaching the same meaning to the figures, though each calling them by different names. The Bible, and the Morning and Evening Prayers, have been translated into the Mandarin, or Court Dialect, and published in the Chinese character; and considerable progress has been made in the translation of the Scriptures into the local dialects of several of the maritime provinces, each a country in itself. The labours of the Church Missionary Society's agents at Ning-po deserve herein special notice.

CHRONOLOGICAL STATISTICS.

1836 . . Exploratory visit of Mr. E. B. Squire.
1845 . . Shanghae.
1867 . . Relinquished.
1870 . . Re-occupied.
1848 . . Ning-po (Tsong-gyiao, Z-kyi, Sanpoh, and Eastern Lake districts, with other out-stations).
1850 . . Fuh-chau (Lo-nguong, Leing-kong, Ning-taik, Ku-cheng, and other out-stations).
1859 . . Hang-chau (relinquished the same year, and re-occupied in 1865).
1862 . . Hong-kong.
1863 . . Pekin.
1870 . . Shou-hying.

	1845.	1850.	1855.	1860.	1865.	1870.	1873.
European Missionaries .	2	7	10	8	11	18	17
Native Clergy	—	—	—	—	2	2	2
Native Agents	—	—	2	9	14	55	54
Communicants	—	—	8	69	143	437	523
Schools	—	2	4	6	6	19	13
Scholars	—	35	135	138	93	316	188

JAPAN.

THE Empire of Japan contains a population of nearly 33,000,000 scattered over four principal islands: Kiusiu, Sikok, Nipon, and Yezo, with a number of smaller ones. Yezo, the most northerly of the larger islands, contains an area of 34,605 square miles, and is therefore larger than Ireland; it contains, however, a small population, estimated roughly, in the absence of any census, at 150,000 or 160,000 souls. Among these some 25,000 or 30,000 are Ainos, an aboriginal race who have been subjugated by the Japanese, from whom in language and feature they are altogether different. Indeed, to all appearance, they are entirely distinct, not only from the Japanese, but also from the Chinese, Mongols, Mantchus, and Tibetans. They seem to be of Aryan origin, and nearly allied to some sections of the Sclavonic family. In this island of Yezo is one treaty port, that of Hakodadi, which was one of the first opened to foreigners by the American treaty of 1854, negotiated by Commodore Perry. The climate here, and in that part of Japan which is north of the thirty-sixth parallel of latitude, is severe in winter. South of that latitude the spring, autumn, and winter are extremely genial, invigorating, and at times cold. In summer, however, for a few months, throughout Japan, the sun is exceedingly powerful.

Separated from Yezo by the Sangar Straits is the island of Nipon, the most important of all, containing as it does the political capital Yedo, the centre of the life and intelligence of the empire, and also the sacred capital Miako or Kioto, the immemorial residence of the Mikados of Japan. At a distance of thirty-three miles only from Miako is the large city of Osaka, second only to Yedo as regards population, and second to none as a great emporium of trade. Osaka, called the Venice of the East, is situated a few miles inland, but is connected with the sea by a river which falls into Osaka Bay, on the opposite shores of which are Hiogo and Kobe, both flourishing treaty ports. With the exception of Hakodadi, already referred to, and Nagasaki, in the island of Kiusiu, all the treaty ports and places now open to foreigners are in the island of Nipon, which also contains the famous mountain Fusiyama, an extinct volcano, the highest peak of which is 14,177 feet above the sea. This mountain is held in great reverence by the natives as a sacred place of pilgrimage, and they annually resort to it in large numbers.

Next in importance to Nipon must rank the island of Kiusiu. It contains the principality of Satsuma, the capital of which, Kagosima, known formerly as Cangoxima, was the place at which Francis Xavier landed in 1549, and whence, with a devotion and zeal worthy of a better cause, he sought to bring the Japanese under Papal domination. In the island of Kiusiu the Jesuit missionaries gathered most of their adherents, among whom were the princes of Bungo and Omura; and in this island, also at no great distance from the treaty port of Nagasaki, is Shimabara, where a number of Japanese Christians, instigated by Romish priests to take up arms against their rulers, found, in 1637, a common grave, over which was written the inscription, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." Another result of Romish scheming for temporal domination was that the Japanese, who a hundred years before had shown no indisposition to hold communication with foreigners, issued an edict by which the penalty of death was to be inflicted on all who sought to propagate or who professed Christianity. By the same edict not only were all strangers rigorously excluded from Japan, but all Japanese were forbidden to leave their country; and any natives who should happen to return from a foreign land were to be put to death. For more than two hundred years this policy of entire seclusion was successfully maintained, an exemption being made only in favour of the Dutch, who were permitted to remain, under humiliating restrictions, confined to Desima, a miserable little island in the port of Nagasaki. The resumption of intercourse between Europe and Japan, after being interrupted for more than two centuries, must date from Lord Elgin's

treaty, concluded on the 26th of August, 1858. The American treaty of Commodore Perry already referred to had certainly prepared the way for further concessions, but in 1854 the Japanese had only opened Hakodadi and Simoda to American vessels for the purposes of trade. At the same time they had deliberately refused permission to citizens of the United States residing with their families in Japan, the only exemption being made in favour of the Consul-General of America at Simoda; whereas by Lord Elgin's treaty six important places were thrown open, and stipulations were entered into for the residence of consular agents at the open ports, and of a diplomatic agent at the capital.

