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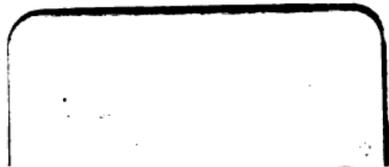




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JOURNAL
OF
MR ANTHONY N. GROVES,
MISSIONARY.

*The Profits to be devoted to the benefit of Mr. Groves' School
at Bagdad.*

Contributions in aid of the School at Bagdad, and those hoped to be established in Persia, and other parts of the territory of Bagdad, will be received by

Mrs. RICH, 14, Great Cumberland Street, London.
Mr. NISBET, 21, Berners Street, London.

Also by

Mr. HITCHCOCK, Minister of the Gospel, Devizes.
Mr. GLANVILLE, Ditto Ditto Sidmouth.
Mr. MULLER, Ditto Ditto Teignmouth.
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JOURNAL

111-1831.

OF

MR ANTHONY N. GROVES,

MISSIONARY,

DURING

A JOURNEY FROM LONDON TO BAGDAD,

THROUGH

RUSSIA, GEORGIA, AND PERSIA.

ALSO,

A JOURNAL

OF

SOME MONTHS' RESIDENCE AT BAGDAD.

LONDON :

JAMES NISBET, BERNERS STREET.

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INTRODUCTION.

THE following pages contain an account of a Journey from this country to Bagdad, through Russia, Georgia, and Persia, by a servant of the Lord Jesus Christ, in dependance upon whose power, and reliance upon whose promises, he is gone forth to preach the kingdom of God. Mr. Groves, the person to whom I refer, must be known to most of my readers, as the author of a little work, entitled "Christian Devotedness," wherein, with a clearness and a truth that cannot fail to be painful to the consciences of most men, he states the duty of Christians literally and simply to obey *all* the commands of Christ, some of which have not only been disregarded, but presumptuously explained away, and pronounced to be impracticable. As for instance, "Whosoever shall smite thee on the right cheek turn to him the other also"—"If any man will sue thee at the law and take away thy coat, let him have thy cloak also"—"Lay not up for yourselves treasures on earth, where moth and

rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven"—“Take no thought for your life what ye shall eat, neither for the body what ye shall put on”—“When they bring you into the synagogues, and magistrates, and powers, take no thought what ye shall answer, for the Holy Ghost shall teach you in the same hour what ye ought to say;” and it might be easy to multiply instances like these, though of a different character, where the same unwarrantable liberty has been taken with the word of God—and the high standard of God brought down to the level of man’s notions, to lull his conscience, or to indulge the indolence of the carnal mind; and, therefore, do we fall so very far short of that character, for the formation of which, God has made provision in Jesus Christ, even that we should be created anew in his image, and be made holy as he is holy.

Mr. Groves not only reminded the brethren of *their* duty, but in the strength of Him who gave the command, he *did* leave all and follow Christ. He gave up his possessions—became poor—left his station in society—cast from him the enjoyments, privileges, and distinctions of this world, nor presumed to retain any of its gifts, even for the supposed service of that Master, by whom he had been desired to leave all and follow him, and in whose

name he knew he was called to do mighty works, and that therefore all the weapons of his warfare must be spiritual. He knew he must be prepared to endure contempt, reproach, and scorn from that world, all help from which he felt compelled to refuse, in order that the power might be seen to be of God, and the glory ascribed to him alone.

“The earth is the Lord’s and the fulness thereof,” and no confiding child of his, no good soldier of the Lord Jesus Christ’s need ever doubt that, if he is seeking the kingdom of God and his righteousness, enduring hardness, God will keep him as the apple of his eye, and provide all things needful for him. It was in this confidence, that Mr. Groves committed himself altogether into the tender care of that gracious God, without thought or carefulness for the morrow, for he knew the same love that provided for him to-day was unchangeable and inexhaustible, and that in it he lived, and moved, and had his being. The man who is indeed thus brought near to God, and become acquainted with the High and Holy One that inhabiteth eternity, as his own Father, his rich, and bountiful, and tender Father, sinks into those everlasting arms, and rests in all the peace of child-like confidence, and filial love and reverence. Though conscious of utter helplessness and weakness, he is bold and fearless, in the knowledge of that

power that will ever be put forth by Omnipotence to accomplish whatever command he is called upon to execute. But alas! men stand afar off from God—they know little of him—they will not become acquainted with him—they are ever doubting him, and will not yield themselves to him to receive of the riches of his grace; but strive to make him receive something from them—they are ever struggling to compel God to see some good in them that shall commend them to him. This is a very awful charge; but we have only to hear men speak of their relationship to God, to be convinced it is too true a one. All that God will receive from man, is the heart, and this is the only thing man is unwilling to give, because its treasure is on earth; and thus in his ignorance of him, whose name is love, man labours to propitiate him with offerings that are an abomination in the sight of a pure and holy God.

Mr. Groves, in simple dependance upon the words of Almighty truth and love, in obedience to the commands, and believing the promises contained in Luke xii., is gone into distant lands, to preach the glad tidings of this love and good will on the part of God to man, to tell of the new and living way to everlasting life, even Jesus Christ the precious gift of God to man, in giving whom he testifies his willingness to give all things man can

want. Mr. Groves is gone thousands of miles, from his native land, his home, his father, and his friends, without other provision for himself, his wife, his children, and his other companions on this labour of love, than what his Master inclines the hearts of his brethren to furnish. He went forth in faith, and the following journal will show, that as in the days of Christ's sojourn on earth, so even now every one receives according to his faith. And oh! what joy and peace, which the world could neither give nor take away, sprung up in the poor human heart, that had been thus enlarged by trusting God for every thing; with the Psalmist he might indeed sing, "Oh! how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men."

This journal is a witness to the world of the truth of that word of Scripture, "whoso trusteth in the Lord, happy is he;" and surely the confirmation and illustration here, as it were, experimentally exhibited in Mr. Groves's own person, of all he had called upon the church to believe on the simple word of God, whose credit he has thus boldly ventured to stake, must compel men, however slow of heart, to believe for the very work's sake, and constrain them to praise God, while reading the ample proofs contained in the following pages,

of the faithfulness and love of God, to a simple and confiding child. Every promise of the Lord Jesus Christ's, believed by this his servant, has been fulfilled, as will ever be the case, and we only have not, because when we ask, we do not expect to receive. May this condescending tenderness of his Lord, in providing for the least of his wants, strengthen, and encourage our dear brother to go boldly forward, and to ask greater things than these, even that in the name of Jesus Christ, he may cast out devils, speak with new tongues, take up serpents, drink deadly things without hurt, lay hands on the sick, and they recover, be filled with the Holy Ghost and wisdom; and thus endued with power from on high, go forth preaching the Gospel of the grace of God, the Lord working with him, and confirming the word with signs following.

In letters, which have lately been received from Mr. Groves, he mentions, that there are many openings for the formation of schools in several of the principal towns of Persia and elsewhere, of which he hopes to avail himself. Could those among us, who have experienced the reality of some of their high privileges, as children of the living God, and have tasted of the joy, the love, the holiness that reality brings with it, see the depravity and ignorance of Eastern nations, especially of those called Christians, their hearts could

not but be moved and stirred up to strengthen with their substance and their prayers, this messenger of glad tidings. Christian reader, be not afraid to ask much of him, whose riches are inexhaustible, whose power is unbounded, whose love is unchangeable, and who delighteth to bestow all he hath on his well beloved children in Jesus Christ. Pray that light may dawn even in this latter day on the very ends of the earth, and that Christ may shine out as the hope of glory from the midst of those millions, who have never yet known the great gift of God to men. Plead that promise of Jehovah's to him, in whom he declared, he would be glorified, contained in Isaiah xlix. 6, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Such prayer is according to the mind of God, who *willeth* that the Gospel be preached unto every creature under heaven; and that supplications, prayers, intercessions, and giving of thanks be made for *all men*; and great should be our encouragement to pray and not to faint, when we remember that word of our blessed Lord's, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi. 22.

A

JOURNEY TO BAGDAD,

&c. &c.

Bagdad, January 14, 1830.

IN sending the following memorandums and reflections (for a journal, it cannot be called,) my dear friends for your perusal, I have been more influenced by the consideration of your desire to have any little account however imperfect, than the consideration of its intrinsic value, knowing that this partiality will render many things interesting which otherwise would appear quite insignificant and unworthy of recital. I may truly say, it is for *you alone* that it is written, considered as a whole; should there however, be any parts that might be useful to any others, it is quite my wish that it might be for their service also. It affords me also a means of communicating more fully than I otherwise could to all, what I believe you will be all desirous to hear,

B

without occupying that time in writing voluminous letters, which application to the language of the country will demand. We came out with the full assurance, that the Lord would act most graciously by us, either in removing difficulties or giving us strength to overcome them. He has done both, so that a song of praise has never been taken from our hearts since the day we left England. The way in which we were provided with our most happy and comfortable passage to Petersburg, was quite the fruits of God's Providence, and not our own providing. The circumstances were just these: Mr. J. P. had engaged to go down to Portsmouth with Mr. P., who was going there to dispose of his yacht; but Mr. J. P. mistaking the day, was not ready when Mr. P. called for him, who therefore went down alone, and in consequence I met Mr. J. P. at breakfast the next morning, when our voyage to St. Petersburg becoming the subject of conversation, all of a sudden Mr. J. P. said a thought had occurred to him, that before Mr. P. sold his yacht, it would be a very delightful thing to them to carry our party out to Petersburg, and that he was sure if circumstances would allow Mr. P.'s going, he would be most happy to take us; and for the purpose of making this inquiry, he set off in the afternoon to Portsmouth, and consulted with Mr. P., who, with great inconvenience to himself, most kindly

and heartily entered into the proposed plan; and after having prepared the yacht with every thing necessary, brought her round to Gravesend, where we embarked.* She was only 45 tons, yet had just accommodation enough for us, and altogether the circumstances of this voyage were so delightful to us, so calculated to soften us into the trials of our migratory life, that we never can be sufficiently thankful to our Lord who prompted it. And I trust nothing in our future history will lead our friends to regret the early and kind interest they took in the comfort of our little mission party.

Wednesday, June 10.—Intelligence came to Fulham, that dear friends Mr. J. P. and Mr. P. were come to town; and that the yacht would be ready at Gravesend at any time on Thursday.

Thursday, June 11.—We were unable to go down earlier than by the four o'clock steampacket. We arrived at Gravesend about half-past seven, and found our dear friends waiting for us. Miss P., Mr. T. and his son, accompanied us down, as did also A. and B. We were likewise joined by a student from the Islington Institution, who went with us as far

* Mr. Groves was accompanied by his wife and two children, his sister and another lady, a young Scotch missionary, and a deaf and dumb boy of great talents who had the special charge of the two little boys.

as Greenwich. The Lord enabled us to go through the trials of this day, so as to lead us indeed to feel, that as our day is so shall our strength be. Our dear relations accompanied us to town, and would have come down to the steam-vessel with us, had not the carriage been full. May the Lord return to them their kindness to our persons, in spiritual blessings—the blessings of his kingdom.

Dear C— had also her day of trials, in some respects greater than ours. She had to stand alone, whereas Mary and I were united: she had had but little time to determine upon the step she was now taking, whereas our determination had been for so many years in progress, that at last our destination came to be a settled point. When we reached Gravesend, we were kindly entertained by our dear friends, Mr. J. P. and Mr. P., at the tavern for the night. The yacht not being ready to sail till the morrow, we spent the evening together, B., A., and the father of C. returning to town.

Friday, June 12.—The morning was beautifully fine. We waited till the steamer came down, in expectation of a Baltic pilot; but none arriving, we set sail, proposing to take in one at Copenhagen. B. and the two T.'s went on board, with us to see what a little ark the tenderness of our kind Father had provided for us, and they as well as we were delighted

and full of thankfulness. We went on shore after remaining on board about an hour, with the dear friends from whom we were to separate, and to whose care we consigned a few letters, or rather lines of remembrance, dated from on board, to some of the many who are near and dear to us. Having bidden them farewell, we returned with those things we had left on shore; the anchor was immediately weighed, and we set sail. The wind being much against us, we only went seven miles down the river, and then cast anchor. The little breeze we had having subsided into an entire calm, we went on shore for half an hour, and on coming back, the tide having turned in our favour, we floated gently down the Thames; and the wind becoming more favourable, we were carried in all safety out of the mouth of the river during the night. We met in the evening to commend each other to the God of all peace, and he took us graciously under his charge.

Saturday, June 13.—We all met in the morning after a refreshing and quiet night; and after breakfast we had morning prayers, at which three of the sailors attended. The morning was most gentle. A breeze however, sprung up in the course of the day, which occasioned a general tendency to sea sickness amongst those who were unaccustomed to that wonderful element; but towards evening the

wind fell almost to a calm, and we all felt relieved. Dear L., who had so suffered as greatly to distress us, was enabled to come on deck, and we all went sweetly to rest, having commended one another to the keeping of him who keepeth Israel.

Sunday, June 14.—After a gentle night we have a calm morning, making all our hearts glad, the wind being quite favourable; so that with winds so light as scarcely to be felt, we are sailing at the rate of five miles an hour. We had a little service on deck, at which all on board were present, and I believe him whom our soul loves. K. is not quite well, complaining of head-ache; but otherwise up to this time, (two o'clock,) we have all enjoyed uninterrupted comfort, and I trust a sweet day of rest. The kindness of dear Mr. J. P. and Mr. P. can only be of the Lord: it is so true, so unaffected, so adequate to all our present wants from man. Oh what return can we make to the Lord for this his great kindness to us! May he bless these friends out of his treasures; and make even this voyage to be a sensible blessing to them. We have nothing to give them; but thou Lord, hast; therefore to thee we come, who art our Father, for their recompense. In the evening, we had another little service on deck. The day has been one of great quiet, no one being sick on board; but all present able to sing, pray,

and meditate on God's word together. We sang a few hymns after tea, I believe with all our hearts. I kept watch on deck from half-past one till half-past four in the morning, having a fine breeze, and running at the rate of seven miles an hour.

Monday, June 15.—Still all going on most delightfully: a little more roll in the sea however, rendering some not quite so comfortable as on the day of rest. At morning prayers on deck all the sailors were present. The day passed much as it commenced, running on an average between six and seven miles an hour. L. is the only one suffering from the effects of the sea; but on the whole we may say, we have made the greatest possible expedition with the least possible inconvenience. We have out-sailed every vessel we have seen. After prayers on deck we retired to rest.

Tuesday, June 16.—This morning we discovered land 62 hours after we left it, having during the night sailed eight or nine miles an hour; a voyage very unusually short; and when we consider the other attendant comforts afforded us in the little yacht, not only the active assistance of the kindest Christian friendship, but the absence of every thing to give pain—as no oaths, no contentions, but all quietly joining us in prayer, my heart is indeed very thankful. Oh that it were more so. May the daily benefits with which the Lord is thus

loading us, stir up the fervour of our love towards him. Perhaps, at this time Mrs. T. and B., with their party, are setting off from Lubeck.* May the Lord prosper them in their way, so that we may meet in peace. Dear M.'s health seems quite re-establishing, and I trust will be strengthened for her future journey. L. continues to suffer much from sickness, and accompanied with such weakness as gives me much uneasiness about her. But our eyes are unto the Lord, from whence cometh our help. We are now about 130 miles from Elsineur, three P. M., making a voyage up the Slieve for the Scaw Point, after a day much more squally and against us than we have hitherto had, but still only just enough so to make us feel the blessing we had already received in having such very fine weather to pass the North Seas.

Wednesday, June 17.—Off the Scaw, with a Swedish pilot on board: laid up by foul weather, or rather wind-bound, but almost immediately after breakfast the wind changed, and blew strong up the Cattogat, carrying us at a great rate till the evening, when it turned di-

* Mrs. Taylor, an Armenian lady, born in Persia, and married to Major Taylor the British resident at Bagdad, returned from England where she had been residing some years, to her husband, in company with Mr. and Mrs. Groves. She went from London to St. Petersburg by a steam vessel.

rectly round, and the meeting of the two currents occasioned such a sea as we had not felt or seen before. The sea was like a great pot boiling, and after a night of anxiety, with hatches down and closely covered, we arose to another morning with a fair wind and beautiful weather.

Thursday, June 18.—During this day L.'s sickness which had given us great uneasiness, became much relieved, and early in the following morning—

Friday, June 19,—about three o'clock, we anchored before Elsineur, just six days and a half from our embarkation at Gravesend, with unnumbered mercies to recount, and on the whole, a most favourable passage. Mr. P.'s great concern for the comfort and safety of those he had so kindly taken charge of so entirely prevented his rest, that we were almost unwilling he should continue his voyage. But the Lord has disposed him to do it, and will I trust, dispose us to pray perpetually for a blessing on him and his. When I look back on the circumstances of the voyage, my heart is overwhelmed within me, as are all our hearts, at the care and anxiety the charge has occasioned to him. After leaving Elsineur, where we learnt that Mr. Browne,* (Mr. P.'s brother-in-law, and Secretary of Legation to

* Rev. Dennis Browne's brother.

His Britannic Majesty at Copenhagen) was not then in the capital, but at his country-house about half-way between that place and Elsinour; we were brought hither, and received with a most kind and friendly hospitality, or I should rather say, with the most Christian frankness. There we hope to remain till Monday, whilst the yacht has some little repairs done to her at Copenhagen. So I may now conclude, thus far half-way on our voyage to Petersburgh, with "Hitherto hath the Lord helped us." The day has continued very wet with heavy rain, rendering the stay here doubly desirable.*

Saturday, June 20.—I went to Copenhagen; but all the accounts we heard of the state of

* It is most remarkable that during all our journey, we were thus freed from the great inconvenience our exposed situation would have subjected us to in rain. We had no rain from this place till we arrived at Moscow; then it rained in torrents during our stay, but we set off in fine weather, and had no rain again until we reached Tefflis; there again it rained very hard, but we were sheltered; again from our leaving Tefflis it never rained, except during the day on which we arrived at the first Kourdish village, till we reached Suleimania; it there rained during our stay, and on our departure we had it fine till we reached this place, Bagdad. And the discomfort we experienced on that one rainy day, seemed necessary to make us fully sensible of the great mercies we had enjoyed. By not raining, I do not mean no rain fell, but none to inconvenience us, or wet us through.

religion and morals amongst the people were most distressing. May the Lord raise up many to him faithful men to preach the unsearchable riches of Christ from the heart, that the dormant church may be awakened. The difficulty of getting things done, will render it necessary to stay till Wednesday, unless the men were to work on Sunday, which Mr. P. very properly would not allow. There have been many difficulties started about the yacht's going, lest she should meet with difficulties and delays at Petersburgh, but most of these seem to be imaginary, and the rest a gracious God will kindly remove from our way. Mr. P. kindly said that if he did not go, he would send us all by the steam packet from Lubeck: but independent of the great expense this would occasion, it would be a great grief to us all to be separated before we reach Petersburgh, so happily have we hitherto come on together; and moreover, whatever might be the advantages of the change, such Christian sympathy and kindness cannot be made up for.

Sunday, June 21.—There is here no place of public worship where the family might attend: and therefore Mr. B. has prayers in his own family; I officiated to-day, as I have done morning and evening since coming hither. Oh what banishment do men submit to for the sake of this world's goods! How much more should we be encouraged who

go to preach the gospel? for if the mere temporal advantages of this world can enable men to endure the separation from country, family, and the services of God, how much more should we be emboldened, who seek the glory and advancement of a heavenly kingdom. Oh! may we be all led more and more to act so that the charge of inconsistency may not be brought against us.