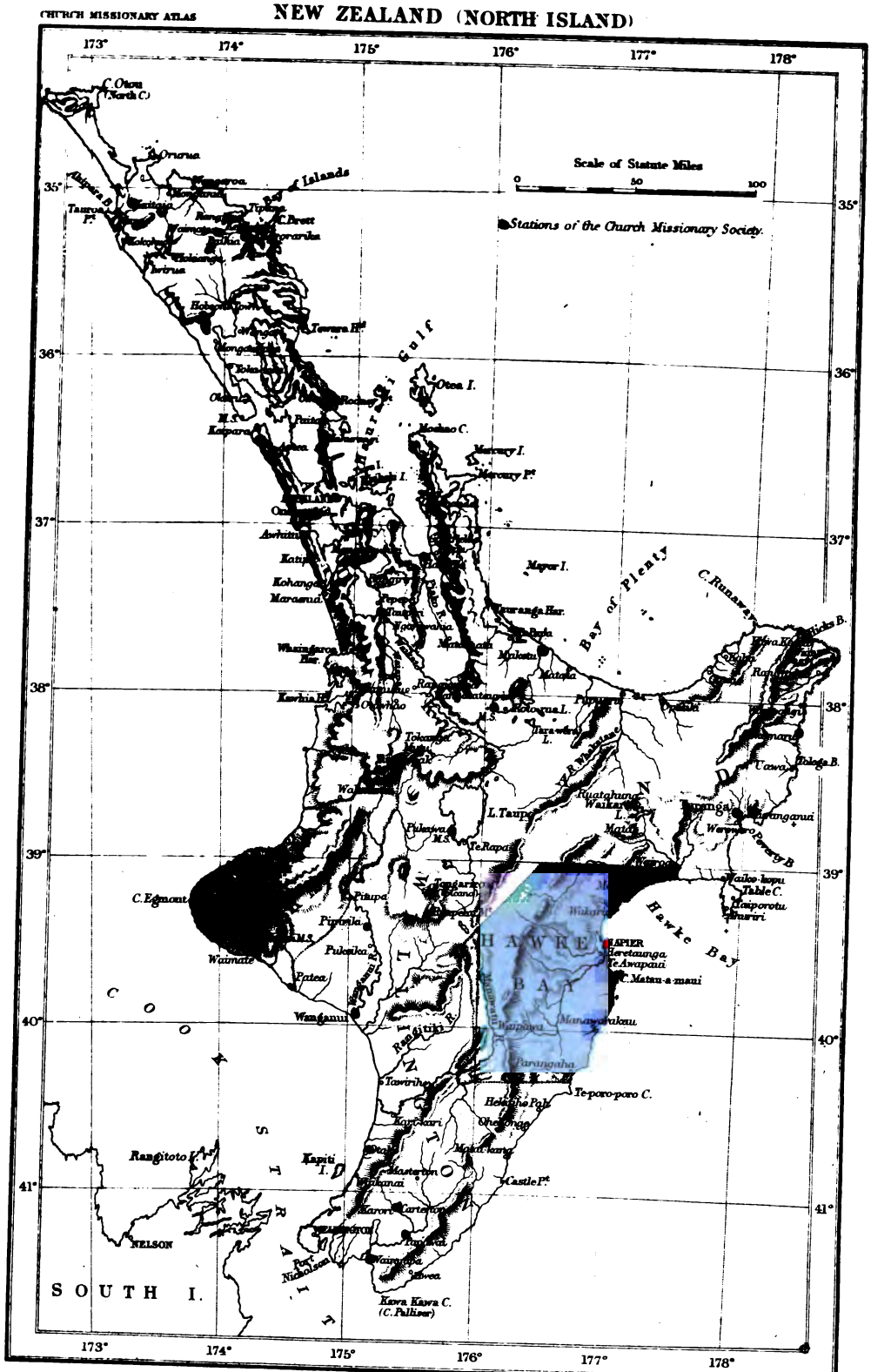
This reversal of the traditional policy of the empire was followed by, if it did not indirectly cause, a marvellous revolution, by which have been abrogated the functions and office of Tycoon or Shogoon, who for 700 years had been the *de facto* ruler of Japan. At the same time the eighteen great daimiyos, and the two hundred and forty minor daimiyos, surrendered the privileges they had formerly enjoyed, by which the most influential among them exercised sovereign powers in their own principalities. These concessions were made in favour of the Mikado, whose dynasty was founded 600 B.C., but who during the supremacy of the Tycoon, had taken no part in public affairs but lived a secluded life in Miaco, where he was treated with all veneration as one descended from the gods, if not a god himself. He is now the virtual ruler of Japan, aided by a ministry, the members of which, according to the European model, have charge of different departments of the state. They have inaugurated a liberal policy as regards the material improvement of the country and the education of the people, and it has been stated in the best-informed quarters that Christianity is henceforth to be tolerated in Japan. Taking advantage of these providential openings, the Committee are anxious to occupy Japan in force. They have at present only one Station at Nagasaki, occupied since 1869, but they are now sending forth additional Missionaries to occupy Yedo, the capital, and other important centres.

It remains only to add that there are three principal forms of religion prevailing in Japan. The oldest of these is Shintooism, and although idol worship forms no part of its system, it teaches that the Mikado himself is divine, and deifies other great men who have played a prominent part in the history of Japan. It inculcates a certain kind of belief in a supreme God, but he is not supposed to take much interest in the world, the concerns of which are left to inferior deities, who have to be propitiated. Adoration is paid to the sun because they believe that the Mikado is descended from the goddess of the sun. Shintooism, indeed, like the corrupt worship of other ancient Oriental nations, may probably be traced back, in its ultimate analysis, to two roots or principles, the deification of ancestors or national leaders, and veneration of the powers of nature. The other two forms of faith are Buddhism and Confucianism, to which we have already referred in our notice of China; the former is said to have been introduced from China about the third or fourth century of our era, and the latter somewhat earlier. There are not wanting indications that all these systems have lost their hold upon the people, and that many are ready to cast them aside as worn-out garments. The time has therefore come for the Church of Christ to undertake in good earnest the evangelization of Japan.

LANGUAGE AND CHRISTIAN BOOKS.—Two languages and systems of languages exist in Japan side by side; one the symbolic written language adopted from the Chinese, and the other invented by themselves with phonetic symbols consisting of a syllabary or alphabet of forty-seven letters, which, with the addition of certain accents, suffices to convey all the sounds in the language. Mr. Aston, of the English Legation, has published a valuable little hand-book of the language. An American Missionary, Dr. Hepburn, has done good service in compiling a Japanese and English Dictionary, and already, by the labours of himself and others, portions of the New Testament in Japanese are available for the people.

CHURCH MISSIONARY ATLAS

NEW ZEALAND (NORTH ISLAND)



Stanford's Geographical Estab.t 6 & 7 Charing Cross.

NEW-ZEALAND MISSION.

THE islands of New Zealand, inhabited by the Maori race—a branch, probably, of the Malays of the Eastern Archipelago (p. 9)—and containing some of the finest scenery in the world, are very nearly the Antipodes of England. They were discovered in 1642 by the enterprising Dutch voyager, Tasman, but the fierce gestures of the natives deterred him from landing. He gave it its present name, but its very existence was almost forgotten, until Captain Cook, in the course of his first voyage round the world in 1769, re-discovered it, and, during five successive visits, maintained a friendly intercourse with the natives, a pleasant recollection of which is still cherished. No grain, nor any edible roots, but a species of fern and the kumera, or sweet potato, were found upon the island, and no quadrupeds but dogs and rats. The people were tattooed; their sole dress was a mat of the *Phormium tenax;* possessing many noble qualities and virtues rarely found in savages, they were at the same time ferocious in the extreme; they dwelt in fortified fastnesses on the hill-sides or mountain-tops, called pas; their clans perpetuated feuds from father to son, which threatened to depopulate the island; and cannibalism was the unvarying result of a victory.

Their religion consisted in a vague notion of a supernatural power, whom they call Atua, and whom they appear generally to have worshipped without any intervening symbol, besides many inferior Atuas, including the spirits of their ancestors. They had no hereditary priesthood, and no public acts of religious worship; but every child, when a few months old, received a kind of baptism, which dedicated him to some fierce evil spirit. The well-known tapu, or taboo, was the most remarkable of their customs, by which almost any thing could be made sacred and inviolable.

The Rev. Samuel Marsden, chaplain of Port Jackson, New South Wales—called sometimes the Apostle of New Zealand—had his attention directed to the spiritual wants of the Maoris in the year 1806, by becoming acquainted with a chief named Tippahee, who had worked his way from his country to Port Jackson in a trading vessel; and he lost no time in pleading the cause of these islanders with the Church Missionary Society. The New-Zealand Mission was decided on in 1809, and three lay agents were sent to New South Wales with a view of proceeding to New Zealand. The massacre of the crew of the "Boyd" delayed them until 1814, and on Christmas-day of that year—the very same day, by a curious coincidence, on which the first Indian Bishop preached his first sermon at Calcutta—Mr. Marsden opened the Mission by proclaiming the Gospel, for the first time, in the Bay of Islands—"Behold, I bring you glad tidings of great joy"!—Duaterra (Ruatara), a friendly chief, interpreting to his countrymen. In 1820, two native chiefs, Shungi (Hongi) and Waikato, visited England; and, as they resided for a few months at Cambridge, Professor Lee was enabled to fix the orthography and grammar of the Maori, and the natives rapidly began to learn reading and writing. It was not till 1825, after eleven years of labour, that the first conversion took place, and it was nearly five years more before any other natives were baptized. In 1835 the Mission began to branch out. In 1838, the natives under Christian instruction amounted to 2000. The progress of the evangelization and civilizing of the natives became now very rapid, and in 1842 the first Bishop of New Zealand, on his arrival, described the marvellous success which had been achieved in these memorable words—"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 instruments of adding another Christian people to the family of God . . . . all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit."