Monday, June 22.—I have remained at home to write to B. and Mr. K. Every recollection of these dear friends, and those in connection with them, is most comforting and encouraging to us. K.'s connection with the dear little boys appears most promising, and leads us to feel assured that he really is sent us by the Lord for that very end, and others important to the mission. He seems happy, and I trust is so, which comforts us greatly. There is nothing I feel more difficult than to be understood; and I apprehend that it is on the whole, generally more wise to suffer actions to explain your meaning than to attempt to do it by words. May I be enabled more to do this, for I am satisfied it would be the more easy and happy method. Mr. B. has kindly offered to give me a letter to the Secretary of Legation at Petersburg, and also to forward our own letters to England, for which and every other act of kindness, I feel greatly obliged to him.

Tuesday, June 23.—Our repairs were completed a day earlier than we had expected; but it was so exceedingly calm that we could not avail ourselves of the advantage, though we slept on board the vessel.

Wednesday, June 24.—We breakfasted with Mr. B., after which he and Mrs. B. came on board with us, and accompanied us to Copenhagen, which took us the remainder of the day; as the winds were very light and against us, we anchored in the harbour all night, but on a breeze springing up in the morning, we set sail for St. Petersburg. It seems a circumstance of the utmost importance to a missionary to avail himself of every opportunity of study and service that arises; for from the very nature of his life it must be uncertain, therefore it would be well for him to consider, before he suffers his hours to steal away, what the occupations which solicit his attention will yield in eternity. I would not mean to exclude relaxation, which renders the other hours of severe labour more efficient; but only that trifling species of labour which half satisfies the conscience, without being in fact, either a fruitful or vigorous occupation for the Lord. I do most earnestly pray that he may give me a deeper sense of the importance of this real, rather than apparent occupation of time. For so infectious is example, that we all gradually fall into the same

tone of acting; and it is also much more important to persuade by actions than by words. The Lord has given us a fine breeze, and we are making good progress.

Thursday, June 25.—We left Copenhagen this morning with a fine breeze very much against us: but we still made some progress during the day, and passed Falsterbo Light in the evening; the breeze still light, and the water smooth, and all on board quite comfortable.

Friday, June 26.—Wind light and not very favourable, but still we had one great advantage, that of all being able to meet at prayers. We heard a little thunder during the day, which brought with it wind in the evening, so that we passed by the Island of Bornholm, with the wind directly in our favour.

Saturday, June 27.—After a night in which the breeze has been steadily in our favour, we arrived at, or rather passed by, the Island of Oland without seeing it. All those on board who are liable to sea-sickness feel more or less uncomfortable, but we are making a rapid progress in our voyage, of eight or nine miles an hour. Sometimes all the men who can, attend prayers, apparently with interest. May the Lord make the voyage a blessing to them. Mr. P. has only been to bed one hour the whole night; his mind seems very

anxious, though we have an experienced pilot on board. L. has suffered much to-day, but the evening being a little quiet, or rather the Island of Gothland stilling the water, she has ventured on deck. C. is but indifferent, though much better than my sister. I have myself been unable to read, or do any thing but pray a little for my dear friends here and in England.

Sunday, June 28.—The weather still continues fine, and the wind favourable. We have just been rejoiced by seeing the Dager Ort Lighthouse, at the mouth of the Gulf of Finland. We have had two services on deck to-day, all having been present but my sister, who was prevented by indisposition. We have enjoyed, I trust, the presence of God among us.

Monday, June 29.—The wind has now become decidedly against us; but the weather is most beautiful, so that we sail pleasantly, if slowly.

Tuesday, June 30.—The wind is still decidedly against us, and our progress particularly slow. There is a considerable roll in the sea; but my sister was able to remain on deck, and only C. suffering. However, there is just sufficient motion to affect all, so that little is doing on board.

Wednesday, July 1.—Very fair, but very light breezes. In the morning we were in sight, of, and soon were up with a Russian squadron

consisting of six ships of the line, and two frigates. We lowered our topsail, and hoisted our Union and Royal Yacht Flag; and when we passed under the stern of the Admiral's ship, her band on board struck up "*God save the King,*" a circumstance which gave that sort of national pleasure, which will steal through the heart even of one who wishes to become a citizen of the world, as far as national attachment goes. I have written letters to my dear friends in England, Admiral P., Sir John K., my sisters, Mr. B., and Mr. C.; and M. has written to her sister and Miss B. My mind has been greatly comforted at the thought of Mr. J. P.'s going to see my friends in Exeter after his return. I know it will afford them great pleasure to hear the last of us on this side of Asia, till we can write from Persia or Bussora. I have also written to Mr. S., and if the weather holds fair to-morrow, I hope to write one or two more to C. and B. We are just now (between nine and ten o'clock, P. M.) passing by Hogland. I feel the expediency of forming a more regular plan with K. about the little boys; may the Lord in his great goodness lead us to adopt a wise one in the spirit of Christian wisdom. I perceive that K. has a deep sense of neglect or apparent want of respect. May all things be so ordered that he may not feel this. I feel his heart is worth winning, even on natural grounds, for he has affections that are strong

and true; but on spiritual grounds it is our duty, and may it be felt by us also to be our privilege.

Thursday, July 2.—Another lingering day with the wind against us.

Friday, July 3.—Early this morning we reached the guard-ship near Cronstadt, whence persons came on board, who behaved very civilly, signed our passports, and let us go on: but before we had gone far, a boat came off with an officer from the custom-house, with whom I went on shore, and after waiting some time, the Comptroller of the Customs came off with me, and looked over the yacht. They then took all our baggage in the boat to the custom-house. But when it came there, an unwillingness to examine it was manifested, in consequence of some regulations which had been lately made relative to the yachts of the Royal Yacht Club. Therefore although the conduct of these gentlemen was most obliging, they gave us much trouble to no purpose, for they afterwards sealed all our things up, and sent them next morning with an officer by the steam packet to St. Petersburg to be examined there. When we arrived at Cronstadt, we heard that the ship in which we had at one time intended to come, had struck on the Falsterbo Reef, and after five weeks had arrived at the port. How merciful was the kind providence of the Lord in saving us from these

anxieties, and other trials and circumstances which would have so protracted our voyage.

Saturday, July 4.—Arrived at Petersburg with mingled feelings of anxiety and hope, and received, on landing, many discouraging accounts of the trouble I was likely to meet with at the custom-house. I went immediately to my bankers, Thompson and Co. and took up £20. and then went and found Mrs. T., who was rejoiced to see me. I then heard a dismal story from B., about the probabilities of the confiscation of our carriages, and a fine of double their value, because they did not come in the same conveyance with ourselves. I then got the things to the custom-house, where every facility and kindness was shewn me by the gentlemen to whose department they were directed. They were returned without examination, which, although we were not afraid of seizure, was a great convenience to us. In the evening Mr. K. called, with whom we had some comforting conversation; the mere sight also of a dear child of God is very refreshing in a distant land. He seems to think I shall recover my carriage. Mrs. T.'s mind appeared greatly distressed about the probability of either losing her carriage, or being detained.* The yacht with the rest of our

* She got her's also without trouble, or rather without loss.

party came up this morning, and anchored at the quay before the English line. Mr. P. and Mr. J. P. slept on board, and we at Reayo.

Sunday, July 5.—We attended at Mr. K.'s chapel in the morning. We had a very simple service, with the breaking of bread, in which we partook and, I trust, rejoiced. He made some very pointed references to us, which although they were painful to our feelings, were nevertheless right perhaps, for his people, whom he might possibly hope it would influence to think of the Redeemer's kingdom. He also addressed the sailors very pointedly, which I pray the Lord to bless to them, for indeed they were very kind to us, and it is from the Lord I trust, all will be blessed that love us. We had another little service in the evening, which was very simple. Mr. K. is really a true person. His congregation love him and each other, and there seems a sweet harmony among them; apparently, and I think I may say truly unaffected by those lesser differences of opinion which so much try the Church of England.

Monday, July 6.—I set out to ascertain the situation of my carriage, and was recommended by the store-keeper to apply to the Minister of Finance General Carnine, which I did by a written petition to have my carriage restored, on this ground, that the yacht in which we came was too small to bring it. Mr. K. went with me.

Tuesday, July 7.—I went and delivered my petition to the minister, accompanied by Dr. S., and here the Lord stood for us, for without a moment's hesitation he gave an order accordingly, in consequence of our coming in the yacht; but this being a holiday on account of the Emperor's birth-day, nothing could then be done. We heard of a Kabardine who had been ransomed from captivity by the missionaries at Astrakhan, and who is now an attendant on the ministry of Mr. K., as a person likely to go with us as a courier. He had been on former occasions with Drs. Henderson and Paterson and some of the Basle missionaries, which makes it appear a very desirable arrangement if it can be accomplished. We heard also from Mr. K. of an Armenian truly converted to God, and now studying in the same house with him. His name is David, and on inquiry I find him to be the very person my kind friend, Mrs. R. desired me to find out. I went and received the order for my carriage on the payment of $7\frac{1}{2}$ roubles; so that now I am absolutely better off by £30. than I should have been if I had received my carriage through the allowed channels; for now it is, as contraband granted to me as a favour without any duty whatever, whereas had it come in the usual way, I should have had to pay a duty of £30. In so many ways has the Lord made the little yacht serviceable to us. Gene-

ral Sablankoff dined with us yesterday. He is an Englishman, and acquainted with many families in England. He seems to know many of the missionaries who have been here, and evidently feels an interest in missionary subjects. He offered us every assistance in his power. I have this day received a letter from a dear Christian friend, acknowledging the truth of the principles contained in my little book, and enclosing 1000 roubles for the use of the missionary party. This was not only comforting and encouraging to me, as it regarded the little book and its influence, but particularly convenient to me in a pecuniary point of view, as I had added, or rather I trust the Lord had added one to our number since I had made my money calculations, and had refused to receive £50. of my dear friend and brother in England : so this just came in to supply the place of that. Being also in a strange land where I expected nothing but from an individual or two, this was particularly grateful to us, and made our hearts rejoice in the timely supplies of our heavenly Father. We find Mrs. T.'s carriage has many little things to be done to it, which will occasion some delay; and we find that the frequent recurrence of holidays on which the people will not work, though compelled to work on Sundays, in general occasions much more delay than would be otherwise necessary.

Wednesday, July 8.—We all, including Mr. P. and Mr. J. P., went down to Mr. V.'s country house, and spent there a very pleasant afternoon. Nothing can exceed the hearty christian kindness of dear Mr. V., not only on this day, but every other. We have in fact received here unusual kindness from the church of God; and have the additional pleasure of knowing, that we have been allowed in some small degree to comfort their hearts with the comfort wherewith we ourselves are comforted of God. They are thankful we came; and oh, how thankful ought we to be ourselves. Dr. S. an Irish physician, went down with us. He was particularly kind in assisting me about the carriage, and appears a truly Christian person, and like the Irish in general, ready to every kind act. We also met here a Dr. W., formerly in the East India Company's service, but from ill health obliged to return; this he had deplored as the ruin of his fortune, but the Lord has since revealed to him, that he is heir to an inheritance incorruptible and undefiled, and that fadeth not away, which has made him joyfully submissive. We also met a young officer of the Russian artillery named D., of English parents, who, with another officer still younger, seems devoted to the cause of God, and willing to help in every good work. Mr. D. would go with us as interpreter and guide were he able

to obtain leave of absence; but the Emperor is away, and therefore he cannot ask leave. Dr. W. would also go; but he cannot speak Russian.

Thursday, July 9.—This is the day Mr. P. has appointed to sail, and we purpose having a little meeting on board before they leave us. I cannot but rejoice in the sensation which the coming of this little yacht on such an errand, has excited here in the minds of many. It has stirred them up to desires, and I trust actions, of which they had not thought before: so that quite independent of the personal comfort, the spiritual enjoyment, and the saving of expense to us, I bless God the little vessel came, as I think it may prove a stimulus to many others, who have been hitherto satisfied with their guinea assistance to the cause of God—a sum which would not half supply the superfluities of a feast to fill up a possible vacancy in a satiated appetite. The wind is fair, and Mr. P. anxious to be off; we have therefore had a meeting on board, which Mr. V. and Mrs. T. also attended, to commend them to our Father's care; may he in blessing bless them, prosper them in all their ways, and return into their bosoms an hundred fold their kindness to us. We waited a short time till they were under weigh, and then returned, committing them to the shadow of Jehovah's wings.

Mr. V. had taken Mr. P. and Mr. J. P. to see some exiles amongst whom he was going to distribute Testaments, and they both returned much delighted. May the light of God's Spirit penetrate the dark abodes to which these wretched exiles are going, and reveal to them in their dark habitations the Sun of Righteousness with healing in his wings, that they may, by finding an inheritance that cannot be taken from them, rejoice even in banishment. Mr. V. also brought for us two very neat pocket-books, which were made by the prisoners.

Friday, July 10.—I went with Mr. K. to see if I could get some Bibles and Testaments from the depository here; but found them inaccessible, as the man is so ill paid who takes care of them, that he cares little about them; and besides this, the Synod of the Greek Church, which has them, would rather not have them circulated; but when they are sold, the money is deposited in their chest, so that one principle of nature the love of money, contends with another principle of nature the unwillingness to have the word of God circulated. There is also a Protestant Bible Society, separate from the one now under the sole controul of the Greek Church.

Mr. K. was relating to us the other day an interesting anecdote, connected with the circulation of Bibles. A poor Fin came to his door

with something to sell, and he asked her if she could read. She replied, "Yes," in her own language. He then asked her, if she would like a Bible: she said, "Yes; but that she had no money to buy one." He then asked how much she could give. She said, a rouble—about ten pence English; and he told her he would let her have one for that. She took it, and then went to the Hay-market, and holding it up, attracted the attention of the people by her expressions of delight; and told them, that they also might have Testaments on the same terms if they would. A man, who was her cousin, giving her something more for it, took hers, telling her to go and get another for herself, which she did: and in the course of three weeks 700 copies were disposed of—nearly the whole edition. After this a Russian came, and asked for a copy, a request which, in consequence of the feeling manifested by the Greek Church, Mr. K. felt some difficulty in complying with: but however, he did: first going to purchase himself two copies from the Depository, now in the hands of the Synod. Afterwards he went, and got a basket-full; and so went on increasing his purchases till he has circulated 300 copies of the Russian Testament; and the sale is still going on. He is enabled to do this through the liberality of some dear Christian friends here. He had the pleasure of

seeing some of the poor Fins tie up the treasure at their backs, and carry it away 200 versts into their inhospitable winter retreats.

Mr. D. also mentioned the case of a gentleman of the name of M., who about three years since became interested in the things of God, and gave up a valuable situation in the office of a merchant here, and went and joined the German Colonists at the Nine Versts, where he has about 400 roubles a-year for teaching a school, and on the Lord's day reading Luther's sermons. He has been the means of blessing many; yet he has also been obnoxious to many; so much so, that a young Lutheran student, named Sylvander, was denied ordination by the Lutheran Bishop, for going down to visit him. Sylvander then married the daughter of a skilful Swedish physician, and went down to the Island of Hogland, where there are about 500 poor Fins, who live chiefly on fish. He preached to them, and so affected them by his disinterested kindness, that they thought he must be some angel sent to bless them, as their own priest (of the Greek Church) only came once a year to receive the dues, and to baptize and marry. They pressed him to stay with them, and promised to give him fish and flour, which last article they obtain in exchange for fish from the opposite coast. Some kind friends at St. Petersburg encouraged him to undertake it, and engaged to supply such other little

things as he might want besides. In consequence he went; but the priest soon exerted himself, and got him expelled from the Island, and he is now residing at Revel, keeping a school.

Saturday, July 11.—Waited, with my kind Christian friend Mr. V., on his Excellency General Papoff, whom I found to be a simple affectionate Christian. He dwelt very strongly on the importance of being indifferent to what men think, and on the importance of what Christ thinks; also on the expediency of not pouring out faster than we take in; in these words, if we would do much for Christ, we must live much upon him. He made some sweet remarks on the sovereignty of the Spirit's operations. The object of our call on him was to obtain a post-order from Prince Alexander Galitzen, that we might not meet with obstructions on the way. We found it was necessary for us to have our billets of residence before we could obtain our passports, which cost ten shillings for each male, and five for each female. Dear L., from the day we were at Mr. V.'s, has continued very unwell, so much so as to make it appear very probable, that the journey would be too much for her. Her spirits too, are exceedingly depressed. For the sake of quiet, she is gone out to stay with our dear Christian friend S. K., whose kindness to us is beyond conception. On my

return home, I found that Mr. K. had asked me to preach for him to-morrow, which please God I shall do.

Sunday, July 12.—Mr. K. preached in the morning, to encourage the surrender of the heart to Christ. I preached in the evening, from “Let not every man look to his own things, but also to the things of others,” &c. I thought it a weak sermon; but the Lord seemed to own it. On my return home with Mr. K., I heard that some dear Christian had ordered our landlord not to send in any bill when we leave the inn. My heart is really overwhelmed when I think of all the Lord’s kindness towards us, in supplying our needs so abundantly; I trust this will make us doubly careful to spend all for his glory, and as little as possible for ourselves. May our love be shewn in the entire dedication of ourselves, and all we have, to his service, and in the patient endurance of one another’s infirmities. There seems little prospect of dear L. going with us; but the Lord knows what is best.

Monday, July 13.—We found that our passports could not go through the due forms till Wednesday; and that, therefore, unless we applied to the English Ambassador, we could not go before that day. This, on dear L.’s account, I am not sorry for. On account of holidays, also, Mrs. T.’s carriage would not be ready before that time. This has led us to fix

on Thursday for our departure, instead of Wednesday.

Tuesday, July 14.—We received the orders from Prince Galitzen for our horses, and we heard that some dear friends had been, and settled for the expense of some little things which had been doing at the coach-maker's for us. So, on the whole, instead of expending any thing at St. Petersburg, I have not only had all my expenses paid for me, but have likewise been greatly helped for my journey. I find no language adequate to express my sense of the Lord's goodness in bringing us to Petersburg, not only on our own account, but because others were refreshed by our mutual joy and faith. All things are now ready for the journey, excepting the passports. I have finally left out L., as Dr. W. decidedly gives it as his opinion, that she is unfit for the journey. He assures me, that he is quite ready to come and join us, if he hears that we have any opening for him: and dear S. K. offers to come and help us in the schools, if we need her. The same willingness was also expressed by Mr. D., to whose kindness I have been particularly indebted in obtaining for me what I required for the journey. He has given himself almost wholly up to us during the last four days. May the Lord reward all those most kind friends. I have procured some Bibles and Testaments; but the number is very limited,

in consequence of so much of our room being occupied by the simplest necessaries for so large a family; and with those Bibles the British and Foreign Bible Society had kindly given me: I might have had many more could I have taken them, as my order was unlimited, excepting in so far that Mr. K. was to concur in the desirableness of the supply I might wish to take.