If the course of subsequent events has shown that he and other friends of Missions were premature in assuming that the "whole nation" had been converted to the faith, these same events have also proved indisputably that there was true spiritual vitality amongst many of its members, otherwise they would not have stood firm under the fiery trial and the severe ordeals to which they have been subjected. It cannot be denied that a wonderful change has been effected in a race of savage cannibals, when individuals amongst them, as members of the Colonial Legislature, are able to take an intelligent part in public affairs. To turn to more direct results of Missionary labours, the Maori language has been reduced to writing, and the whole Bible given to the people in their mother tongue. Then apart from these Maories, who still take the Word of God as their rule of life, thousands during the last forty years have been faithful unto death. During the same period twenty-three native ministers have been raised up, of whom eighteen are still zealously labouring among their countrymen. In outlying districts unpaid lay readers have conducted public worship among a scattered people. In some places liberal contributions are being made for the erection and endowment of churches, in others for the support of a Native Pastorate—all these are proofs, among others, that the faithful labours of our Missionary brethren in New-Zealand have been blessed by God, and that in the Maori church there is still a faithful remnant left, which, although broken in numbers, has not been subdued, and which can still be made more than conquerors through Him who, having loved His own, loveth them to the end.

A subdivision of the Episcopate first placed the Eastern Division, where the Maoris are most numerous, under the care of the Society's experienced Missionary, the Rev. William Williams, now Bishop of Waiapu (consecr. 1859). He has already done much for the erection of a Native Pastorate, the native ministers in his diocese now being eight in number. In 1858 the Western Division of the island was constituted the diocese of Wellington, over which presides another veteran Missionary, Dr. O. Hadfield, whose labours in connection with the Church Missionary Society date from the year 1838.

The numbers of the Maori population are estimated at less than 40,000. The late disastrous wars, followed by the Hauhau insurrection, have tended greatly to reduce their numbers; at the same time there have been remarkable instances of the power of Divine grace over a fierce people. If, on the other hand, there has been very much to deplore, let us not forget how much worse it would have been but for the labours of those faithful men of God, who went with their lives in their hands to dwell among savage cannibals, and this too, years before New Zealand became a British colony.

The Society's Mission has been confined to the Northern Island—the Middle and Southern Islands (which last is much smaller than the other two) having been very scantily peopled prior to colonization from Great Britain.

THE MAORI LANGUAGE belongs to the Malayan stock. In the Northern Island there are no less than seven leading dialects, each more or less distinct. Of these the Ngapui is the most northerly, and was originally employed when settling the orthography; but the idiom now adopted for translations and other literary purposes, and also the most widely diffused is the Waikato, belonging to the Metropolitan District of Auckland.

Like many other uncultivated tongues its sounds are few and simple. The fifteen letters following suffice to write them all: A, E, G, H, I, K, M, N, O, P, R, T, U, W, and a compound NG (the ordinary *n̂* of orthographers, sounded as *ng* in "*singing*"). The vowels have the Italian sounds. The diphthong *ai* represents the English *i*, in "sight," the diphthong *au* the English *ou* in "*out*."

Two consonants are never found together, and all words end in a vowel. This, together with the absence of sibilants, makes the speech musical and pleasing to the ear. But the lack of so many of our English consonantal sounds, and the frequency of double and treble consonants in English, render the acquisition of our language extremely difficult to an adult Maori, and seriously impede the transfusion of foreign words into the Maori tongue.

The Maori vocabulary is peculiarly copious, each native tree and plant, of which there are 600 or 700 species, each bird and insect having its distinct name, however minute the variation. But there are no indigenous words to represent "peace," "grace," "hope," "charity," or any other Christian virtue—strange and foreign ideas to a tribe of cannibals—though "joy," "anger," "sorrow," and other natural passions, have each several synonyms.

The Maori tongue is gradually receding before the English; and, though its reduction to writing, and the translation into it of the Holy Scriptures and Prayer-book will probably retard its extinction, they will hardly preserve it long as a living language.

CHRONOLOGICAL STATISTICS.

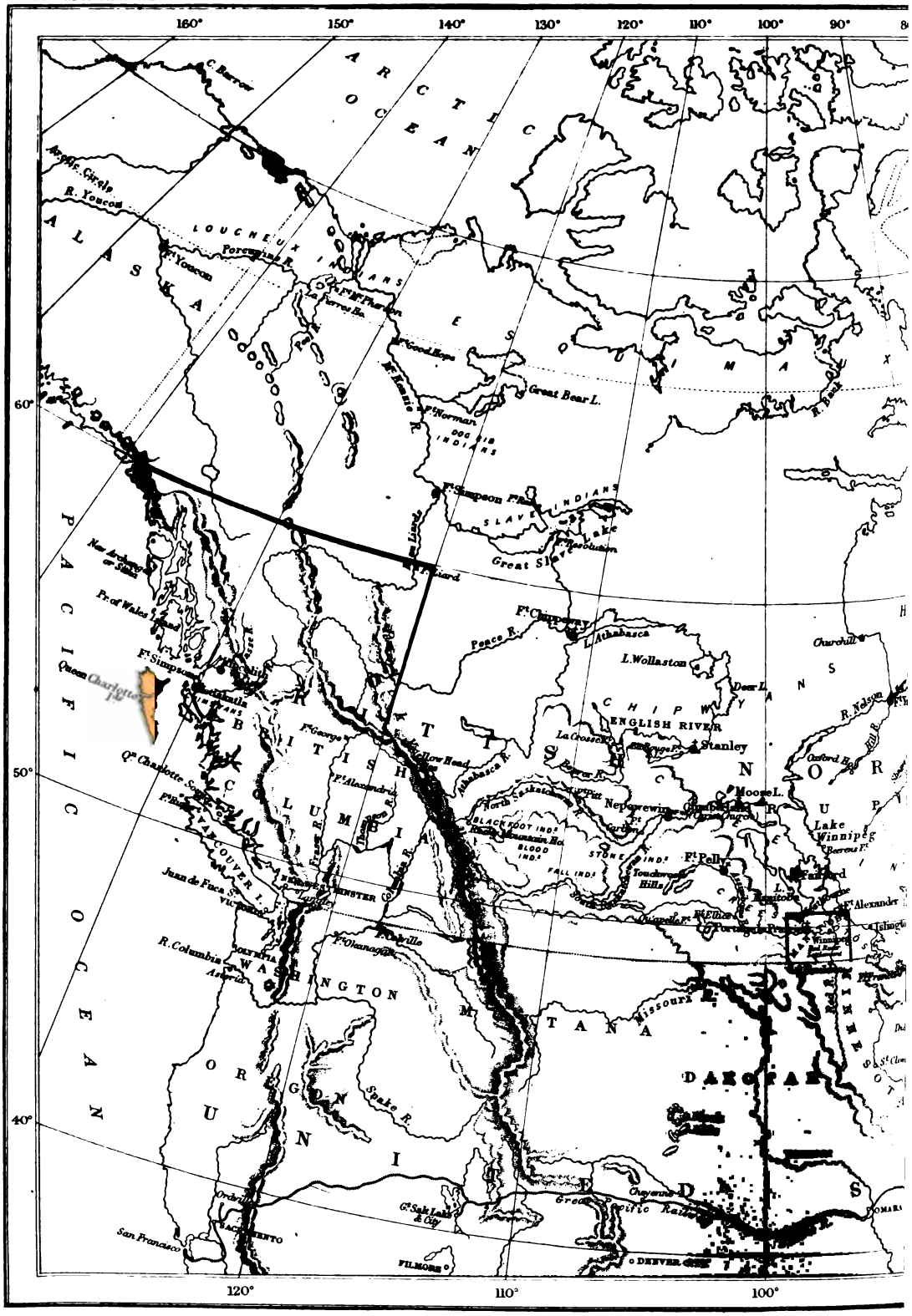
1810 . . . European Missionaries first arrived in New South Wales.

1814 . . NORTHERN DIVISION.	1835 . . EASTERN DIVISION.	1839 . . WESTERN DIVISION.
1814 . . Bay of Islands.	1835 . . Tauranga.	1840 . . Wanganui.
1823 . . Paihia.	„ . . Maketu.	1842 . . Otaki.
1830 . . Waimate.	„ . . Rotorua.	1856 . . Papawai (Palliser Bay).
1833 . . Hauraki.	1840 . . Turanganui.	
1834 . . Kaitaia (Ororu, Waiparera).	1844 . . Heretaunga.	
1840 . . Waikato (Kohanga).	„ . . Wairoa.	
1843 . . Taupiri.	1855 . . Taupo District.	
1845 . . Auckland.	N.B.—Native pastors are also located at Te Kawakawa (Hick's Bay), Table Cape, Waiapu, and Tokomaru, &c.	

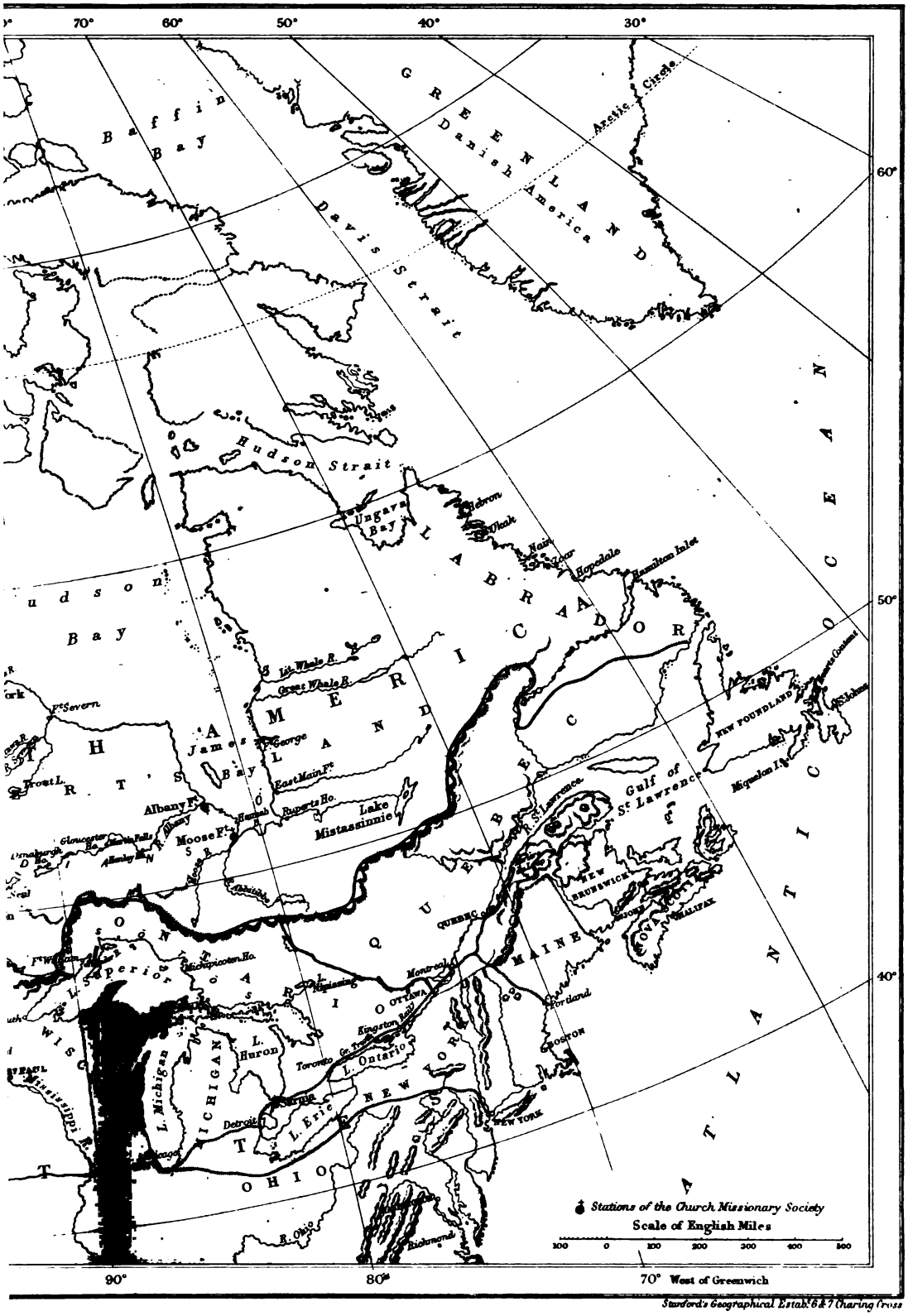
	1814.	1824.	1834.	1844.	1854.	1864.	1873.
European Missionaries . .	1	2	6	12	23	24	16
Native Clergy	—	—	—	—	1	14	18
Native Agents	—	—	—	295	440	397	150
Total Labourers	3	12	39	328	476	436	185
Communicants	—	—	33	2851	6976	4421	1470
Schools	—	1	13	283	*	*	*
Scholars	—	—	420	15,431	*	*	*