Wednesday, July 15.—God again follows us with blessing. He has sent us by the hand of a dear Christian, from some others, the amount of my adavojnia, for which I should else have had to pay about 200 roubles. Miss K. has also sent us a bag of biscuits, and another simple-hearted Christian, Mrs. M., has sent coffee, sugar, and cakes; she also gave me a few Russian Testaments for distribution; another sent us a quantity of lemons. There is something so overwhelming in all this kindness, that we all feel quite overcome; and pray we may so walk, that such love may not be disappointed, but that in all things we may prove steadfast and unmoveable.

Great as the love which has been manifested to me in England, and I can never half acknowledge it; still this has more overwhelmed me, because here I expected nothing. The day we were at Mr. V.'s to dinner, we saw the Armenian, named David, whom I had been desired to seek out. He had been very ill,

and was but slowly recovering, or he would have rejoiced to accompany us; but he still firmly purposes to join us if his health allows of his coming. He seems very intelligent, and has suffered much persecution for the cause of Christ from his family, which lives at Astrakhan, so that he left it and came to St. Petersburg; but the cold does not agree with his constitution. All his brothers but one have become pious.* As he speaks Turkish, Armenian, Persian, and Russ, he would be an invaluable companion; and if it be the Lord's pleasure, we desire he may join us. He has money enough to support himself.

An Armenian has to-day offered to be our guide to Astrakhan for 200 roubles, about £8. sterling, as he wishes to get to that city. He only speaks Armenian and Russ; but as both Mrs. T. and her servants speak Armenian as well as English, we hope to get on very well, and thus save 400 roubles, as the lowest demand of any who had previously offered was 600; and the man who asked this had never been further than Moscow, whereas this Armenian has been twice in Astrakhan, and knows every one there; he also feels a sort of religious partiality for Mrs. T. and her party, because they are Armenians, so that the Lord every where prevails for

* We afterwards found this to be rather doubtful when at Astrakhan.

us. How kind of him who cared so little for his own ease or comfort, to care so much for ours! Wherever I go, I see a sad repugnance in the mass of those who are, I trust, the Lord's children, voluntarily to resign a station, or descend from it for Christ's sake. They think they have more *influence* where they are, than in any *lower* station. But surely this is the church taking the ground of the world, and making her influence, and that of the world, to rest upon the same basis; that which the eye sees. I find this brings me into painful opposition to those whom it would be delightful to agree with; but, however, this is a cross that must be borne. I rejoice, nevertheless, that the Lord is daily shewing me some, though but few, who enter into these views. We have agreed to take our farewell of our friends at dear S. K.'s, setting off on our journey from thence. May the Lord be with us. We met Mr. K., Dr. W., Mr. D., Mr. and Miss W., Miss K., and Mrs. M., and after prayer we departed about four o'clock in the afternoon. We pursued our journey with rapidity for the first 30 versts, under the wings, we trust, of the Almighty. Both M. and myself feel daily, and more and more, the utter weakness, and the inadequacy of the little missionary party to the work they have undertaken: but the Lord Jehovah's strength will thus be the more strikingly manifested. Differences of judgment are comparatively little felt in a conversational

intercourse in England, where we know ourselves to be distinct and independent of one another; but when we eat from a common table, and are supplied by a common purse, these differences become most important. Those who think personal indulgences and conveniences are allowable enough, naturally feel that the Christian simplicity to which others might desire, however slowly, to arrive, a pressure and a burthen, and regard every word said on the subject, a tacit reproach to them: and on the other hand, those who feel themselves living on the simple bounty and love of the church, are naturally very jealous, that those who observe any of their motives shall neither see in their dress, their personal appearance, or any thing else, that which bespeaks a care about those things beyond what is strictly necessary, and for the indispensable benefit and health of their bodies or their minds. I feel most deeply convinced of this, that nothing will bring the mission into such deep disgrace, as spending on ourselves those means which the love of the church has supplied us with for Christ's service, as it would tend to establish the necessity of some human controuling power, foreign to ourselves, to prevent abuse: the more I see of the love of dress, money, and work, and of applause and distinction of any kind, the more I hate them, for obstructing the glorious kingdom of Christ by the overflowing of that selfish-

ness which is their inseparable concomitant. Oh may the Lord grant us that wisdom which is from above, that we may be all able to discern what is his mind concerning all things. We left St. Petersburg with feelings of the deepest thankfulness that we had been there; and with a prayer, that the love of the dear Christians we had met with, might be upon us as an anointing oil of gladness for the rest of our journey.

Thursday, July 23.—From the Thursday we left St. Petersburg, to the Thursday following, we were on our way from that city to Moscow, resting only one day and two nights. The journey itself was marked by little that could give pleasure to the mind of a child of God, whose eyes had been delivered from all care for mere external religion, and had I not seen one, and heard of some very few others in the Greek church who love the truth as it is in Jesus, I should have thought the land covered by an impenetrable cloud of error and superstition. At Limogeye, where we spent the Lord's-day, we gave a Russian Testament to a little girl, who read it very well; she seemed rejoiced to receive it. We also gave two Armenian Testaments: the one to our courier, who is an Armenian; and the other to Mrs. T.'s servant, who had been for a long time desirous of getting one. The most interesting circumstances of our journey were, and

still are, connected with the Lord's merciful preservation of us. I had been led very foolishly to place much confidence in the strength of my carriage for the journey, and every thing seemed to be going on very well, till we came to Spaskaga, where, after the horses had been put to, a blacksmith standing by pointed out something wrong in one of the front wheels, which I supposing him to mean that it wanted greasing, made no account of: but looking again, I perceived that something was decidedly wrong, and that it was absolutely necessary to take off the wheel; this being done, we found the axle broken nearly off, and thus we were mercifully preserved, not only from the difficulties arising from breaking down in the middle of a stage, where no help could be procured, but also from the danger of being overturned, our lives endangered, and the carriage perhaps destroyed. The man proved intelligent and active, and in about six hours he forged me a new axle, for which we paid 30 roubles, about 26 shillings. We set off, and went on very well till we came to Limogeye, though the postillion during the last stage drove sometimes very violently, as the road was in parts very bad; and he galloped furiously down the declivities, in order to ascend with greater facility the opposite hills. When we came to that place, which is about half-way between the two capitals, we were

undecided whether to go on another stage or remain there, as the next was the Lord's-day: at last we determined on remaining as the road to the next stage was very bad, and would prevent our reaching Ectrova before late the next morning. This being decided, on feeling one of the wheels, I remarked that it was very hot; and this led me to take off the cap, when I found it was on fire, and so completely destroyed was the box immediately round the iron in which the axle turns, that had we gone on we must evidently have broken down in the middle of the stage, for we afterwards found this stage was by far the worst the carriage had to go over. But as soon as we discovered it, we got the wheel wedged up, and all was safe. We left Limogeye late the next evening, with only four horses to each carriage, and we consequently stuck fast in ascending the first hill and were obliged to wait whilst the men went back for more horses, then we went very quietly over the stage to Ectrova; but just as we were entering Khotitova the next morning, the wheel of which the axle was first broken came off, and the carriage fell down on that side resting on the axle, and it being some time before the horses could be stopped, we dragged on three wheels to a considerable distance. Yet the whole transaction was so gentle, that I was not even awakened by it inside the carriage, until some one called to me, and told me what

had happened. Thus three times we have mercifully been preserved, the effect of which, I trust, has been to wean me from any confidence in the carriage for safety, and likewise to redouble our confidence in the Lord's goodness, who suffered us in none of these cases to undergo any other inconvenience than a few hours delay, the accidents always happening where help was immediately at hand. The blacksmith at Khotitova immediately took off the axle, forged a washer, and in about five hours we were again off, at the expense of 25 roubles, and we have come to Moscow without further trouble, where, on examining the work, Cummins, the coach-maker here, an Englishman, says the work is perfectly strong, and pronounces a very good report on the carriage generally. On our arrival in Moscow, we found the lodging-house to which we had been recommended, full, and therefore had to seek another. We were directed to one which was almost empty, but quiet, and answers very well, excepting that it is enormously expensive, which makes us long to be away as soon as may be. After the kind Christian love I had met with at St. Petersburg, I at first felt my lonely situation here very much. Neither to know any individual who would care about helping us, nor a word of the language, is rather irksome; but just as I was occupied with these thoughts, I met on the stairs the clerk of Mr.

Morrilers, who was very kind to us at St. Petersburg, and I found that he occupied the room next to ours. So the Lord has again supplied us with a medium of communication for such things as we need.

Friday, July 24.—Cummins has taken the carriages, and promises to let me have them on Saturday evening or Monday morning. If so we hope to be off on Monday, if we can arrange about our adavajnia, which we wish to get changed from Astrakhan for the direct road to Teflis. The reason of this change is, that all Mrs. T.'s friends advise her going that road in preference to the other. Having myself no imperative necessity to go to Astrakhan, and Mrs. T.'s own inclinations leading her to the other road, it would not be quite kind to press the former route, neither should I, if any particular discomfort arose in going by Astrakhan, feel quite happy, unless I had strong and urgent reasons for going thither.

I cannot help contrasting the difference between this place and St. Petersburg, but the English here are very few, and there is only an English chapel connected with the established church, where a Mr. B. ministers, who is shortly to return to England. I have felt great anxiety to write to England, but am now prevented by the little engagements connected with getting things ready for the journey on Monday, which completely fill up my

time. There is something that is very fatiguing to the soul in this constant bustle. May the Lord, by his Spirit, enable me to feed actively upon him, and yield myself passively to those things, and thus prevent my heart from being full of them; for though they be necessary, they are not naturally living occupations.

Sunday, July 26.—Heard Mr. B., and found him to be quite in the dark as to the true nature of Christ's kingdom, or rather of that great truth, the distinction between the world and the church; and therefore he made sad work with the Scriptures, concerning the effect of his coming; he stated that it was to be all peace and joy, without taking the least notice of those passages which relate to his not having come to send peace on earth, but a sword. It has finally been determined to resume our original intention of going by way of Astrakhan, partly to avoid the expense of a new adavajnia, which would be necessary if the route were changed, and partly because it would, in the same case, be necessary to hire another courier, besides paying the former the sum for which he was engaged.

Saturday, August 8.—My only design in keeping a journal, was to record such circumstances of God's dealings with ourselves, or others, as might be useful to myself, or possibly to the church of God. The mere physical beauty, or barrenness, of any country, have little inte-

rest to my own mind, because they have ceased to be, and perhaps never were, expressive of the degree of his favour or displeasure, or the means of his converting souls to himself. The Jews, however, in their dispensation, which was casual, temporal, and typical, might derive pleasure from the contemplation; but in the Christian dispensation we cannot, for none of *these things* are promised as our portion, but Christ himself is: neither are they set up as a criterion of God's favour and acceptance. I know that in these feelings, many believers will differ from me; but, however, I cannot but feel the truth of this view as most perfectly corresponding with the character of sojourner and traveller. Suppose I were standing on a lofty elevation, and looking down on an extended whirlpool, gilded with every thing beautiful in creation, that could tempt the desires, or supply the wants of man. The object might abstractedly be one of great natural beauty. But suppose I began to perceive, that from the beauty, splendour, and value of the objects arising from their suitability to gratify the desires of nature, little skiffs were putting off in every direction into this fatal, but attractive whirlpool, to gather all they could from so promising a field, heedless or ignorant of danger; and if amongst them I saw many, naturally dear to me, launching forth their little barks; and all forgetting that to escape destruction was less easy than for a

camel to pass through the needle's eye ; if, I say, I had been enabled to see all the dangers of this alluring, but destructive vortex, and to see one friend after another find their overwhelming ruin in it, would it not lose all beauty and attraction in my eyes? Nay, further, suppose that in the midst of this general destruction I saw a few escape, and of those few not one strengthened, but all debilitated and weighed down by a thousand hindrances and incumbrances, which they might have been free from ; could I take any delight in such scenes, which Satan says are committed to him, and that he gives them to whomsoever he will. I acknowledge there may be an apparent gloominess in this view, but it can be only to that soul which does not know all the moral glory and beauty, which by the Spirit may be revealed in Christ. Why spend our thoughts and praises on that which is the great instrument of Satan in deluding and enslaving our fallen race, and which, being under the curse, is to be burnt up ; instead of the beauties of Christ, and of his world, moral and spiritual, which shall endure for ever. Let the natural man dwell with delight on natural objects : let the spiritual dwell with delight on spiritual, that his spiritual life may be manifested, and let him use natural things merely as illustrations to those who, being natural, can only understand natural things. I know there is no sentimental beauty

in this; but what is sentimental Christianity at best, but a thing to talk about, as silken sofas, with all the refinements of this pampered and luxurious age? I have felt that the monuments of human pride, vanity, and earthly mindedness, however grand in themselves, should be looked on by the Christian observer, not abstractedly, but in their object and origin; and if our moral and spiritual affections were as acute as our natural, this would be the spring of our judgments. Surely could Babel be exhibited to me in vision, I should only desire the sight, that I might loath the pride of heart which led to its erection, and brought that curse of diversity of tongues upon us, the effects of which I now feel every moment.

We left Moscow about twelve on Monday, and found the roads very bad; but the general character of our journey was much the same as before—the mere change of horses from one post to another. Our plan was to reach Tanboff if possible on Saturday, so as to spend the Lord's-day there. The third stage from Moscow, near the little post house of Stephorchenia, our carriage stuck so completely in the mud, that the six horses could or would not move it; and the men were as self-willed as their horses, for though I wished them to cut down branches to put under the wheels, and to give their horses footing, they would not, till some other men coming from the village did it, and by

their help we soon got free. Nothing has struck me as more providential, than that the Lord has allowed all our accidents to occur so near help, that we have never been subject to any inconvenience of moment. There was in this case another circumstance for thankfulness, for when we arrived at Bronnibzi the preceding evening, we had fully proposed to light our lamps and go on ; but we found there were no horses to be had before the morning, and thus we were prevented from undertaking this most dangerous stage in the dark ; for not only here, but at other parts of this stage, places occurred which were scarcely passable even in broad day-light. I felt my impatience of the preceding evening to get on, much reprov'd in this instance by the Lord's goodness. During this week, we spent one night at Gorodnia, and from the scantiness of our accommodations, found our little mattresses very convenient. We then pursued our journey to Tanboff. Here we felt prepared to expect a comfortable lodging, it being the principal city between Moscow and Astrakhan. But as we could only obtain a very uncomfortable and dirty accommodation, we determin'd to go on two stages further, understanding we should find there a good post-house. We accordingly pressed on to Sampouras ; but finding the people all asleep when we arrived, the drivers

carried us on another 20 versts, where no accommodation whatever was to be had ; we were, therefore, obliged to go on another stage, to a neat village, called Vesavaya, about 88 versts from Tanboff. Here we found a comfortable resting place ; it was quiet and peaceful, and we were enabled to enjoy the rest of our bodies, and the repose of our souls in the Lord much better than in the noise of Tanboff. But we had every thing to do for ourselves. Here again we discovered that the back spring of our carriage was broken. This seemed to threaten most serious consequences ; but though quite unacquainted with such things, we were enabled to mend it, and after having travelled near a week with it, we find it answer very well, and will do so, I trust, till we reach Astrakhan. I have been much struck with the great physical comfort of the Russian peasantry, their apparent happiness, and what is more, their great kindness and civility towards one another, the lowest of the people even constantly taking off their hats, the one to the other, when they meet. I think the attempt to do for them what that spirit, from which emanates Mechanic Institutions and such like, is endeavouring to do for the English would be to curse the people, not to bless them. Education is one thing, which may or may not be a blessing ; the knowledge of God's word is another : to

forward the one separated from the other, I would not put forth my little finger; to the latter, all my strength. The one leads to pride, rebellion, infidelity, and discontent; the other is at least a check where it operates no further; but where it does, you obtain a valuable subject in any empire. I would certainly much rather have to do with a Russian peasant than an English one, and with any one rather than with those who are the self-designated learned among the English operatives.

There was also a time when the sight of a handsome church gave me much pleasure, and the worshipping in houses much dissatisfaction, as a thing to be allowed only on the ground of urgent necessity; but since I have been enabled to look at these things through a different medium, that is, not merely as respectable and pleasing to the eye, but as advancing the interests of Christ's kingdom, instead of that of a dominant party; I have been constrained to say, that I contemplate them with no pleasure, but in proportion to their extent and magnificence, do I see the carnal, external, and visible sign set up against the spiritual essence of the thing they are meant to represent the existence of. Wherever these exist, whether belonging to Roman Catholic, Greek, or Lutheran, as one may see in Italy, Russia, and Denmark, there we may observe hatred to the simple truth of Christ, if it ap-

pear possible that the interests of these structures, or rather of those connected with them, may in the least be endangered by its promulgation. Even the Church of England, so far as she has power, would constrain others to join in her formularies, though not perhaps with quite so severe a mode of persuasion, as death or banishment. After sufficient space to accommodate the people, there is nothing worth spending a shilling upon in churches. The remainder had infinitely better be spent in publishing the word of God's Gospel to sinners, by sending out the written word, or the living teacher, or in any other way, unless it can be pretended that the Lord, after having rejected the beautiful stones of Jerusalem, and sought spiritual worshippers and spiritual temples, will now go back to delight in the money and labour expended on these mere material structures, which, with every substantial end of public worship gained, might have been raised at one-half of the expense, and in many and almost all at one-tenth, and the residue employed in gathering out of the pit those spiritual stones in which God alone can delight.

After having had the spring of the carriage set to rights at Vesavaya, we set off about four o'clock on Monday afternoon, and with little of moment occurring, continued travelling from that time till Saturday morning, when we reached this place, (Sarepta,) to our great joy,

though much fatigued, yet less so than might have been expected, for we had travelled five successive nights without taking off our clothes. One, or rather two of these nights were very bad, and in the latter of them, I got a little cold, which brought on my old attack. I had had one attack before, since beginning my journey, and, in fact, I generally experience one every two or three weeks. I have for some months past found that opium has generally relieved me; I sometimes feel a little anxious on the subject; however the Lord knows best, and is able, either to correct the tendency, or to direct it to a valuable end, and to my spiritual good.

I had a letter of introduction to the governor of this little colony of Moravians, which can now be considered merely as a little church gathered together in the wilderness, but not at all as a missionary station, or as having missionary objects. The present pastor is the Rev. John Martin Niluhmoun, whom I have just seen; he is a pleasing man, and speaks French freely, so I was enabled to ascertain a few particulars from him, though from being more accustomed to read than to speak French, or hear it spoken, I find some difficulty in conversation. He says the colony now consists of 400, the greatest number having been 500. The trade it once had, is in a

very declining state. I met also a poor old woman, aged seventy-three, one of the widows. She speaks a little English, and is the only one in the colony who does; being a Hanoverian, she has a partiality for her fellow subjects, and said she rejoiced to see any English.

Sunday, August 9.—We have had a happy and peaceful day, much refreshed by lying on our beds, but little by sleep, on account of the musquitos which swarm here, and all down the Wolga, and seem to be a very large and venomous sort. Other vermin also infest and trouble us a little, but altogether our difficulty in travelling through this great empire thus far, has been nothing to what we expected; and when our journey is concluded, I shall be better able to give an opinion as to its desirableness as a general route, instead of that by the ships to Bombay. One of the new features that presents itself to us on entering Asia, is the number of Calmucs we now see together, whereas hitherto we had only occasionally met with one or two at a time. There is much less of heaviness about their appearance than I had expected to find; and I never saw more vivacity of manner. Oh, may the Lord bless our entrance into Asia with his presence, and the joy of his comforting Spirit. We have for the first time used our large bag, stuffed with hay, which a kind Chris-

tian friend at St. Petersburg supplied us with. We found it make a most comfortable bed, and I would advise all those who from their number require more beds than they can carry mattresses, to have some of these bags. They can easily get them filled at any station, however poor; and thus in a few minutes be provided with a clean comfortable bed.