* Returns incomplete.

MAP OF BRITISH



NORTH AMERICA



Stanford's Geographical Estab.t 6 & 7 Charing Cross

NORTH WEST AMERICA MISSION.

This Mission was originally confined to the territories of the Hudson's Bay Company, which was incorporated by a Charter granted in 1670 by Charles II. to his cousin, Prince Rupert, and others, whence the name Rupert's Land. It was commenced in 1822, at the instance of the Rev. J. West, Chaplain to the Company, who, compassionating the degraded state of the Native tribes, set on foot at Red River measures for their spiritual benefit. During the last few years the work has so expanded that what were extreme points fifteen years ago are now centres of effort. The native population, however, is small and very scattered, for in that vast continent now included in the "Dominion of Canada," extending from the Atlantic to the Pacific, to a width of nearly 3,500 miles, it is calculated that the Red Indians do not number more than 148,000 souls. The census of 1855 showed that of these 80,000, or more than half, were in British Columbia and the territory west of the Rocky Mountains. East of that great mountain range the remainder of the Red Indians are to be found; about 13,000 in the provinces of Ontario and Quebec, and 55,000 in Rupert's Land, or in the domain of the Hudson's Bay Company, which, in 1869, on the receipt of £300,000, ceded to the "Dominion of Canada" their territorial rights, with certain reservations.

A reference to the Map will show that the Red River District, now known as the Manitoba province, is in the centre of the North American continent. When this field was first occupied it was almost entirely isolated and cut off from all intercourse with the civilized world. Fifty years, however, have wrought wonderful changes here, as elsewhere, in facilitating communication, and a traveller to the Red River has now not only a choice of several routes, but before long he will be able to traverse the whole distance by railway or by steamer. Each day seems to open out more and more this secluded region, once called the "fag end of the earth," into which the tide of European immigration is setting more strongly year by year. With the sad experience, in New Zealand and the United States, of the great evils brought upon weaker races by contact with a stronger one, there is cause to tremble for the future of the Red Indians. It is, however, a matter of thankfulness that at several centres dotted over this vast continent, and notably at the Indian Settlement on Red River, and at Devon or Cumberland in the interior, the Indians have not only been won to the Gospel, but reclaimed from a wandering life to more settled habits, with well-cultivated farms and smiling homesteads of their own; and that here and there are well-ordered Christian communities, to whom their own countrymen minister as Native Pastors.

The Cumberland, or Devon station, as it is now called, is 500 miles from Red River, and thirty-two years ago this was the most advanced station inland; since that time, the standard of the cross has been carried far north to Fort Simpson, on the Mackenzie River, and to Fort Youcon, west of the Rocky Mountains, 3,750 miles from Red River; while in the far east there is another group of Missions clustered round Hudson's Bay and James' Bay, recently formed into the Diocese of Moosonee, over which Bishop Horden has been appointed first Bishop, after labouring there as a Missionary for more than twenty years. Apart from these distant fields into which the Church Missionary Society has entered, they have occupied from time to time several places closer to Red River, situated in the basin of one or other of the tributaries of the great Lake Winnipeg, a vast expanse of water in the centre of the continent, covering an area of more than 9,000 square miles. One of the principal of these tributaries is the Saskatchewan river, intersecting with its two branches a vast prairie of immense capabilities, and now the hunting ground of a considerable number of Plain Indians. These have hitherto resisted the progress of civilization, and have been often at war with one another. To reach them Mission stations were formed at Nepowewin, below the junction of the two branches of the Saskatchewan, and at other places; but there is a growing conviction that a more advanced position should be taken among these Plain Indians, who, in more senses than one, are "perishing, and out of the way."

The Red Indians, among whom the Church Missionary Society has carried

on its labours of love, are split up into several tribes, belonging mainly, however, to two great families—the Algonquins and the Tinnés—and although, owing to some tribes being more vigorous than others, the old boundaries have not been maintained, it may be stated, without any claim to absolute precision, that the Tinné nation, comprising among others the Chipewyans, the Nahanney, the Slave and the Loucheux Indians, are to be found north of the English or Churchill river, while south of the same stream (the native name of which is Missinippi) are for the most part the Algonquins, formerly the most widely extended of all the Red Indian families, and of whom the two principal subdivisions or tribes are the Crees and the Sotos, the latter better known in some parts of the country by their names of Ojibeways or Chipeways. Another interesting family, although their scanty numbers do not probably exceed 4,000 souls, are the Esquimaux, who fringe the coast from Labrador, on the extreme east of the continent, to Behring Straits, on the extreme west. From each and all of these varied and isolated sections of the human family, some have been gathered into the fold of Christ, and will swell the ranks of that great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues, who will stand accepted before the throne, having washed their robes and made them white in the blood of the Lamb.

LANGUAGES.—The various dialects of Cree; Sōtō; Chipewyan; Slave; Tukuth. The Moose Fort, or East Main Cree, differs from the Red River Cree, by having three additional consonantal sounds—*sh*, *l*, and *r*, which are wanting in the other dialect.

These languages are very polysyllabic. To facilitate the art of reading, a syllabic system, or kind of short-hand, representing syllables instead of single letter-sounds, has been extensively and successfully introduced at Moose Fort and other Stations where the tribes are altogether nomad. The usual Roman character is employed in the schools. (See *C. M. Intelligencer for* 1853, pp. 63—68.)

The Chipewyan, Slave, and Tukuth, although differing from one another, have many common features, showing that they are derived from one and the same stock.

CHRISTIAN BOOKS.—In Red River Cree: *Roman Character*—Gospels of SS. Matthew, Mark, and John; Prayer-Book; Hymns and various Tracts. *Syllabic Character*—The whole Bible; Prayer-book; Hymns and Catechisms.

In East Main Cree: *Syllabic Character*—Gospels; Prayer-book; Hymns and Catechisms.

In Sōtō (Salteaux): *Roman Character*—N. Test.; Prayer-book; Hymns.

In Slave: Manual of Devotion and Instruction.

In Chipewyan: St. Mark's Gospel; Manual of Devotion.

In Tukuth: The Gospels; Epistles of St. John; Portions of Prayer-book.

CHRONOLOGICAL STATISTICS.

CENTRAL DIVISION.

1823 . . Red River District, or Manitoba (Indian Settlement, Scanterbury, La Prairie).
1840 . . Devon, formerly called Cumberland (Cumberland House, Moose Lake, &c.).
1842 . . Fairford (Manitoba Lake, Oak Point).
1851 . . Fort Alexander District (Islington, Lansdowne).
1852 . . Nepowewin.
1852 . . Fort Pelly (Touchwood Hills).

NORTH WESTERN DIVISION.

1850 . . English River (Stanley, Lac la Ronge).
1858 . . Mackenzie River (Fort Simpson).
1863 . . Youcon (La Pierre's House, Rampart House, Peel River).
1869 . . Athabasca District (Fort Vermillion).

NORTH EASTERN DIVISION.

1851 . . Moose Fort (James Bay, Rupert's House, &c.).
1854 . . York (Hudson's Bay, Severn, Trout Lake, Churchill).
1855 . . Albany.

	1822	1832	1842	1852	1862	1872
European Missionaries . .	1	2	3	6	14	10
Native Clergy		—	—	—	7	6
Native Agents		7	8	8	19	27
Communicants		143	437	454	895	1452
Schools		6	11	23	21	12
Scholars		331	681	738	898	569

NORTH PACIFIC MISSION.

THE Society's attention was directed so long ago as 1820 to the claims of the Red Indians, west of the Rocky Mountains, on the compassion of the Church of Christ; but it was not till 1856 that the opportunity was afforded of any practical efforts for their evangelization, when Capt. Prevost, R.N., who was proceeding to survey the coast of that district, offered a free passage in H. M. S. "Satellite" to any Missionary who might be designated to commence a Mission in that remote region. Mr. W. Duncan was appointed accordingly, and his most zealous and indefatigable labours have been attended with manifest tokens of the Divine blessing. The creation of the Colony of British Columbia, since incorporated with the "Dominion of Canada," the subsequent discovery of gold-fields there, and now the projected Canadian Pacific Railway which is to connect the Atlantic with the Pacific, all are circumstances having the same tendency to open out this region in the Far West of the British Empire, and at the same time point to the necessity of enlarged Christian effort, as experience too sadly proves the perils which beset native races on their first contact with civilization.