Monday, August 10.—Mr. Niluhmoun, the pastor, called and sat some time with us. From him I learn that the Calmucs who were detached from their hordes by the missionaries, and about whom they had so much trouble, are now living at Fairtzeria, after having been baptized into the Russian church; but they are declining from the want of that religious instruction which the Moravians are not allowed to supply. All missionary character is now lost here; they are a simple colony of artificers, who for the sake of the preservation of *this* character have relinquished that of the missionary. I see here the great evil of having any thing mercantile connected with missionaries, unless as a simple accident of support, and not as an essential part of the constitution. Mr. M. said, a missionary, if prevented from preaching the truth or exercising his ministry, might take up his hat and say, “*Bon jour, Messieurs,*” and walk off. But a colony, he added, is “*un autre chose,*” your hands are tied. However, the missionaries might go on as long as they

could, and when the alternative came of leaving or restricting their ministry, those who preferred gain would stay, and those who preferred Christ would go. The present pastor's father was the founder of the mission about sixty-three years since. He has been pastor twelve years, and was born here, though educated in Germany. He says keeping the young people separate from the Russians and others about them, constitutes a very difficult part of the system of regulation. They do not live from a common stock, but each one on the proceeds of his own labour. The unmmarried live together, but each supplies his or her quota; they occupy two large houses, and the widows another, who, like their poor, are supported by joint contribution: those who marry live where they please. It was six years yesterday that this little settlement was burnt down, and 350 persons left houseless. The whole population consists of about 1,200, including Russians and Calmucs. Little or nothing in the way of Christian instruction is doing amongst the Tartars, who, as distinguished from the Calmucs, the Mongolians, and Mantchoos, are a mixture of other tribes and races. They profess the Mahometan religion, whereas the Mongolians and Calmucs are heathens. In observing the external order and regularity so manifest in the religious exercises of the Moravians, my mind has been strongly impressed with the danger of the soul being deceived by

this into an entirely false estimate of its real state. Perhaps the absence of all regularity may be esteemed a greater danger by many; but perhaps the absence of that fixed regularity might allow the soul, by leaving it free and unshackled, an opportunity of watching its real movements, and might lead it to detect real indifference and coldness, whereas it now flatters itself with the sense of regular and orderly service. See 1 Cor. xiv. 40. If religion be a real internal affection, nothing is gained by this regularity in the external expression of service or payment of homage. Where affection really exists, every child shews its attachment and thinks on those little personal and individual occasions of so doing, which arise neither all at one time nor in one way, nor for one thing, nor in the same words. Perhaps then as we have in a family some regular, but the greater part irregular expressions of attachment, such as the morning and evening salutations; so in every Christian society the points of public controul had better be few, and the great majority of the cases left free, as every man is disposed in his heart, otherwise you have only a subtle self-deceiving hypocrisy spreading through your community, appearing like order, but in reality having nothing of real order at all—of that order which consists in unity of hearts, not of bodies, in similar forms. In contending for the importance of forms for the sake of order in public worship, this must

never be lost sight of, that the order which attracts the eye of man and that which meets God's approval, are very different: take for the sake of illustration the case of the best ordered cathedral service, every part of which is regulated to the nicest point of time and order. This looks very imposing to the common observer, but how does it appear to Him who looketh on the heart? First there are the choristers who keep all in time, but are the annoyance of all about them by their disorderly indifference;—then the congregation, if accustomed to the service, follows the recitative with their voices, led by the ear, whilst their hearts may be occupied with their various objects of interest, either of pleasure or profit; and lastly, there is the spectator unaccustomed to the service, who considers only the music but understands not a word of what is said; so that in fact, if we consider that the only order of any value is that which proceeds from the unity of the hearts of the worshippers, from the truth and spirit of the petitions offered up; it may perhaps be affirmed with truth, that in the sight of God the most externally disorderly set of jumpers that ever met together, may and often have more real unity of spirit than is really existing under all the shew and semblance of decency. I do not wish to advocate external disorder, but I am, if possible, more anxious not to be deceived by the existence of external order into

the supposition of there being any essential connection between it and unity of soul in the service of God.

We are unable to procure horses to-day ; we hope to proceed at eight o'clock to-morrow morning.

We left Sarepta on Tuesday morning at ten o'clock, and proceeded on our way to Astrakhan. We had a tolerable road for the first 200 versts ; the remainder was very bad, owing to deep soft sand ; nothing particular occurred during our journey, but from the heavy roads and the delays in procuring horses, we did not reach the side of the river opposite Astrakhan till late on Friday night. We remained at the post house there till the morning, sending Yuseff over to find out Mr. G. This he did, and before we had done breakfast, Mr. G. came over and received us most kindly, and provided rooms for all our party in the missionary house ; so the Lord again did more for us than we could think, and has not only brought us thus far in safety in our long journey, a distance of 1,400 miles from St. Petersburg, very little fatigued, and even in better health than when we began the journey, but has brought us to kind Christian friends, who receive us in the name of the Lord. Mr. G. is a very simple man, deeply engaged in his translation, in which he has proceeded as far

as Ezekiel with the help of a Persian moonshee. His usual plan is to translate on a slate four, six, or eight verses as it may be, in the afternoon of one day, and to go over it with his moonshee the next morning, who often alters the arrangement of sentences, and then it often happens that the translation becomes too free, and this requires alteration again, so that it appears to be a work of much labour. This certainly is not the place one would have chosen to make a Persian translation, but when finished it will be very desirable for Mr. G., like his predecessor, H. Martyn, to go to Shiraz or Isphahan, for some months at least, to bring it into an idiomatic form. There was here yesterday an Armenian who has just finished writing in the vulgar Armenian, an account of the earlier periods of Armenian history, which, at his request, Mr. G. has transmitted to the Royal Asiatic Society; this person is also a teacher. Mr. G.'s translation seems so entirely to occupy his time and attention, that all missionary work, properly so called, has ceased in Astrakhan; but he has a small church consisting of about twelve persons. There have been one or two Persians who have embraced the truth here, whose histories are interesting. By the effect I perceive the work of translation has had on Mr. G., I am more and more convinced that the office and

gifts of a translator are essentially distinct from those of a missionary, and that the one can never be pursued but at the expense of the other. Mr. G. says, that his colloquial facility in the languages spoken here is much less than when he had been here but two years, from the entire absorption of his mind in translating, which keeps him away from intercourse with the natives. This is another proof added to that of Mr. N. of the possibility of being surrounded by advantages, and yet taking none of them ; for Mr. N. was born and lived amongst the Russians, and yet cannot now converse in Russian with any facility, not having kept up his intercourse with them, from a fear, perhaps, it might lead to connections with them among his people, and thence to marriages, when the children must be of the Greek church, if either the father or mother be Russian. Mr. G. has a large edition of the Turkish New Testament which yet he cannot distribute, because there is a joint interest in it, part of the paper belonging to the London Missionary Society, and part to the Russian Bible Society, whose operations are suppressed ; whether they will ever be allowed to circulate or not is uncertain.

Mr. G. has also a number of Arabic Testaments, and Gospels in Turkish, and the Pentateuch unbound in Turkish, from the edition of Ali Bey, corrected by Mr. Dickinson. I find with much pleasure, that Mr. G. thinks

with me on the division of missionary labours into critical and colloquial; some measure of both is essential to each of them, but the preacher's pre-eminence should be in the one, the translator's in the other.

Tuesday, August 18.—We spent much of this day in visits to various Armenians, who were very easy of access, and very kind; but still given up to the world, and having an external religion in which they have no heart. I was much alienated from external religion before I came to Russia, but since seeing the heartless mummery about me, I have become still more so. Mr. G. had mentioned as I have already remarked, some Persians who had been converted. One of these, Alexander Kazem Beg, seems to be disengaged, so that he might join us and become our teacher and companion. If this arrangement be accomplished, it will be a most important point gained, as he would be to us that which no Moolah could be, a hearty instructor and affectionate companion. He understands Persian, which is his native tongue, Turkish, Arabic, and Russ. May the Lord order this matter for us.

After some further conversation with Mr. G. we shall determine on our path. Alexander would be an invaluable assistant to me in my medical labours among the poor, as he understands English likewise.

The Lord is still blessing us with facilities.

We were in want of a courier to Tefis, as the former one was only engaged to Astrakhan. This morning an Armenian merchant, a very gentlemanly man, a relation of one of the Armenian priests we had seen in the morning, came and offered to go with us as a companion, and to provide for us on the way, accepting nothing for the trouble : he has been the road several times and knows every place.—So kindly does our heavenly Father enable us to husband our little store, now I trust to be expended the more liberally in his service. My mind seems more and more resting on Shushee as the place of our preparatory studies ; every thing I hear of the missionaries there, both personal and spiritual, as well as their acquired facilities of instruction, makes me wish to be with them ; and besides, Alexander, if he comes to join me, would not be able at present perhaps to proceed further, as his people thirst after his life. But into thy hands, O Lord, we commit our way ; and do thou for us according to thy great mercy and truth, and not according to our utter unworthiness.

There are two subjects which have much interested me both here and at Shushee ; for the brethren at Shushee resided nearly a year at Astrakhan previously to their going to their present station, and one of their number has been almost constantly residing at Karass

amongst the German settlers; they are consequently well informed in the affairs of both these stations. The first subject is the misunderstanding between the missionaries here and their Society at home; the other is the past and present history of Karass.

As to the first of these, the misunderstanding between the missionaries at Astrakhan and the Society by whom they were sent out, it may perhaps be granted that some measure of blame was to be attached to the missionaries, in that they spent more than they need have done. The first missionaries to this place worked for their bread, and a great portion of their time was occupied in handicraft labour to supply the wants of their increasing families. Now this is a most important situation for a missionary to be placed in, when freely chosen, and one that affords ten times the opportunities of unrestricted and unsuspected access to the poor, than could be obtained by a person supporting the pretensions and character of a gentleman; but in order to make such a situation valuable, it must be entered upon willingly, not from smallness of salary, but from conviction and principle. When a Society doles out such a pittance as makes poverty unavoidable, it will create hard thoughts in the mind of a missionary. However, the present case being represented to the Society, they raised the salary to £90. for a

married missionary. Some missionaries were then sent out from England to join them ; these were young men with the same salary, and with such a liberal provision of necessaries as would be sufficient for two or three years, and whilst these lasted, they felt they had abundance, and that their salaries were adequate to their wants; they therefore, perhaps, lived at more expense than they should, but when their stock was done, they required more, and with their increasing families, they found their salaries inadequate, and upon this applied for an increase; on this application a most unpleasant correspondence arose, which finally led to the missionaries separating from the Society or being dismissed, and the mission, though a most important one, was broken up.

It may be the missionaries were wrong in their expense ; but not having lived in Astrakhan with a family, I am no competent judge whether £90. be enough or not. Clothing and some other things are certainly very dear. I think they were certainly wrong in taking up the question so much as that of a Society, and not of a service to the Lord ; for if they thought the Society disposed to lay heavy burdens and grievous to be borne upon them, without being willing to touch them with so much as one of their fingers, it was a glorious opportunity to shew the church of God they were not the servants of men but the servants of Christ, and

that therefore for *his* sake rather than renounce their work, they would endure this and more than this if their labour were left them free.

I cannot however, feel surprised that they received the accusation of worldly-mindedness from those who were living in ease and plenty, and getting up as fast as they could in the world, with some feelings of poignant disappointment; and to be told that if they had time to write such communications, the committee had not time to read them, reminds one of the time of Rehoboam's government. Surely we might say to these men, Did you never read of a precept which says, Pluck out the beam of thine own eye, and then shalt thou see clearly to pluck out the mote out of thy brother's eye? Do none of those who sit at home and legislate for missionaries, ever think that the kind of Christianity which suits the latitude and longitude of Asia, would as well suit London or Edinburgh; that the thing which is worldly-mindedness here is also worldly-mindedness there, and to be equally condemned? I wish not to encourage expense in missionaries, far otherwise; for I am persuaded that missions never will prosper till we cease to labour as gentlemen, and are content to be one with the people; till we cease to trust in our power of human reasoning, and until our confidence be in the persuasive power of the Holy Ghost; till we cease to confide in human learning, and

trust entirely to the knowledge of the truth of God. I am sure missionaries can live in the East on very little, and I am sure that if they can, they ought not to consume what is entrusted to them further than necessity requires on themselves, but for the Lord who died for them and rose again. But this self-denial to be profitable, as I have said, must be the self-denial of principle, not the privation of necessity; all I wish is this, that before Societies or private Christians legislate for missionaries in such lofty, such restrictive language, they should lay down for themselves the same principle of self-denial at home which they wish to see established abroad, that the associations with home in the minds of their missionaries may be, that those by whom they were sent and are governed, are above themselves in those very principles, which they endeavour to urge upon them. Let those who are anxious about increased funds, and a greater number of missionaries, know that the best way to attain this, and missionaries of such a character as they desire, will be by making the standard of the home service on a par with that which they desire to see abroad; and when the Lord has awakened such a spirit amongst them, they will never want either missionaries or money; but till then, they will never have either rightly as they ought. Missionaries are only the apostles of the churches; and as the churches are, so will the missionaries be.

Expostulations, restrictions, restraints, fine speeches, and fine pictures of what missionaries should be, will never make one such missionary. This is mere breath, and as a breath it will evaporate from the mind of a missionary who is solicited by an enervating climate, and by the natural pride of the human heart, to desire to be a gentleman and esteemed by the Europeans about him: particularly so, when the most impressive of these exhortations to self-denial are connected in the mind with soft stuffed carriages, silk stockings, liveried servants, and all the pomp and splendour of life, or which is as bad, the disposition to catch at it whenever it can be attained. If you cannot trust a man with the controul of a few pounds, do not send him out, for he cannot be such a man as ought to be entrusted with Christ's and the churches honour before the heathen. Better never send out any, than such as have an itching palm for money, or a heart panting for honour or distinction. But I would entreat my missionary brethren to be most sparing of expense, not only when the pittance be small from those by whom they are sent out, but even when the allowances are more liberal; not because they are not worthy of a most liberal hire, but because they should cut off occasion from those who desire occasion; not as owing it to men but to the Lord.

Missionaries should never forget that the

question with them is not what it becomes man to do for or require from them, but what it becomes them to do and suffer for their Lord. Another lesson for missionaries to learn is to make great allowances not only for the infirmities which must attach to the managers of Societies as men, but the great difficulties which attend the necessity of acting very much on general principles, which must always bear hard on some; there being likewise but comparatively little direct communication with their missionary stations, they must always be exposed to the insinuations of some who are base enough to seek their own elevation by impugning the Christian integrity of those with whom they may be acting. In such cases let a missionary still go on, and leave it to his Lord to vindicate his integrity, not withdrawing from his labour, but saying with the apostle, "It is a small thing for me to be judged of you or of man's judgment, yea, I judge not mine own self, for he that judgeth me is the Lord." His success depends not on what is thought at home, but must be witnessed to by those among whom he dwells. No man can walk faithfully, and continue so to walk, without his righteousness appearing finally; and even if it should not, the great day which must bring to light the hidden things of darkness, must bring all this to light, and then he shall receive honour. I have said all this, because I feel fully assured that if there be a Chris-

tianity which allows those to eat and drink and seek preferment, who dwell in England and Scotland, without the accusation of worldly-mindedness being merited, then does it allow the same liberty every where else, yea, even to missionaries. I know of no such reversion, and if there be, let those who act and talk as though there were, produce it. But again I would repeat it, my brethren, let us, whether in connection with Societies or not, consider, I beseech you, what it becomes us to do, not what it becomes man to say; let us never separate so long as the work of Christ is not hindered, but only our own comfort interfered with; and as to our honour, we need never be much concerned about that; our good name is much dearer to our Lord than to us, and he will take care of it, therefore we may in patience possess our souls.

As to Karass, if one conceive of a missionary station that its object is to reflect the image of Christ, this has perhaps been one of the most unhappy in missionary annals.

There again the connection of missionary labours with colonization has produced all its attendant evils, and convinces me even more than Sarepta, of the fatal consequences of connecting them. In governments like that prevailing here, or indeed any where, churches so formed are exposed to persecution if they act fully for the truth; and when in any trial the

alternative arises of being faithful, or sacrificing temporal interests and hopes, it will be almost universally found that the colonizing spirit has extinguished that of the missionary. And independent of the rivalry which must always prevail among colonists striving to increase in wealth and prosperity, they must be liable to the abuse of power for the purposes of individual advancement. The only possible way to extract the poison would be to do perhaps like the Serampore missionaries, who it is said worked as common labourers on a common fund for carrying on Christ's kingdom; for if private property be once allowed, so that one may be rich and another poor, heart-burnings, jealousies, and stripes must follow. And although all missions might not have to contend with the difficulties of Russian colonization, yet much of the evil is inherent in the thing itself; and where it is required, as in Russia, that one person shall be the official person or governor of the colony, if he be so disposed, he becomes the tyrant of it. For instance, in this very colony one who enjoyed the full confidence of the Society which sent him out, and was the person appointed to pay the salaries of the rest, abused his authority, obliging some of his missionary brethren to travel about as pedlars, and keeping back their salaries. And now such is the state of the settlement, that little or nothing is done

in the way of Christian instruction, except by the Basle missionaries, and that true hearted and devoted man Mr. Gallaway, who seems to bear all the trials of his situation, which from this very cause are many, with peculiar meekness, and goes on in his Lord's work noiselessly. How painfully disappointing is such a state of things, for which there is no remedy so long as men are tied together, whether they be of one heart and one mind or not. Better to live in any degree of loneliness and under any circumstances of privation than thus to disfigure the Gospel of love and peace before the unbelievers.*

The Karass mission has had all its privileges confirmed, and most favourably defined by the present Emperor; but I fear nothing can do much for it whilst the present order of things continues. They have now permission to make what exertions they can among the Mahomedans and to baptize them into their church, which is fully recognized by Nicholas. The political privileges are rather restricted; the colony is placed more under the Russian government than

* In the Scottish Missionary and Philanthropic Journal, there are some interesting accounts of the state of the Persians here in 1823, and of Alexander Kasem Beg: after that period he went to reside at Cazan, which has prevented me saying more about him. There is also now one here willing to be baptized, but Mr. G. thinks him not steady enough, though he openly and boldly professes the truth.

before; this perhaps may be rather an advantage to the mission than otherwise, for experience has sadly shewn that those who have hitherto had power there knew not how to use it. If the Society to whom this settlement has been consigned were disposed to publish a faithful detail of its history, both as it relates to their missionaries and themselves, much very useful instruction might be obtained, and many most important warnings, such as the epistles to the Corinthians and Galatians afford us, where things are not smothered but openly declared.

We left Astrakhan about two o'clock on the 23d, deeply impressed with all the kindness and Christian love which had been manifested to us by our dear friends the Glens, and with the hope that we may yet meet again, if it be the Lord's will to renew many of those communications we had together, when experience will have either confirmed or corrected them. And now when I sit down at Mozdok, and look back on all the circumstances of our journey from Astrakhan to this place, and think on the Lord's mercies, I feel again and again how much cause we have to praise the Lord. Dr. Henderson's account led us to expect many dangers and difficulties, but we met with none; things however may have much improved since he was in these parts.