It has been already stated that the whole Red Indian population west of the Rocky Mountains amounts to about 80,000. Some of these in the far North, in the country intersected by the Youcon River and its tributaries, have had the Gospel preached to them by Missionaries sent forth from Red River, but still very many are wholly unreached. In British Columbia alone there are four distinct tribes of Indians, speaking different languages, and each numbering about 10,000 souls. The first of these great branches of the Indian family is met with at Victoria and on the Fraser River. Among these, the diocesan organization of the Bishop supports two Missionaries. The second branch is located about a hundred miles north of Victoria, and around Fort Rupert at the northern end of Vancouver's Island. Among these no Missionary has as yet been established. A third populous tribe is to be found on Queen Charlotte's Island, among whom also there is no Missionary. Mr. Duncan's sphere of labour is amongst the Tsimsheeans—a fourth tribe, settled in the neighbourhood of Fort Simpson, Naas River, Skeena River, and on the adjacent islands.*

For national Government the Indians are divided into tribes. Thus the Tsimsheeans are divided into ten tribes, of which one is almost if not altogether extinct. Each tribe has from three to five chiefs, one of which is the acknowledged head. Among the head chiefs of the various tribes one again takes pre-eminence. At feasts and in council the chiefs are seated according to their rank. As an outward mark to distinguish the rank of a chief a pole is erected in front of his house. The greater the chief the higher the pole. The Indians are very jealous in regard to this distinction.

The Indians are subdivided for the regulation of their social intercourse under several crests, which are common to all the tribes. The crests are the whale, the porpoise, the eagle, the coon, the wolf, and the frog. In connexion with their crests several very important points of Indian character and law are seen. The relations existing between persons of the same crest is nearer than that between members of the same tribe, which is seen in this, that members of the same tribe may marry, but those of the same crest are not allowed to do so under any circumstances. The Indians of these Northern latitudes are more vigorous and intelligent than those in the South, but they are addicted to cannibalism, and other revolting practices of savage life.

Such were the people among whom Mr. Duncan was called to labour when he first arrived at Fort Simpson on the 1st of October, 1857. Gradually he won the confidence of the Indians, and then in May, 1862, he moved to Metlakatlah, some seventeen miles from Fort Simpson. Here he has been joined by several hundred Indians of different tribes, who have formed a village consisting of well-built cottages. Men are now living peaceably side by side, who formerly could scarcely have been restrained from attempting to take each others' lives. Rules have been laid down for the regulation of this Indian settlement to which all residents are obliged

* See the Map of North West America for the several localities here referred to.

to conform, and the use of spirituous liquors, which has proved such a terrible curse to the Red Indians, has been strictly prohibited. All are required to keep the Sabbath-day, to attend religious instruction, to send their children to school, and to live in every respect as members of a well-ordered Christian community. Industrious habits are diligently encouraged, and the people cultivate the ground, extract oil, hunt for furs, and gather berries. A schooner also has been provided which traffics with Victoria, exporting the produce of the little colony, and bringing back in return such supplies as are needed. A market house, too, has been built, with the view of attracting natives of other tribes, and it has been often occupied by strange Indians, who have listened attentively to the Gospel instruction imparted to them. Mr. Duncan is now engaged in building a new church capable of holding one thousand persons.

Christian ordinances are the back bone of the new community, the Christian members of which always meet on the Lord's day to worship God through Jesus Christ, and all are carefully instructed in His Holy Word. The strength of the whole Mission lies in the pure Christianity which is communicated from one earnest heart to another, and which finds utterance in prayer to God, prayer which returns in divine blessing to the soul.

The influence of the Metlakatlah settlement extends to the Indians of other places. For instance, a hopeful work has lately commenced at Fort Simpson, where some of the young Christian Indians hold Sunday and week day meetings during the winter in a large house belonging to one of the chiefs. Metlakatlah, too, has branched out, for since 1864 a Mission has been established on the Naas River for the benefit of the Nishkah Indians, who are allied to the Tsimsheeans, speaking the same language, and following the same manners and customs. At Kincoleth, the Mission station (which is about thirty-three miles from Fort Simpson and fifty from Metlakatlah), a second Indian settlement has been formed, for the management of which the same rules have been adopted as those in force at Metlakatlah. From this point many strange Indians can be reached, for the Naas river is so abundantly supplied with fish that about five thousand Indians congregate there every year in the month of March, and remain there for some weeks. These come not only from the neighbourhood, but from distant islands in the Pacific. The Rev. Robert Tomlinson has been labouring at Kincoleth since 1867, and although the settlement has not yet attracted many more than sixty Indians, many preliminary obstacles have been overcome in a spirit of Christian firmness and love.

The prospects of the North Pacific Mission are full of hope as regards the future; and in the meantime it is a ground of rejoicing to remember that the living seed, which never perishes, has been sown, however scantily, on that distant shore—that our Missionaries as they look across the Pacific, are face to face with their brethren at Ningpo and in Japan—and that the Station among the Tsimsheeans is the last link to that girdle of the Society's Missions which now compasses the world.

Languages.—The other tribes of Indians round Fort Rupert and in Queen Charlotte Islands speak the Quoquolt and the Hydah tongues. The Indians of the Skeena River, south of Metlakatlah, speak a language very similar to that in use on the Mackenzie River, east of the Rocky Mountains.

CHRONOLOGICAL STATISTICS.

Metlakatlah (begun at Fort Simpson) 1857
Kincoleth 1864

	1857.	1867.	1873.*
European Missionaries .	1	3	2
Native Agents	—	2	1
Native Christians . . .	—	—	433*
Communicants	—	—	—
Schools	1	3	1
Scholars	230	170	112

* Incomplete returns.