The circumstances of our journey have been much the same as hitherto, except I think we have had rather more difficulty in getting horses.

This obliged us at one time to separate, and the missionary party went on three or four stages alone. This one advantage I learnt by it, as a compensation for the inconvenience, that I could make my way alone; for the excellence of the post regulation in this country is such, that you cannot be imposed upon after a little experience. We met with no serious accidents during the journey; once indeed we were in the sand for five hours, and another time were much more dangerously situated in a marsh, but out of both the Lord delivered us and gave us a very happy day in thinking of our deliverances and blessing the God of our comforts, who has favoured us in so peculiar a measure. The Armenian gentleman who accompanied us we found to be most kind and obliging, and he managed affairs on the road very well; he also very kindly offered us any help in the Armenian language that we might desire, and we are now mutually helping on one another a little in Armenian and in English. We find also that he is a native of Shushee, where all his family now reside, and to which he thinks of going to introduce us to them. He knows Mr. Zarembo and the other missionaries there, and mentioned that Mrs. L. had shewn him the printing-office and the Armenian school: every thing seems to conspire at present to fix us at Shushee, to which place we hope Mrs. Taylor will accompany us, as we hear that the plague

has been very destructive at Erivan for many months, so that half the houses are shut up. The weather has been very beautiful, sometimes a little hot: we have been troubled with musquitos, the bites of which made my ancles swell, and from the itching sensation they occasion have distressed us all. This plague seems to arise from the marshy nature of the soil on the borders of the Caspian. We arrived at Mozdok late on Saturday night, late at least for so large a party as ours to arrive at a strange place; but our Armenian friend obtained for us a place sufficiently large to hide our heads in for the night, and next morning we removed to a much more convenient house, having three or four days to wait for the post. At Mozdok there is neither post-house or inn of any sort, and travellers lodge where they can. I might have mentioned many little inconveniences, but the Lord has given us the spirit to be thankful for what we have received, and very little sensible of what we have wanted;—in fact we have always found ourselves in point of happiness and comfort in advance of our expectations, and enabled not only to bless God for the past, but to be confident for the future, for which we have reason greatly to thank him.

Thursday, Sept. 3.—We left Mozdok for Catherinegrad, a distance of thirty-five versts, where we remained till Saturday morning when the post arrived. Travellers are not allowed to

go without the post or an escort ; we were accompanied by about three hundred Tartar carts, one or two caleshes, and one carriage besides our own, belonging to a Russian bishop ; the carts carried principally merchandize. A fire broke out on the second night of our stay there, which however, by the mercy of God, did not extend far among the wooden buildings of that place, the wind being low, and the people quickly pulling down the adjoining buildings. Our journey through Caucasus, though slow, was yet, by the good hand of God upon us, safe ; and on the whole presented few of the formidable difficulties which I had anticipated. The roads, though unusually bad, were not dangerous till we reached the descent of the Mountain of the Cross, where, in consequence of the tongue breaking to which the drag chain of Mrs. T.'s carriage was attached, the carriage and horses flew like lightning down the hill. The coach upset and we feared was dashed in pieces, but we found that though broken, it was still capable of continuing the journey. The descent for heavy carriages like ours, on this side Mount Caucasus was truly formidable ; but on horseback or in light carriages, perhaps would hardly have been felt. In consequence of being obliged to go in company with many others, we found the scanty accommodations at the resting places insufficient for us, there being generally but one room ; at last we obtained permission to remain

one day behind at Kobi, which indeed we were obliged to do, not only for this reason, but because Barrown Yacob John, the Armenian merchant who accompanied us, had taken a severe cold, and his fever running high, rendered rest necessary for him ; therefore we were thus ten days on our journey, and during this time passed through a great variety of scenery, all beautiful in various ways. The entrance to the Caucasus was through a narrow defile, the rocky woody heights almost overhanging us on both sides, bold and rich. As we advanced we came to more elevated, more open and barren scenery, in the midst of mountains, covered at the tops with snow, but unaccompanied with that rocky boldness which I had expected. The mountains are covered with a scanty pasture almost to their summits ; the exit from the Caucasus is still more beautiful ; from the descent of the Krestovaia Gori down into the valley Aragoi, nothing can exceed the beauty and richness of the scene : it surpasses all description—Azalias, Rhododendrons, with a great variety of shrubs, covering the low elevations, and the most beautiful kind of bush the lofty summits of the higher range, presented on the whole such scenery as a painter would walk many, many miles to witness. The clear and bright foreground standing out from the rocky back ground by the intervention of that slight air tint which distance gives, added to a thousand other beauties, gave it

perhaps as much of the beautiful as could well be combined with majestic boldness. But the thought that pervaded my mind through all these scenes, was that of the Apostle "Meats for the belly, and the belly for meats, but God will destroy both it and them." So in passing through these scenes I never wished to retrace a step; but the thought that the eye which is gratified, and the scenes which gratify, God will destroy both it and them, fixed my attention on I hope my proper object, the immortal interests of man, as those alone which are worthy the serious regard of a moment.

We arrived at Teflis on Tuesday evening, in good health and spirits. The house we lodged in the first night we found excessively dear, as in fact we do every thing here, certainly to an extent not previously experienced in Russia. Mrs. T. found no one here awaiting her arrival, nor any letter, which distressed her greatly, and I determined to go with her to Bussora, the Lord willing, even though I should leave all the rest behind at Shushee: at the same time I might make some arrangement about my packages that were coming to Bussora, since it seems uncertain whether Major Taylor may be at Bussora, or if there, whether he will remain, and should Shushee appear as desirable, as in many respects we hope it may be, for obtaining a knowledge of the languages needful, we may most likely go from thence to

Ispahan, or some other place in Persia, in which case Busheer would be a better place for the things to be sent to than Bussora. To this end I purpose, should the Lord make it appear expedient, to return after having proceeded alone to Bussora by Busheer, Shiraz, and Ispahan, to ascertain the relative advantages of these places for our establishment.

When I look back on the mercies of the past journey from Mozdok to this place, the following are those which seem most prominent; first, that on the morning of the day on which Mrs. Taylor's carriage was overturned, our friend Yakub John had had his bed made up in *our* carriage, and not in Mrs. T.'s as usual, and thus was preserved from the danger to which the violence of the overthrow must have exposed him:—secondly, that although when we reached Teflis, one of the wheels of our carriage was found to be in such a state that even the coach-maker could not conceive how it had been kept on, for it actually came off in our hands, and it was the fore wheel next the river Kur, yet it never did come off on our journey; had it done so, we must have fallen over the precipice into the river:—and thirdly, that though none of our party had had their clothes off for thirteen nights, we all arrived at Teflis in good health and spirits, and after having rested for a day or two, we now feel ready to prosecute the journey.

E

By the accounts of our expenses given at the conclusion of this journal, it will be seen that the journey from Petersburgh to Mozdok, by way of Astrakhan, a distance of 2650 versts, will have cost less by forty roubles than the journey of six-hundred versts from Mozdok to Shushee. This we are enabled to ascertain, having engaged German waggons to take us from hence to that place, leaving our carriages here to be sold. This leads me to say, that for those going to Shushee, or further south, and to whom money is an object, the best plan is to go from Astrakhan to Baku by water or to Inzeli near Resht, in the province of Ghilan in Persia; yet a person having no incumbrance may perform the journey at little expense on horseback, buying a horse at Mozdok and selling it at Teflis, which he can always do. Although I feel some regret that I came this way from Astrakhan, perhaps I have learnt that which I could not otherwise have done, than by paying for it; getting rid of the carriages is a great relief to me, and I thank God that I can say that I feel much more satisfaction in the conveyances we have engaged, and hope to find more comfort in them, at least I shall have many less anxieties. It will be my future plan in the journies I expect to make, to go as unencumbered as I can; and to wear out the clothes I have on, and then get more as I want.

them. I feel the journey by no means favourable to the cultivation of religious affections, the constant bustle and fatigue, with the many cares, which necessarily fall on the head of one who has to take charge of so large a party as ours, renders it difficult to collect the thoughts so as to fix them with any permanency on better things; but all this springs from a want of that realization of God as our dear Father, on whom we may cast all our care, which is at once our duty and privilege, and which it should be our constant endeavour to attain.

Nothing seems to me of more importance than to endeavour to avoid the first beginnings of dissensions among those who, from the necessity of their circumstances, are much in one another's company; unless immediately extinguished, there is excited an intensity and painfulness not at least so easily developed in other circumstances—and this may account for the painful divisions so often found to exist among missionaries, who are thereby not only robbed of their greatest consolation, but oppressed by one of the greatest calamities that can afflict a child of God, that of being alienated from his brother.

We found Teflis in every way disagreeable to us, excepting that the Christian affection of our dear brother Saltet, who is the pastor of the German colony in the neighbourhood,

cheered us greatly; we often saw him, and I derived much comfort from my intercourse with him, imperfect as it necessarily was from his not knowing English, and my own want of fluency in French. He took rather a gloomy view of his situation among the people of his colony; many of them are opposed to the confession of Augsburg, and some of them object to infant baptism, and thus he finds himself in the midst of a divided little body. His bodily health is also but indifferent, but his soul seems near his Lord, and he is one of those who are hastening unto the coming of the Lord: the thought of this near coming cheers him amidst all the darkness and gloominess he sees in the church, and is the polar star of his hopes. Though he has relinquished the missionary office and become a settled pastor, he has still a missionary spirit, and longs to be away into the mountains with the Nestorian or Chaldean Christians, whom Wolff mentions in his journal; he strongly recommended us to go among them, but we must wait for more light to see our way; we have now determined, at least the Lord preserving us, to visit them. His view of the missionary prospects in Russia were, that as soon as any real work is doing among the native population, the missionary would be ordered off.

Major Monteith has called upon us, and from

him we learn, that Major Taylor is removed, at least for the present, to Bagdad. This has in some measure altered my mind as to remaining at Shushee, so very desirable a situation does Bagdad seem; for on sitting down to learn Turkish, I may have intercourse among the Armenians, of whom a considerable number reside there; but still we feel that Shushee is the place to which we must look to receive our final directions. My heart has been much led to desire that the Lord may give me dear Zarembea as a companion. May he, however, reveal to us the place which we should occupy; the more I see of missions and missionary undertakings, the more I am convinced of the importance of their acting on their individual responsibility before God, and not in bodies, or subject to the controul, the one of the other, unless of their own free will. This way may seem fraught with many evils, but certainly with much fewer than that which ties men together against their own will. Nothing can be more uncongenial to a Christian, than ruling at all, but particularly when there is unwillingness to submit; and it is obvious that the subjection to rules of people acting together in bodies, must be voluntary in order to be happy. At one time the American missionaries in Asia wished to be allowed to labour alone, perhaps from this very feeling. It is a fearful picture,

but I fear too true a one, of the weakness and infirmity of the best of men; missionary work is peculiarly difficult for men to labour in together, unless the parties are quite of one mind, particularly in the complicated difficulties arising from the best mode of treating fallen churches, Mahomedans, and Heathens, in which unity of judgment depends not merely on the truth, but on the character of mind in the missionaries. The mind which thinks herbs only should be eaten, would be offended at a thousand things which those who feed on strong meat might easily get over. Now when they are free to go or stay, their little difficulties are more easily arranged; but where there is a dependance for subsistence, the whole changes, and to force a disruption, unless on the ground of Christian unfaithfulness, is not what a Christian could endure to do, even though support were afforded in the separation. What I long to see, is a number of missionaries come out, one in object, but otherwise independent; that they may find companions in labour, now in one, then in another, as Paul did taking this person for one journey, that for another, as circumstances may suggest.

We left Teflis in our waggons, which nearly shook us to pieces. M. suffered much in her head, and Miss T. also; but in a day or two we became more accustomed to them. The road

on the whole was very good, though in wet weather it must be nearly impassable; we have much to thank the Lord for in giving us such constant good weather in our journey from St. Petersburg to this place (Shushee); during so many weeks we have only two or three times suffered from wet. We passed two German colonies, at one of which we spent our Lord's day most happily among some dear people, who did indeed receive us in the name of disciples, and to whom, therefore, the Lord will give disciples' rewards; they seemed to distinguish between spiritual and nominal religion. They brought us little gifts of grapes, peaches, cabbages, potatoes, and pointed to heaven as the fountain from which their love flowed.

On our arrival at Shushee, we received the most affectionate and brotherly welcome from the missionaries. Five dearer brethren I never met; and here the Lord seems to have revealed to us a light for our journey onwards. Almost as soon as we arrived, we heard of a caravan in quarantine, which was going to Tebriz in a few days; and after tea, dear Zarembo and Pfander walked up with me to see if we could make any agreement for our journey with the head of it, thinking that this would be cheaper than hiring animals from here. As we walked along, I was telling Zarembo that I had been praying that the Lord would not allow me to go alone, but

would let him or one of the brethren go with me ; when I observed this intimation created a great emotion in both their minds, and they then told me, that about ten days since they had both intended going to Baku, where Pfander was to remain a year to study Persian and Arabic ; but that as soon as Mr. Dittrick received a letter from Mr. Saltet, saying that we were coming, it was then proposed, that dear Pfander should accompany us instead of going to Baku. Thus the Lord has most graciously answered my prayer, and given me a dear brother who has the same views and the same objects with myself, and who also understands Turkish, who will be a great comfort and a medium of communication with the people around us ; so wonderfully does the Lord seem to have met our wants that my heart is overwhelmed. Oh may my confidence in Him be daily more and more confirmed. The brotherly love of the missionaries has provided us with a resting place during our stay with themselves to our great comfort, for they are truly dear brethren, and from communion with them I have derived the greatest joy and satisfaction. That perfect unity of sentiment which subsists between us as to the importance of laying aside every thing of this world's greatness, and descending to the level of the people, is most grateful to me ; and this is not the sentiment of

one of these dear brethren, but of all. They have now the best house in Shushee, and although nothing can be more plain, simple, and frugal than the interior arrangements, still the exterior is striking where every thing else is so despicable and mean as in this town. The consequence is, that the people continually taunt them with having renounced the world, and yet living in so grand a house, and for saying that a little room a few feet square would do for them. All these five disciples feel the point of this, and wish to be free from the burthen.

The day after I came, they had a meeting of their whole body, brothers Dittrick, Zarembo, Haenacker, Hans, and Pfander, to explain to me their intention and views, and to receive an explanation of ours. They gave me the following little account:—

In 1821, brother Dittrick and brother Zarembo came out to explore the countries bordering on Persia, and to choose the best situation to form a station for a Mahomedan mission. They remained some months at St. Petersburg, and from thence came on through Russia to Shushee, where it was finally determined to settle; but previous to coming to Shushee they spent some months at Astrakhan with the dear Glens in brotherly communion. Afterwards Mr. Dittrick returned to Germany, and brought

back with him brother Haas to Moscow, where they remained studying Armenian, rather more than a year; brother Haenhacker, whom they met at St. Petersburg, went with Zarembo and Dittrick to Astrakhan, where he met Mr. Lang, and went with him to Karass; after this Pfander came to Shushee, and Zarembo and he remained there. The war with Persia put an end for the time to the prospect of a Persian mission, and led them to consider more immediately the state of the people about them; and they were led to see that the Christian population were so very little better than the Mahometan, that therefore it would be extremely desirable to adopt some plan for their benefit. So in 1827, they gave up their minds to these two points—the Mahomedan population on the one hand, and the Armenian on the other. Brother Dittrick and brother Haas took the Armenian department, and Zarembo, Pfander, and Haenhacker the Tartar: the two former moving from place to place, the latter, who is acquainted with medicine, remaining here, and obtaining by its means an intercourse with the people. Brother Dittrick has principally given up his time and attention to fixing the vulgar Armenian language of these parts which is unwritten, and translating school books and little Scripture selections into it; there are books, though few, in the Constantia

dialect; but this the people with difficulty understand, being so mixed with Turkish. Brother Haas has given up his time and attention principally to the instruction of the children, and is employed in translating from the ancient into the vulgar Armenian; brother Dittrick is also employed in preparing some of the Armenians for schoolmasters. The Armenian priests became alarmed at their proceedings, and pronounced an anathema on the parents of the children who came to the school, but none of the children left in consequence.* They have now thirty-five, and the present school-room being too small for them, they are building a larger one; but what they want is teachers. They have, as yet, attempted no girls' school, not having any females qualified to undertake it. They have also undertaken a translation of the New Testament into the Tartar Turkish of these provinces; and also a translation of the New Testament into the vulgar Armenian. But their feeling is always, that the time of their continuance here is very uncertain; for that as soon as life shall appear among the people, they will most likely be obliged to leave; in such a case, they have

* In a similar case of interference in *Malta*, from the Catholic Priests, the schools were repeatedly broken up. The inference as to the relative influence of the clergy, is obvious.

determined, the Lord enabling them, to proceed into Persia, and to this end they wish their brother Pfander to go on before them, for these three objects:—1st. To learn Arabic and Persian.—2d. To circulate the Scriptures.—3d. To obtain information concerning the state of Persia and the countries bordering on it. The whole of this plan so fully coincided with mine, that it afforded me the most lively joy to be thus supplied with the companion I desired. May the Lord make our union to be one of mutual benefit, and for the glory of our common Master. We both purpose going to Bagdad, and there settling down for twelve months, Pfander to Arabic, and I to Turkish. Since coming here, I have found Arabic so entirely the prevailing language, that this has determined us to pursue Arabic first, after which we design going to Shiraz or Ispahan for some months, to learn Persian; and perhaps if the Lord open the way and allow us, before we set out for Shiraz, we may go, during the hot season of next year, to the mountains to form some acquaintance with the Nestorian Christians, and carry to them, if we can procure a supply, some copies of the Scriptures. It is a very striking circumstance, that the dear brethren at Shushee had during the whole year preceding our coming, been constantly fixing their minds to write to the different Societies to send out some missionaries to the East, further south than Shushee (to

Bagdad and the mountains,) so strongly were they impressed with the importance of having some establishment in these regions. May the Lord grant that our going thither may be to supply the spiritual needs of God's dear sheep that may be without a shepherd, or preparing the way for others.

Brother Dittrick tells me, that he wrote home two years ago to the Committee for at least two additional labourers, and they have not yet answered his application, either yea or nay. He says, in which I fully concur with him, that if the Lord's Spirit does not give us grace openly and manfully to proclaim the truth, fearless of consequences, one of two states of mind follow—either a slothfulness arising from the idea that things are now so bad, that you can only go on slowly and prudently, and walk as it were round the obstacles, instead of trampling them under foot; or else the heart gives up altogether in despair. Oh, then, may the Lord grant us that holy boldness which fears death infinitely less than keeping back the truth committed to us.

The dear brethren Zarembo and Haas, in expectation, of our arrival went out 20 versts to meet us the day before we arrived. On that evening we had slept in our waggons, not being disposed to proceed, as we had made a long journey of 50 versts.

We have finally agreed with the head of the caravan for 30 roubles each horse to Tabreez. How many we may want we hardly know, and cannot therefore exactly estimate the expense. Dear brother Zaremba has determined to go with us so far as the Araxes, about three days journey from hence, and then return. He has truly a heart full of love, and abounding in devotedness to our Lord.

We find daily more and more how difficult it is for those to live together happily, who have different views on the subject of the mode of living and external appearance, which it is desirable should be followed by a missionary in the East, or indeed by a Christian any where. Let none go in one body, who are not agreed on the point, for trifling as it may seem in itself, it so enters into every thing, that it produces a state of feeling more painful, than more important differences, or at least more important grounds of differences would do.

When I think how important my visit here has been to me, I cannot help reflecting on the train of providential circumstances by which we have been led hither. For many years I had had a great desire to come to this place; but without the most remote hope of accomplishing it. I also wished very much to go to Astrakhan, but there seemed little probability of this either, for Mrs. T. was so anxious

to get to Teflis as quickly as she could, that I did not feel happy in taking her round by Astrakhan, which was 200 versts further than the other road. We accordingly sought for a courier to go with us the other way. The least demand was 800 roubles, and one asked 1,400; but whilst we were engaged in this inquiry, a young man offered to go with us to Astrakhan for 200. This seemed a great saving, and therefore we finally determined to go that way. But on arriving at Moscow, Mrs. T.'s friends persuaded her so strongly to go the other road, that again we had determined to change our route, when we found, that if we did, we must have a new *padororhouve*, which would cost us 200 roubles more, besides the increased expense of another courier. We again determined us to persevere in our original plan of going by Astrakhan. This rest of our journey from Moscow to Teflis, we were accompanied by an Armenian gentleman, who saved us the necessity and expense of a courier. Here again the direct road was by Erivan, which, had we followed, we should not have passed near Shushee: but we heard the plague had been in Erivan, and therefore we came by this place, so entirely does the Lord seem to have ordered every thing for us.

An observation of brother Dittrick struck me, which was, that in translating the Scriptures,

it was necessary the translator should be a spiritual man, as well as one versed in the language. The Bishop employed by the British and Foreign Bible Society for translating into the Kourdish language, neither knows the language, nor is a spiritual man, if report be true. But we hope to see him at Tabreez, and judge for ourselves, as Mr. Pfander can speak with him in Turkish.* The Chaldean translation of the Scriptures now printed by the British and Foreign Bible Society is not in the vulgar, but ancient dialect, which is little understood by the people, neither does there exist any translation in the Vulgar yet there are an immense number of villagers, the inhabitants of which understand no other language. This will be an object of inquiry.

Brother Dittrick has prepared a translation of Scott's Commentary on the New Testament into Armenian. He asked me, if any Christians in England would be likely to support such an undertaking. I think they would, and therefore have proposed to add an application to that effect, to a paper concerning the Armenians, which he has promised to furnish me with.

September 29.—After having arranged every thing at Shushee, we departed, accompanied by all the dear brethren, who went one stage with

* He was not at Tabreez when we were there.

us, and returned, with the exception of Zarembo, who accompanied us to the Araxes. The evening before we parted, we held a little meeting, and broke bread together. Never had I enjoyed more brotherly affection and counsel than with this dear missionary family—never did I feel more in the spirit of that precept of the Apostle, to exhort one another, than with them. May a sweet savour rest on the hearts of us all, and an increased desire to serve and glorify our common Lord.

The first few days of our journey, the female travellers of our party suffered much fatigue from riding on horseback ; but it gradually wore off. Dear Zarembo had his horse stolen almost from our tent-door, and was greatly troubled at first, thinking it might prevent his accompanying us to the Araxes ; however, this being arranged, we all went happily on, and the weary travellers were much refreshed by the delay the loss of the horse occasioned. Zarembo was soon reconciled to the loss, by thinking it might be of the Lord to prevent the Armenian Mirza whom he had intended taking, and about whom he has many doubts, from accompanying him to Baku, having now no horse for him. Zarembo accompanied us to the other side of the Araxes, and thus entered with us on Persian ground, and we had a little evening service

together, and offered up a hymn of praise, where perhaps it had never been heard before. We expected to set off by three the next morning; but during the night some thieves stole two horses from our caravan, and thus delayed us, and so after our tents and all our baggage was packed up, we had our song and prayer at the parting with dear Zarembo in the open air, in presence of the people of the caravan, who looked on without molestation. We all loved dear Zarembo most truly, and parted from him with deep emotions of heart. He returned to Shushee, and we proceeded to Tabreez. Our route lay partly over almost impassable roads, in some parts of which a slip of the horse's foot would have precipitated the riders headlong into some yawning abyss. But though we had nearly twenty horses, the Lord so preserved us, that not one of them fell. After seven days we all arrived at Tabreez safe, and found that the ambassador (Colonel Macdonald) had provided rooms for Mrs. T. in his own house; but not having room for us, we obtained lodgings in the house of Mahomed Ali Khan, a Mahomedan, married to an English lady. Nothing can exceed their kindness to us, and they will not allow us to provide any thing for ourselves, but we live with them. The apartment we occupy was that of Sadik Khan, which he kindly vacated for our use, so

graciously has the Lord provided for us without our care or forethought.

Sadik Khan is about to return shortly to England, whither Mr. Fowler has preceded him, pursuing his way by Teflis. He had left Tabreez twenty days before our arrival, after having been robbed by Kourds, near Ezzroon, in company with Sadik Khan. He was detained nearly a fortnight, and was in great danger of his life; but he was at last liberated, and recovered most of his property which the Kourds had taken. Sadik Khan returned to Tabreez about a week before our arrival; and I had thus an opportunity of delivering to him the parcel and letters I brought from England for him. The circumstance of his going to England, which he proposes doing as soon as possible by way of Petersburgh, will afford me an opportunity of sending letters, and also of giving him introductions to our dear friends in London, that they may hear of us from one who has seen us.

When I see how we are circumstanced here, where we know no one, I am obliged to praise our dear Lord and take courage. And it is not only in this respect we have occasion to rejoice; we have met with one person, a Mr. N., a native of Dunbar, of the East India Company's service, and deputy store-keeper here, who has greatly interested himself about the state of things in this place, and is willing to

make great exertions for the advantage of the children of Europeans, and also of the natives with whom he has had much intercourse, and whom he represents to be by no means hostile to their children receiving Christian instruction. He has determined to buy a house and establish a school for the children of Europeans, leaving it open to Mahomedans and Armenians to send theirs also; but if they come, they must be educated like the rest.

The ambassador at dinner mentioned the Christians among the mountains as a most interesting object of enquiry; and, in fact, it is quite the intention of my dear brother Pfander and myself, to make a tour through the whole range from Bagdad to this place. The plan best suited for missions in this country seems to be to spend the winter and spring seasons in the large cities, and the rest of the year in traversing the country, either in the plains or mountains, according to the time of the year and the heat.

It does not appear that Abbas Murza cares much about any religion; but being anxious to have his people instructed, he would come into almost any plan tending to that object. But the Moolahs are greatly opposed to such objects, and by their influence he is often hindered. He is, however, gradually doing what he can to diminish their power and influence:

he seems quite willing to give houses for schools, but the difficulty is to know who will come and labour in this department of service. Living is remarkably cheap here, and it would cost but little to support a missionary. May the Lord send many to this harvest, for it seems very promising.

I never can be sufficiently thankful for having been led this way into Persia, instead of going round by Bombay, which I had originally proposed, as there seems such abundant sources of information open which I should otherwise have been unacquainted with.

The goings forth of the Lord before us seem to be so clear, that we are all strengthened to be very courageous.

We have met here with a French lady, who ventured alone amongst the Kourds for the purpose of obtaining some money which was owing to her; so much more wise and bold are the children of this world in their generation, than the children of light. Oh may our courage be quickened in proportion to the difficulty of our work.

We understand the Prince of Shiraz to be a very bad man, and that Europeans get more insulted at Shiraz than at any other place in Persia.

November 4.—Since writing the above, some important changes have taken place in the little missionary party. Mr. N. has made Miss T.

an offer which, on consideration she has not thought it right to decline, neither would I have advised her doing so. It had previously been her desire to remain at Tabreez, from the apparent openings for usefulness, and Mr. N. seems every way disposed to further the cause of God, so that on their union, if they remain true to the principles they now profess, this may, as they propose it should be, a most important asylum for missionaries coming into the East. Here they will find hearts and a home open to them, where they may stay and acquire the language, and be assisted in obtaining an acquaintance with the people.

I have had a long conversation with the Ambassador as to our plans and prospects. I told him that our present plan, so far as it was possible to form plans, was to go to Bagdad, in order to acquire the languages, and to ascertain the importance of its situation in a missionary point of view. After that we had some intention of going to Bussora, and from thence to Bushire, Shiraz and Ispahan, to acquire Persian and to obtain information; and that from Ispahan we thought of returning across to Bagdad, and then coming again to Tabreez through the mountains of Kourdistan, but that this plan, in whole or in part, a hundred circumstances might arise to interrupt. He strongly advised me, previous to settling any where, to become generally acquainted with the state of things

about us and throughout Persia. He expressed his willingness to further any views we might have, so far as lay in his power, especially the circulation of the sacred Scriptures, in which he has been himself to some small extent engaged. He said the Moolahs had eagerly sought for Arabic Bibles, and that he had distributed some Syrian, and would give me part of what remained, which I accepted.

The Ambassador has travelled much in Persia, and wrote an account of his travels when he was attached to the Embassy of Sir John Malcolm.

Mahomed Ali, our host, took a Persian New Testament to his Meerza, and by his description they had much contest over it: but I fear he is too indifferent or too ignorant to say much that would be worth saying, but he told me that the Meerza would come in the morning and see Pfander. This leads me to mention, that he had two conversations on the road between Shushee and this place with the people; the one rather noisy, and the other very friendly, in both which however Persian Testaments were left. On the last, and I believe on the former occasion, some little presents were afterwards brought. I feel exceedingly happy in the position in which I am now placed, having no system to support in moving either among professing Christians or Mahomedans; to the one, a person so situated can truly say, I do not

desire to bring you over to the Greek, the Roman Catholic, the Armenian, the Chaldean, the Lutheran, the Presbyterian churches, or the Church of England, but to the simple truth of God's word. And to the Mahomedans we can say, we wish you to read the New Testament, that you may learn to judge of God's truth, not by what you see in the churches around you, but by the word of God itself. We are not come to defend or promulgate their systems, but God's truth.

We have had much conversation with two travellers from Bagdad. The one tells us that the French Consul General there, who is also Bishop of Babylon, is a savage man. The ambassador gave us the same account. But the other traveller, who is, I believe, an Italian, gave us the most exalted character of him; that he lived himself most simply, and gave all his great revenues to the poor and destitute. But in these characters there is no inconsistency. In the one we regard him as opposed to the word of God, and the truth of God, in the other as a benevolent man.*

The ambassador also mentioned to me a

* Experience has proved this, he is a most bigotted but a most benevolent man; during a famine he gave up every corner of his convent, and every farthing, to relieve the distress of the people, and is greatly beloved.

Mr. — as a very indifferent character, who had been in the Company's service, which he had left, and entered that of the Pasha's at Bagdad.

I have written from this place to Mr. R. for some books that the dear brethren at Shushee wanted, which I trust he will obtain for them, for they are worthy for whom he should do this, and it is a worthy work in which they are engaged. I have also written to dear brother P. to apply to the Committee of the B. and F. School Society, to send out two parcels of slates, the one for Mr. N.'s proposed school here, and the other for the brethren at Shushee, to be sent to Bagdad, and by us to be forwarded to them respectively. I have also sent to Mr. Greaves at Basle, to entreat him and his dear wife to come out here and see what could be done in schools: for one thing is clear, that although infidelity, or rather that spirit of general scepticism which denies all things, in an individual is worse than bigotry, yet it is generally accompanied by a feeling which does not care to exclude children much from access to Scriptural education. The reasoning seems to be, that, seeing all are equally erroneous, let the teacher choose his own medium for imparting information, so long as it is imparted.

It is now arranged with our *Charwadar*, the head of the Caravan that he is to take us by way of Senna and Kermanshah to Bagdad. The price he charges is 14 silver roubles, or

56 paper ones for each horse. The weight they agree to carry being 12 *poods*, 480 Russian pounds.

November 9.—In consequence of the Prince arriving to-night at the place where we were to have rested, we shall leave this to-morrow morning early, and thus pass him as he enters Tabreez. In calling on the ambassador, I gave him a Persian New Testament, Psalter, and Genesis. He very kindly offered to assist me in any way he could, adding that he felt it to be his duty, in the situation in which he was placed, to further such undertakings as ours. Dear Mr. N. has given me a most handsome donation, to be applied to the cause of God in such a manner as I may think most desirable. I cannot help being overwhelmed with the Lord's goodness in this respect. Instead of being in want, we have always had more than enough voluntarily brought us.

November 11.—I have been thinking much to-day of the Lord's goodness to us. I have calculated that the money we brought from England would not have carried us through our journey, had not the Lord helped us on the road by the hands of dear friends who never knew that such help would be desirable to us. In fact, when I accepted the first supply, I did not myself know that we should want it, and therefore at St. Petersburg we refused much that was most kindly offered to us.

When we left Tabreez, we proposed going a circuitous route to Bagdad, in consequence of the Pasha of Suleimania (the Shehrazour of the map) and his brother being at war with each other. But on our arrival at Maindoh, we heard that the soldiers of Abbas Meerzah, who had been sent to assist one of the brothers, were returning, and that all was now safe;* so we hope to be at Bagdad some days earlier than we expected.

The more I see of travelling in these countries, the more I am convinced that missionaries should descend to the level of those whom no one fears. From our connection with Mrs. T. this is now impracticable, and therefore our mode of travelling removes us entirely from any profitable intercourse with the people. The Mahomedan, who had been sent to escort Mrs. T., we found, on our arrival here, (Maindoh) whipping a man, whose door he was breaking down, and whom he was about to turn out of his own room to make way for us. This pained all our feelings much. Mrs. T. paid double the value of the door: yet such a scene convinced me that for missionary purposes our situation must be a very different one.

I have had some conversation with Pfander

* So far, however, was this really from being the case, that a few days after we reached Bagdad we heard there had been a revolution, the danger of which we were mercifully delivered from.

on the cessation of miracles, and find our views very similar. He thinks with me, that the promise of miraculous interference is now as open to the faith of the church as ever, but that she ceases to exercise faith on the promises which relate to such help. As miracles were designed for unbelievers, and not for the church, we must expect to see them arise among missionaries to the heathen; but while we find hardly any missionaries at all, and of these few who enter into the spirit of faith on God's promises, but who are bolstered up by a system of human security, support, introduction, &c. there will seem to be no need of the promises of miracles. Many say, that although we take these things, we have no confidence in them: how is it then, that none of us go without them, or why be encumbered by them, seeing how much, being the servants of men restrains us in our operations, and why do we hear of so many contests about salaries? For a missionary to be supported happily by any Christian, or body of Christians, two things are essential. 1st. That his views of personal expense be as low, or rather lower, than those of the supplying party; so that they may have cause to write to him to take a little wine for his stomach's sake rather than otherwise. For if the person or persons by whom he is supported think, as stewards of God, they ought to spend as little as possible on themselves, they will

never be happy in supporting one who thinks a little affluence necessary, and comforts desirable, to an extent which they who supply do not. 2d. There must be great confidence and union of views in the appropriation of that which is not consumed on self: if the missionary be a sectarian, to the interests of his sect; if a simple Christian, to what he believes to be the furtherance of Christ's kingdom. Without these two elements the relation of giver and receiver will neither be happy nor permanent.

We set off from our Karavansera towards Kourdistan, having decided it was best on the whole to go by the way of Saggas and Suleimania. It soon began to rain, and continued raining throughout the day; and the inconvenience and discomfort to which we were exposed very sensibly reminded us of the Lord's many mercies on our long journey, during which we had never more than once or twice for a few hours been exposed to rain, and not at all since we began to ride on horseback. The village where we intended to stop afforded no accommodation for our party, so we were obliged to proceed on to the next, whither our Mehmandar had gone before us to find rooms, to which he conducted us on our arrival. But we soon found the Kourds to be very different in character from the Persians; the Mehmander it appeared, had made use of violence, which so roused the indignation of the

Kourd, that, assisted by his companions, he drove us from his house. The Mehmander again had recourse to his whip, then drew his sword, and a most serious contest might have ensued had not Pfander separated the Mehmander and the Kourd ; but still their indignation was so strong that they beat our horses out of their yard with clubs, an old woman mounted on the wall set the dogs at us, and one of the men was on the point of running his dirk into a fine horse belonging to Mrs. T.'s servant. Mrs. T., the two little boys, Kitt, and myself, were off our horses at the time, and as the Kourds came gathering around us with large sticks in their hands, and daggers in their girdles, I did for a moment feel alarmed at our situation. But our Lord soon graciously removed our fears, after having given us an insight into the character of the people among whom we then were, and whom we hope to know much more about. Another Kourd took us in, and though our accommodations were so wretched, that under other circumstances we should have thought them fearful, yet the termination of the affray was so much better than we had expected, that our hearts were very thankful. The Kourds are a fine noble-looking race, and with their wild turbans they had a most striking appearance of bold manly ferocity, especially him into whose house we were received ; his wife was very kind, dried our

clothes, and did for us what she could. Although great thieves, we did not find them take advantage of our being strangers to ask more than the men of the caravan paid. We were thronged by men and women coming in and going out. It was told us that the reason of our meeting so bad a reception was, that we were in company with some Persians who were going on a pilgrimage to Kerbela and Semavat, to which the Kourds, who are Sunnies,* have a great enmity as places of pilgrimage for the Shiahhs. Nor could this design of the Persians be concealed, as they were accompanied by dead bodies which they were taking to these places for interment, attended by a Moolah and some relatives of the deceased, who have their regular devotions to perform on the road. These bodies are, however, obliged to avoid Bagdad, or else pay a tax of from 50 to 100 ducats to the Pasha. With reference to a mission among the Kourds, I am not at all discouraged by what I have seen. They appear much more accessible than most Sunnies. Their conduct in resisting the plan adopted here in providing room for travellers, I cannot wonder at, for in our case being so many, it was, in fact to turn the whole

* The two principal sects of Mahomedanism. The Turks and Kourds are chiefly Sunnies. The Persians are Shiahhs.

family out to put us in; nor do I think it a sufficient reason for concluding they would be ferocious towards a missionary who came among them, trusting to their hospitality, and having nothing to bestow upon them, unless the benefit the Lord might grant to the exercise of a little medical knowledge. In the house where we lodged, there was an interesting girl, sister of the wife of the Kourd, who expressed a wish to go with us, and they offered to sell her to us. We lost two or three handkerchiefs, but whether taken by the people of the house, or those who came to visit us, we could not say.

At Saggas the people seemed much less fierce, and more mixed, the Karavansera also was comfortable. We met on the road the detachment of Abbas Meerza's troops, which had been stationed at Saggas to keep up a communication with Suleimania. One of the officers was an Englishman in the service of Abbas Meerza, who advised us not to proceed on the road we were then going, on account of the unsettled state of the country. However, the Lord preserves us, and in this country one road appears as safe as another. He wondered at our being unarmed, and said it was a thing he hardly ventured to be with two battalions of soldiers. We told him our confidence was from a higher power than such weapons. We were strongly advised by Mr. Burgess not to go by Bannah, on account of the ruined state of the

villages, the generally disturbed condition of the country, and the impossibility of getting food for the horses. But the charvadar, or head of the caravan, thought it best to go on, and as Pfander was of the same opinion, we proceeded direct, in firm reliance on our Lord, and therefore with perfect happiness. The night before we reached Bannah, we lodged at one of those villages which had been burned by the Persians, and from which the Kourds had fled. We were told we were in danger of a midnight attack, and for some time a man, who was suspected to be a Kourdish spy was detained, but he afterwards proved to be an Arab proceeding to Tabreez. To see poor people thus driven from their dwellings to the mountains was truly distressing; it seems to arise from this principle, that if one of their number commits an offence, the village will not give up the offender. From thence we proceeded to Bannah; our road was quite frightful; in fact, almost every stage till we reached Suleimania was over such roads as, till I arrived in Kourdistan, I could hardly have imagined, especially the mountain by which we descended to the capital of the Pashalik. It is, at least in appearance, the most tremendous mountain we had passed in direct height, and seemed to be composed of white lias. I mention this, as it may be useful for lithographic purposes. Before we descended to Bannah, we met the head-men of the village, accom-

panying some cannon belonging to Abbas Meerza, which were with infinite difficulty conducted back to Tabreez. Here, again, we saw a frightful scene for strangers to witness, who knew nothing of the cause; swords were drawn, the Kourds began beating our Mehmander, and a sword even did graze him on the back of his neck. On enquiring into the reason of their conduct, we found it was about a horse which the Mehmander was to obtain here, instead of the one he had ridden thus far, but which they now refused to give him. However, this being settled we went on to Bannah, and spent a quiet night there. Our horses were very much fatigued, and being in a bad condition besides, not having had any care at the deserted village the night before, and but a partial supply here, which was sent by the head-men as a pesh-kesh, or present, for which they expect twice its value, we were much troubled with them the rest of the way; and in fact one day we were unable to go on to the proposed resting-place, (at which we were at the time much disappointed,) and were obliged to turn aside to a little Kourdish village out of the road; but we had afterwards cause to rejoice, for here the people were very kind, gave us such things as we wanted, and on passing the next day we found the village deserted, to which we had been desirous of going. A Persian Meerza who travelled in company with us, and who had

actually gone on to this village the day before, told us he could neither get straw nor barley there, nor any victuals but what he had brought with him.

Before entering Suleimania, it had all day threatened rain, the clouds looking tremendously heavy; but the Lord allowed us all to pass the formidable mountain before the rain set in, which poured down in torrents immediately after we had housed our baggage. We gave thanks for this mercy, as we had from experience found it very trying, to come to our resting place drenched with rain.

We have been fourteen days, including two on which we rested, coming from Tabreez to Suleimania, longer by two or three days, than was necessary had our horses been better. We now expect to be about eight days going to Bagdad, but there is little confidence to be placed in these arrangements, unless the people are tied down to arrive in a given number of days.

The Lord has again graciously cleared up the weather, so as to enable us to proceed on our journey, and a new song is thus put into our mouths.

After having passed one difficult range of mountains, we were detained by the doubts of our new Mehmander and his followers, relative to the state of the country beyond us,

as the Pasha is expecting his brother against him; and even these men, of whom the Pasha of Suleimania has sent not less than six to accompany us, are fearful for their own safety. Therefore, instead of being any help, they detain us to take care of themselves, and expose us to danger where there would be none but for them. The contention of these two brothers indicates the spirit of these petty governments. The younger came and gave Davoud Pasha of Bagdad, 10,000 Tomauns, who thereupon nominated him to the Pashalik of Suleimania; then the other brother came and gave 12,000, and the Pasha has now sent to depose the former governor. Cursed be the man that trusteth in man and maketh flesh his arm; he shall be like the heath of the desert.

Mr. Pfander had some conversation with one of these Kourds, on the subject of religion. He became very angry, and shewed much of his natural ferocity, though he did not appear to be an ill-disposed man: this awakened a thought in our hearts that should we labour among them, our lives must be little valued in our sight, for this man during the conversation, laid his hand on his dagger, and reiterating a curse, said, "Stop, say not another word, for I must become an infidel if I listen to what you say."—May the Lord give us wisdom and prudence. The night

before we left Suleimania we had a Catholic Nestorian Priest and another Nestorian to visit us. They seemed willing to receive books, especially the New Testament. They told us that Mr Rich, when he was here, interceded with the Pasha to allow them to have a place of worship built, which was granted. They said that in Suleimania there were about thirty-five families of Nestorians, that the villages about the town of Kerkook were full of them, and that at Senna, in Kourdistan, there were sixty families. The Priest said they had a service every day, and that the Scriptures were read in a language they did not understand; so far as we could make out, this language is Syriac, though the language spoken is the vulgar Chaldean. We hope to pass the last and worst ridge of mountains to-morrow, after which we have a fine road to Bagdad.

Nov. 30.—We this day crossed the last mountain pass: it was very grand and formidable; but the Lord's goodness brought us over in safety. We were, however, alarmed by a cry of "Robbers," about half-way up the mountain, and when we came up to them, we found one of these depredators in the custody of a man who told us the whole body consisted of twenty. If this man be a specimen of the general state of clothing among these banditti, it would be difficult for a missionary to go clad however

simply, without at least in this respect furnishing an object of temptation. And generally nothing can be more truly wretched than the clothing of these poor people ; since we left Suleimania, we observed great boys and men all but naked, and even girls and women. It is not improbable that the Gospel might find more free access among these poor people than among those Kourds, who, from the Pasha to his lowest servant, depend for honour and wealth on the present system. Yet, truly, a missionary must be strong in the Lord who would come among them to preach "the unsearchable riches of Christ's kingdom." The Kourid with whom Pfander had some conversation the other day, stated that the Old Testament was superseded by the New, and the New by the Koran. One of them on seeing my belt without a dagger, at the foot of the mountain defile, seemed pressing on me the necessity of supplying myself with one. But I pointed to heaven as the source of my safety, which he seemed to understand.

After having been four days on a journey which might with ease have been performed in two, but for the fears of our Kourdish guard, we afterwards proceeded more rapidly. At Kifri we were obliged to procure more mules, so miserably weak were those of our Charvadar, and from this place we came in five days to

Bagdad, making our journey from Suleimania altogether *eleven* days. The Meerza who travelled with us, at a village on this side of Kifri to which he had proceeded, was disturbed by an attempt to break open the house where he lodged; and the Moolah, who had likewise preceded us two or three days, lost three horses and some of his baggage. But we can now say, having finished our long and perilous journey, that from St. Petersburg to Bagdad we have not lost from a thread to a shoe-latchet, but have all, with all our goods, been brought hither in safety. Major Taylor only heard of our approach the day on which we reached the last stage, about twenty miles from Bagdad. He came out immediately, and we set out at midnight, and reached Bagdad by day-break on Sunday morning, December 6th. Major T., though the notice had been so short, had already provided a house for us attached to his own, just large enough, and containing every thing we could desire; and in addition to all this he has given it to us rent free, so graciously and so abundantly does the Lord make our way both plain and easy. Major T. has also given us free access to his library, and provided for us a Moolah, so that without an effort of our own, God has put into our hands all we could desire at this point of our mission. We find the prevalent language here is Arabic amongst the lower classes, though Turkish is

also extensively spoken. I feel it therefore a difficult point to decide what language to study primarily, Turkish or Arabic; but I think I shall begin Turkish with my Moolah, and pick up Arabic in my daily intercourse with and medical attendance on the poor, by which I find I can obtain free access to them: though I feel that I must not attempt a general gratuitous practice in this large city, which would occupy all my time. Dr. M. tells me he commenced at first with twelve patients, the second day he had seventy-two, and the third day the street was filled, so that he was obliged to give it up. Under these circumstances therefore, whilst I have so much besides to do, I think of confining my attention to diseases of the eye, and waiting till the Lord be pleased to send us more help before I take a wider field. Oh, may it please Him to send us many many more labourers, such as shall see their true influence to proceed from the help and consolation of Christ, and not the countenance of the great, or the protection of the powerful; such as will be content to live as servants now, that they may reign as kings hereafter. We cannot help being struck with the zeal of the Roman Catholics in a bad cause: there is here a Roman Catholic bishop, who is also the French consul; he gives every thing he has to the poor, and so great was the impression made by him at Mosul, that when he left it for this place, it

was almost depopulated ; now if *he* has heart to do this for one, the freedom of whose service he does not know, what measure of service ought *we* to render, who acknowledge his free, full and unbought salvation ; who know his love, which was before all worlds, and shall be when time shall be no more ; who from amongst the vilest has made us kings and priests unto God, even his Father ! Oh ! may these considerations constrain us to acknowledge, that when this vile body has had enough for health and strength, and the maximum of its service, it is no longer to run away with the children's bread, nor with those means, which even to infidels, tend to shew the grace of Christ, through whose power all is accomplished, as the apostle Paul fully illustrates in 2 Cor. x. 6—14. And as our Lord said, " Herein is my Father glorified that ye bear much fruit." All that Mahometans know of Christianity, is the hatred, malice, and strife of sects one against another, and the advancement of their individual interests ; but simple attachment to, and forwarding of Christ's kingdom, without caring what becomes of the private interests of Paul, or Apollos, or Cephas, of this they know nothing, have seen nothing, have heard nothing. Oh may the Lord's free Spirit send out many to these regions, who, delivered from the interests of all *sects* and parties, are at liberty to pursue, unfettered, the interests of Christ's kingdom.

Roman Catholic Nestorians, with the Pasha, he would resist him on the ground of his right to protect other Christian denominations. Thus has God raised up to us, even here one who will stand by us.

My mind has been a good deal disturbed in endeavouring to determine what language to commence with. The vulgar Arabic is spoken here by about five-sixths of the population. The rest speak Turkish or Persian. I think, therefore, of commencing with Arabic, and proceeding afterwards to the others ; for it seems to me essential for one moving about in these countries to be acquainted with the three languages, Arabic, Turkish, and Persian. Arabic is spoken almost through the whole extent of country from Bussora to Diarbekir, north and south ; and from this place to the Mediterranean, east and west. All the Mahometans in Georgia, all the northern Persian provinces, all Asia Minor and Turkey in Europe, speak Turkish. In Persia, to the south of Tabreez, Persian is spoken ; and even in India it is very commonly used. Kourdish is extensively spoken along the mountains of Kourdistan among the Mahometans, and Chaldean amongst the Christians. Armenian is spoken only by the Armenians scattered through all these countries, and they always speak one of the other languages.

Dr. Montefiore is about to return to Bombay, and by him I hope to write to the Bible depository there for Armenian, Turkish, Arabic, and Chaldean Bibles. Major T. seems to think, that in this Pashalik the Mahomedan and Christian population are so equally divided, that should any great struggle take place between them, it would be difficult to decide who would obtain the victory: yet I think this must be an over-rated view of *the Christian* strength of this Province.

We all finally determined to apply diligently to Arabic, with which we are now busily engaged. I may also add, that our present plan (Jan. 12,) is still to visit the mountains, whither Major T. and his family likewise are to go. The place we think of going to is Amadia, in Kourdistan, amongst the independent Chaldeans; and also to traverse the mountains as far as Julamerk, within about three or four days of Tabreez. Major T.'s knowledge of Arabic, Turkish, and Persian, and the deep interest he takes in the history of these people, promise us great facilities in obtaining information respecting their condition and character. Here I shall end my notes for the present. If there be any thing of interest in them, it will be to those whose personal acquaintance would make them value whatever concerns us.

In the course of this Journal I have referred to a statement of the expenses of the journey, which I promised should be added. Such statement I now proceed to afford, in the hope it may be useful to those who may think it expedient to travel to the East by the same route, or to enable them to form an estimate of the comparative advantages of this and any other way. It should be remembered, that the party for which the following account is made out, consisted of fourteen persons, travelling in two large carriages, as far as Teflis; and that from Novagorod to Moscow, we hired a Russian baggage-cart, which was changed every stage; but at Moscow we had one made for ourselves, which cost five pounds, and which we took as far as Shushee. It must also be remembered, that there were 200 roubles to pay for a courier from Petersburg to Astrakhan. The first two stages we hired horses out of St. Petersburg, and made no use of our *podoroshnaia*, which appears to be a public tax on travellers in lieu of turnpikes and by which we pay two copecks per horse for every verst contained in the *podoroshnaia*.

ST. PETERSBURGH TO MOSCOW.

No.	Names of Stages.	Versts.	Travel- ling		Sundries & Living.		Observations.
			R.	C.	R.	C.	
1	Sophia	22	41	0	4	0	We hired a baggage cart.
2	Tjora	11					
3	Tasna	25	16	0	0		
4	Pomerania	32	21	70	0		
5	Tehoodovo	25	16	60	0		
6	Spaskaya Poliste ..	24	15	80	0		
7	Podberezy	24	16	10	0		
8	Novagorod	24	14	60	7	0	
9	Bronitzi	25	21	40	6	20	
10	Zaitgova	26	21	60	6	20	
11	Wrestzy	28	23	80	0	0	
12	Rakino	18	17	40	20	60	
13	Yajelbitzy	22	13	70	4	0	
14	Zimogorie	22	19	0	45	80	
15	Edrovo	22	20	0	Here we spent Sunday. Six horses additional to each carriage from the last stage, & so onward. Delayed most of the day here.
16	Whotitova	34	57	0	15	0	
17	Vishney Volotchok	31	37	60	6	0	
18	Vidropooskoi	33	43	0	5	0	
19	Torjok	38	47	35	10	0	
20	Maydnoe	33	44	0	15	0	
21	Tver	30	39	0	24	20	
22	Vaskresenskoe	30	40	0	11	0	
23	Yavidovo	27	35	0	0	0	
24	Klian	26	32	0	6	50	
25	Peshki	31	25	0	
26	Tscherniai Griaz ..	30	27	70	10	0	
27	Moscow	26	30	20	0	0	
			730	60	189	80	
			189	30			
Total Expenses to Moscow.			919	90			About £42.

The above does not simply comprehend the claims of the *podoroshnaia*, but likewise the drivers, the watering, greasing the wheels of the carriages, and all the little *et ceteras* of travelling; so that if we consider that we had always eight horses, and for about half the way fifteen, with five men acting as postillions and drivers, the above sum, (between forty-two and forty-three pounds,) will appear very small—not, indeed, more than the postillions and turnpikes alone would have cost in England. This information may be useful to travellers on such grounds as those of the Prince of Peace! Not only is the travelling cheap, but unaccompanied by any delays; neither had we any occasion to make use of our letters from Prince Galitzin; for the horses were forthcoming, and there was often a contention among the men for supplying them, which they decided by lots, and if more were required than the man had, to whom the lot fell, he generally drew lots with some other. The drivers, after driving thirty or even thirty-eight versts, were exceedingly well pleased with a coin in value about fourpence sterling.

THROUGH RUSSIA AND PERSIA. 121

MOSCOW TO ASTRAKHAN.

No.	Names of Stages.	Versts.	Travelling.		Living & Sundries.		Observations.
			R.	C.	R.	C.	
1	Stravzava	25	34	0	10	0	
2	Bronnitsa	24	17	60	0	40	
3	Stepanchinia.....	26	22	50	10	0	Carriage stuck fast.
4	Walamna.....	23	29	0	5	0	
5	Garadnia.....	18	25	0	5	0	
6	Zarayske.....	22	21	0	3	0	
7	Helnskoe.....	27	32	0	2	65	
8	Rezane	30	25	50	10	0	
9	Grebneva	30	25	0	10	0	
10	Soiskoe	26	22	0	1	60	
11	Pekletze	20	20	0	10	0	
12	Riakse	27	25	0	8	50	
13	Ekinnouskay	24	21	50	} 5 0		
14	Tscheremaucheka..	18	20	50			
15	Spaskoe.....				} 8 0		
16	Allovia.....	24 $\frac{1}{2}$	33	65		} 15 0	
17	Woslow	30	24	0	1		20
18	Dmitrievka	16 $\frac{1}{2}$	13	0	30	30	
19	Auberges.....	17	13	50			
20	Lessia Gori.....	12 $\frac{1}{2}$	11	0			
21	Tamoff	21	16	60			
22	Kouzmina Gate	21	18	0			
23	Sampowoa	26	} 34 0				
24	Panovie Kouste.....	21 $\frac{3}{4}$			5 0		
25	Vesavaya	20	18	0	12	0	Spent the Sunday here.
26	Chinokasti.....	17	15	0	9	66	
27	Tagaiskaya	26	19	60	9	0	Here the spring of the carriage broke.
28	Tavolgianka	21	16	60	4	0	
29	Novokopersk	25	45	20	15	0	
30	Mikailowskaya	27	15	20	1	60	
31	Ourupinskaya	20	} 34 80		6	60	
32	Pravatovoskaa.....	28			1 60		
33	Kalitvenskaya	30	24	50	7	0	
34	Zotowskaya	23 $\frac{1}{2}$	14	40	2	70	
35	Koumilgenskaya	20	13	40	7	0	
36	Avekowskaya	27	16	60	4	0	
37	Avitchadinskaya ..	22	12	40	} 13 10		
38	Gauliaevskaya	22	13	60			
39	Panitzkaya	26	22	0	4	50	
40	Kolodononezmaya ..	19	16	70	102	80	
41	Tinzanskay.....	33	26	60	3	40	
42	Grastchewskaya.....	27	23	0			
43	Travitzana	33	25	0			

No	Names of Stages.	Versts.	Travelling.		Living & Sundries.		Observations.
			R.	C.	R.	C.	
44	Sarepta	31	22	25		Remained here three days.
45	Popovitzkaya	31	24	50			
46	Solodinkawskoe	26	21	0			
47	Vaizavskaya	26	21	50	7	0	
48	Grodskay Samaik ..	25	21	0	1	0	
49	Tschernia	21	20	0	3	0	
50	Gratshevskaya ...	30	28	8	8	0	
51	Wetliainskaya	30	31	0	4	0	
52	Kopanofskaya	18	12	0	2	0	
53	Enotaewske	30	24	50	2	62	
54	Kassikinskaya	25 $\frac{1}{2}$	24	0	4	0	Padavjnia to Tefis
55	Tshernoglasowiskaya	22 $\frac{1}{2}$	20	0	7	40	Expenses to Asto.....
56	Zamianskaya	25 $\frac{1}{2}$	23	0	12	0	Courier cart..
57	Lebiaginskaya	24	24	0	0	88	Padavjnia....
58	Douvnovskaya	20	18	0	200	0	Expended at Moscow
59	Astrakhan	19 $\frac{1}{2}$	18	0			32
		1401 $\frac{1}{2}$	1189	60	596	43	
					1189	60	

Total Expenses 1786 3 about £81.

ASTRAKHAN TO MOZDOK.

In consequence of travelling uninterruptedly, and taking nearly the whole of our provisions with us, we expended very little on the road, which would come under the head "living and sundries," I shall, therefore, omit that head, placing under the other head such trifling expenses as we did actually incur.

No.	Names of Stages.	Versts.	Travelling.		Observations.
			R.	C.	
1	Ilmene Kochekouchonskaya	25½	20	0	
2	Kourotchkine	21	15	40	
3	Giouroke	22	14	60	
4	Bassinskaya	25	16	40	Mrs. T. and we separated.
5	Zenzila	22½	6	30	
6	Chouvali	14½	6	0	
7	Batkali	16	6	60	
8	Telagai Terni	25	9	40	
9	Lake Mabonga	17½	5	90	
10	— Beloy	23	15	30	
11	Gouidoukskaya	31			
12	Kumskoi	17	5	90	
13	Tarakanbongrosskaya	30½	25	10	
14	Lake Klopstchier	22½	15	50	
15	Sculpeichna	22	18	0	
16	Ajechan	18	14	40	
17	Warasso	19	16	25	
18	Techanasovsky	20	17	40	
19	Delvzirk	18	15	0	
20	Mekalaisky	19	16	40	
21	Zalodovsky	20	16	80	
22	Naure	25	23	60	
23	Ischavskai	14	26	60	
24	Kalugavskaia	16			
25	Mozdok	25			25
	Mrs. T. whilst separated....		84	0	
		529	436	25	£20.

For the journey from *Mozdok to Teftis*, we made a different arrangement, and hired horses, or rather agreed with a man to take us thither for 350 *monets*, or *roubles*—1400.

This includes every expense except the living of our party, but when contrasted with the past, it will appear enormously expensive. From Astrakhan to *Mozdok*, a distance of 529 versts, we paid, including expenses on the road, only 436 *roubles*—whereas our journey

from this place to Teflis, a distance of only $27\frac{1}{2}$ versts, cost in direct charges 1400 roubles, besides 360 roubles in the accidental expenses of the journey, making a total of—

Roubles 1740=£77.

Some further remarks on this article will be found in this journal itself at Teflis.

Expenses at Teflis, 400=19. £96.

At Teflis we left our carriages, and hired three German waggons to Shushee. The whole charge of this arrangement, including horses and men, amounted to 960 roubles. By this it will be seen that our expenses from Mozdok to Shushee, a distance of only 600 versts, have been greater than from Petersburgh to Moscow, a distance of no less than 2650 versts. The account in its general results standing thus:—

Petersburgh to Moscow	780
Moscow to Astrakhan	1189
Astrakhan to Mozdok	400

Roubles 2319

Mozdok to Teflis	1400
Teflis to Shushee	960

Roubles 2360

The arrangement about waggons, though convenient in many respects, we found attended with this annoyance, that the vehicles having no springs, their motion was very rough.

The journey from *Shushee* to *Tabreez* was performed on horseback, and cost 30 roubles each, that is, £1. 6s. Each baggage horse carried about 3 cwt. English.

The journey from *Tabreez* to *Bagdad*, was similarly performed on horses, paying 56 roubles, or £2. 10s. for each horse.

Therefore upon the whole I think I may say, that *two* persons may come from England to Astrakhan at the following expense, by way of St. Petersburgh.

From England to St. Petersburgh . .	£30	0	0
From Petersburgh to Astrakhan . .	30	0	0
Cart, &c. &c. &c.	30	0	0

This I believe would be considerably more than sufficient, but two persons would not perhaps travel in proportion so cheap as more.

From Astrakhan across the Caspian, the expense would be very little, but I cannot

exactly say how much. The general rate of caravan travelling afterwards, may be judged of from the above statement, to any point to which the missionary may desire to go, whether to Tabreez, Sheerauz, Ispahan, or Bagdad. But now that the Turkish empire is again quiet, perhaps the passage to Aleppo, and from thence across the desert, might be the best route by the winter caravans, when the heat would not be oppressive; it is the shortest, and on the whole, perhaps the most free from difficulties, as the English Consul at Aleppo could easily make the most desirable arrangements for the travellers on the road. Going by the route indicated above, it would be necessary for the traveller to have a courier to accompany him from Petersburgh to Astrakhan. He would also have to make new arrangements in crossing the Caspian, and when landed in a strange country, he would find, whether at Baku or Inzeli, or wherever he might land, perhaps no person to afford him any assistance, and help him to make arrangements for his journey, unless he knew enough of the language to give directions, and make these arrangements for himself; he would therefore be very uncomfortably circumstanced. The best way then would be to go to Baku and hire one of the carts of the country to take him to Shushee, where he would find every refreshment he could desire from the brotherly

affection of the missionaries there. From thence he could go with the first caravan to Tabreez, where he would find many English ready to help him in any arrangements he might wish to make in proceeding further. The only objection to the route from Aleppo to Bagdad in winter is, that the passage of the desert is dangerous from the Arabs; but faith will make this easy enough—for then we shall fear no evil.

Our party consisted of seven, Mrs. Taylor's five; we had one courier, with two carriages and a cart in Russia, with fifteen horses, and afterwards, when we left our carriages, we had twenty-five horses, to Bagdad.

The sum then of the expense for thirteen persons, between St. Petersburg and Bagdad, is nearly as follows:—

Versts.			
730	From Petersburg to Moscow . . .	£42	0 0
	Expenses at Moscow during a stay of less than a week	32	0 0
	Padarojnia, from Petersburg to Astrakhan, for eight horses . . .	15	0 0
1401	From Moscow to Astrakhan	81	0 0
850	Padarojnia to Teflis, for eleven horses	7	0 0
	Cart	7	0 0
	Expenses at Astrakhan & a fortnight for preparation for journey, &c. .	14	0 0
	Expenses to Mozdok	20	0 0

Versts.			
	Mozdok to Tefis, horses four . . .	63	0 0
	Living, &c.	15	0 0
	Expenses at Tefis, a fortnight . . .	19	0 0
	Three waggons to Shushee	43	0 0
	Expenses on the road and at Shushee	26	0 0
			<hr/>
		£384	0 0
1100	The expenses from Shushee to Bagdad, I cannot to a few pounds determine, but I will put down as a gross sum	116	0 0
			<hr/>
Total	4081 versts.	£500	0 0
			<hr/>

From the above it will appear, that we have come from St. Petersburg to this place, a distance of 4,000 versts, at the rate of about £38. each person, including travelling and living for five months, which time the journey occupied, and this without any privation of what was necessary for our comfort, either in food or otherwise. I think, had we come across the Caspian to Reshd, from Astrakhan, and then by Teheraun to this place, we might have saved £200. or have reached this place at the rate of £25. each person. By the regular vessels from England to India, it would have cost £40. each, between England and Bagdad. It cost the missionaries from Basle to Shushee, about the same distance as our journey, nearly £80. each.

In conclusion, I would just say; get nothing in England in the shape of a carriage; but when you arrive at St. Petersburg, get one of the Kibitkas of the country equipped for your jour-

ney; you will be freed from many anxieties that a carriage would occasion, independent of the loss your carriage will certainly be to you if you dispose of it at all, which if you cannot do during the time you stay at Teflis, as was our case, you leave it in almost all cases to certain destruction by the sun or rain. That you may meet with no difficulty at St. Petersburg, bring as few things as possible, and also that you may travel light, encumber yourself with neither bedding nor blankets; what few things may be necessary, can be easily obtained at St. Petersburg. When you reach that place, you will find many who both can and will give you every counsel and every assistance. Going only with one cart and three horses, you would meet with none of those detentions for horses, which so large a party as ours was exposed to; and being very light, they would pass very easily over the marshy places and sands, where a heavy carriage would stick; in fact, the journey from Petersburg to Astrakhan, unless there were females or children, might with comfort and ease be performed in three weeks, which would be a great saving of expense and time. At Astrakhan you will again find those who can and will give you every advice and help that can be obtained from man; but let us never forget this is at best but a poor thing; we must learn to throw ourselves unreservedly on the Lord, and he will bring it to pass; and if our

course is directed by any other confidence than in him, we shall be finally disappointed, and the most promising circumstances will lose all their power to afford comfort if the bow is not *seen* in the cloud, and the greatest facilities will be but obstructions; on the other hand, if our confidence is in the Lord Jehovah's everlasting strength, then in the most unpromising situations we have a peace which cannot be taken from us. To this everlasting strength alone we ascribe our safety, for we had neither wisdom nor foresight to which we could ascribe it; as far as we looked on much before, we looked wrong, and provided ourselves with incumbrances. Therefore to the Lord be the praise now and for ever.

OBSERVATIONS AT BAGDAD.

February 14, 1830.—We have now been in Bagdad more than two months, and the first impression of chilling opposition to all one's natural and spiritual feelings is beginning to wear away: and that which seemed an impenetrable brazen wall, begins to afford to diligent search little fissures where hope may enter. With schools we might immediately begin with every prospect of considerable usefulness. In our intercourse with the Armenians, we should experience little obstruction; but from the Catholics much. There is in those of any rank, a sort of sullen suspicion that seems an almost inseparable part of their system, arising from the nature of the means they themselves are led to employ in carrying on the interests of the Papal see.

Major Taylor has again received letters from the Patriarch of Mosul, relating to attempts on the part of the Roman Catholic emissaries to get possession of his churches.

From the most accurate inquiry we have been able to make, the Christian population of this city appears to be about 2,000, of whom 700 are Armenian, the rest Roman Catholic. The Jews are about from eight to ten thousand, the rest are Mahomedans, whose numbers I do

not know ; but about 70,000 is probably not far from the truth.

I was struck by the reply of our Effendi, to a question from Mr. Pfander, Why he did not read the Christian books? He said, "That if he did so, his head would be turned, and he should become an infidel." How like the argument of the church of Rome! He added, "that much knowledge turned the heads of the people, and made them unbelievers; and for this reason not more than three or four of their own sciences are generally taught." He would not translate the Koran with Pfander; he said, "they were not allowed to do it, unless to those whom they believed to be seriously thinking of embracing the religion of the Prophet."

A Jew who comes frequently to see me, brought with him another Jew of considerable wealth, who is a British subject; he has resided thirty-three years in India; he said, had he not been a British subject, so great is the oppression under which his people are kept here, and so fearful of appearing to have any wealth were they, that he should not have dared to wear the clothes he then had on, although there was nothing in his appearance calculated to attract attention. He said, he had some books which Mr. Wolff left him; so that we may hope that all which was done by him here, was not labour in vain, but that if it be the Lord's will, the seed sown, may spring up and bear fruit.

Nothing, however, can exceed the degraded state of the Jews, who seem utterly destitute of every moral principle.

We called on Aga Minas, an Armenian, who has been the servant of the East India Company in this place for many years, and we carried him one of the last editions of the New Testament in the vulgar Armenian; he read it, and gave a very favourable judgment of its clearness, and of the ease with which it would be understood by the Armenians here. We then spoke to him about a school, into which he very heartily entered, and promised every assistance in his power in promoting it. This has led us to take the question of opening a school into consideration, and we have finally determined, the Lord willing, to enter upon it as soon as any accommodation can be provided. But as we have no one yet able to take this department, we must commence with a native schoolmaster, making only one condition, that the New Testament shall be the only school book for reading, until it may please God to send out some one to take upon him this most important charge. These considerations have also led us to feel that it would be desirable to go and reside in the Christian quarter of the city, that we might be near the children we wish to have. We therefore got Aga Minas to look out for a house for us, and he has now found one large enough to contain the school and schoolmaster's

family, for we think it would be better to have them near us. We shall also in this house have room enough for another school, which we hope to see soon established for Arabic, the language spoken by all the Roman Catholic Christians of this place, to be conducted on a similar plan, till we can find one more efficient. We have some hope of receiving, in a year or two, a teacher from the school at Shushee, and also school-books for an Armenianschool; I have written to Mr. Jowett, of Malta, for such Arabic tracts and school-books as he has printed, that we may be also furnished in this department. We cannot be sufficiently thankful for having these precursors in labour, who have provided to our hands materials that would have cost much labour and time to obtain; I now begin to appreciate the labours of these dear servants of the Lord, who are silently spending their strength for the use of others. We hope to find our lithographic press of great use for our school, should it arrive safe; but as yet, we have heard nothing of our things that were coming by Bombay.

There seems a strong impression on the mind of _____, that things will not remain as they now are here; but that England will exert a much more decided influence than she has done in the government of these countries, as a counterpoise against Russia. At all events, things are moving onward to a crisis; if the Turks will not adopt European principles of govern-

ment, they cannot resist the pressure from without, and if they do, they will fall from within as Mahomedan powers. The fierceness of Mahomedan fanaticism seems very much abated; we move about Bagdad in our European dress, without molestation. Sometimes, indeed, a boy may call us "dog," and manifest his ill will by some such expressions; but this is not often, nor does it proceed further.

We have been much interested with our Armenian servant; he seems really interested about knowing in what real Christianity consists. He feels that the Armenian system of fasts and festivals, fasting from meat and butter, but getting drunk on arrack and wine, cannot be that which the Lord delights in; he seems very anxious to learn to read, and I trust we shall be able to get him taught. We have found much difficulty in getting a female servant, but at last have engaged a widow, a Syrian Roman Catholic, who has also a little boy about four years old; we find these two servants quite enough for us.

We have taken our house for twelve months, and think of going to it in about ten days or a fortnight; the rent we pay is £34. a year. This certainly is dear, but as we found it had room enough for a school and a schoolmaster, and superseded the necessity of building or adding to it ourselves, we thought, in our state of inexperience, this would be in the end much

cheaper than to take a smaller house, where we might have places to erect, or perhaps be obliged to get two. House rent is certainly not dear here; for twelve or fourteen pounds one may obtain a house possessing as much of convenience as a missionary family would desire for their own residence.

We have had a visit from one of the Roman Catholic priests, Cass Abdallah, whether friendly or to spy out the land we know not, nor are we anxious to know, having nothing to conceal; and we have but one wish, that of promoting the true glory and happiness of the people.

Aga Minas has offered to sell the Armenian Testaments for us, and Mr. Swobada, an Austrian merchant, has offered to sell the Arabic ones; we shall see how far this mode succeeds. I have written to Bombay for a supply which I hope in the course of this year to receive. From enquiry of Mr. Swobada to-day, it does not appear that there are many vessels sailing from Scanderoon or Latakia, for Europe, so that the coast of Syria would not be a very desirable point to make.

Major Taylor tells me, the expense of a Tartar from this place to Constantinople, finding one every thing on the road, would be about £12., but then the traveller would be at his mercy as to the mode of travelling; but by paying about £35. you may have him to go and stop as you like.

March 9.—Up to this time, nothing can be more delightful than the climate of Bagdad. I never recollect feeling in better health, than since my arrival here; however, we have to look forward to the hot season, which will commence in about three months; but we know by experience, that as our day is so shall our strength be. The children are perfectly well and happy.

March 16.—We have had a person with us, who is an Armenian wartabiet, or priest; he appears willing to become our schoolmaster, and as he seems to be one in whom the people have confidence, it would be very desirable to commence with him; he does not seem obstinate in any opinions he has as to the excellence of the present system; but, on the contrary, appears sensible that much more is to be learnt than he already knows, and he said, that had he not been so poor, he would have sent his son to India, to receive a better education than he could obtain here; or, to use his own expression, to sit at the door of some wise man, to learn wisdom. He is anxious that this son should be with us to learn English, or any thing else; he mentioned, also, having two little girls to teach to read Armenian; this greatly interested us, and with a little girl of his own, about five years old, would form a little nucleus for future exertions among them. Thus the Lord seems by little and little, to open

ways for us. The schoolmaster has been in the habit of receiving about ninety piastres a month from his boys, about forty in number; this amounts to about £12. a year; we shall perhaps give him about £18., as he will have more boys, and gives up being his own master. We heard from our Moolah, that about two years since, the present Roman Catholic bishop had intended to open schools, but as the Mahometans could not clearly distinguish between schools and churches, they would not permit the undertaking to be carried into effect. The Pasha said, that as for himself he should have no objection, but the people could not or would not distinguish between the two; we may therefore expect, that even on our simple plan, obstructions will be placed in our way; but as ours is not a new school, but only the removal of an old one from one place to another, it may go on; and if it be the Lord's pleasure, it *will*, and if not, we must carry on our work in some other way which the Lord will shew us. The little insight we have obtained into the state of feeling in these countries, convinces us that Wolff's proposal of a college at Aleppo, would be attended with more difficulties than at first sight are apparent; certainly, the bigotry of Aleppo exceeds that of Bagdad. At any rate, whatever plans are proposed for these countries, let them have as little of the world and as much of Christ in them as

possible ; and whatever there be, let it be without pretension or parade. Among a jealous people like the Turks, it would stir up unnumbered enemies, who, while they feel they are sinking under the political arm of nominal Christian power, hate it on grounds which do not equally exist among any other people, for with them it is the very name which is the object of hatred.

Our Moolah has just told us, that he has received an intimation either to give up the intimacy he has with the English, or to leave his Meschid ; they told him, he ceased to be a good Mussulman, and that they did not think him worthy of the salaam, nor would they any more write with the same calam or pen ; this lets us a little into the state of feeling in this bigoted city. The sum he obtains from his Meschid does not exceed £4. a year, whilst that which he receives from the English amounts to between £80. and £100. altogether. We shall most probably hear to-morrow how this will end.

We have been to-day to see an Armenian priest, who is unwell ; a kind, interesting old man, who received us in a very friendly manner, and seemed fully to appreciate the value of the school we hoped to establish, and readily assented to the importance of the children being taught the Scriptures ; a very different reception from that which we should probably have met with from a Roman Catholic priest. We met

with a few insults as we passed through the streets to-day, but the Lord keeps their mouths so shut, they can do no harm. Sometimes I feel that our lives are very insecure here, so that I hardly know how to invite labourers to join us; but still the Lord will encamp round about us, and deliver us; for he is around us as the hills are around Jerusalem.

March 19.—The Moolah who teaches us, has had his affair settled with the Pasha who allows him to go on as before; he also says, that when our school is open, his son, a lad of about fourteen, shall come to learn English, and teach our children Arabic if I wish. This seems a little opening, and at least is a most important facility gained for the attainment of colloquial Arabic.

March 20.—Mr. Pfander gave a Persian New Testament to the brother of the king of Oude, which he received very kindly.

March 25.—We have this day heard of the attack and plunder of Dr. Beakey's boat, on the Shat Al Alrab, about five hours above Bus-sora, and this too not by the desert Arabs, but by the Pasha's own officers and men, stationed there to collect tolls. In this assault they were all stripped literally naked, and plundered of every thing. Dr. Beakey lost all his papers, which he had been collecting during five years of travel; he was also himself wounded in the face. They first insisted upon

Dr. B. paying the usual duty on all boats at this place; but he proved, both by treaty, and the order of the Pasha, which he shewed, that this demand was illegal. They despised the Pasha's order, and after some time Dr. B. offered them a present; they were on the point of acceding to this, when they saw the other boat, in which were some horses, coming down the river, and then they would agree to nothing, but the Sheik attacked Dr. B. and wounded him; however, on being resisted, he fled. The Arab sailors, who were in the boat, let down the sail, hove the anchor, and jumped overboard; the boat then, floated down a little way, and grounded; on this, the Arabs attacked her, and plundered every thing, and left the men women and children naked. All our letters also for England, to the amount of about twenty, were lost. On thinking over this, I cannot but praise God for his preserving mercies over us in our long and most perilous journey. Here was a boat going down with every human prospect of safety, being a British boat of the Resident's, known, and under the English colours, with twenty-five sepoys on board, and with an order from the Pasha; and yet they were stripped and left without a thread to cover them; whereas we, passed amidst burnt villages and contending Pashas, and were brought safe to our desti-

nation. Since we have been here, there have been no less than three revolutions in Kourdistan, or rather Suleimania. Oh, may every thing encourage us to be strong in the Lord, and in the power of his might, and to place no confidence in man; nay, not even in princes. In some contest which Mr. Rich, the last Resident, had here with the Pasha about customs, the latter sent five hundred men to besiege the Residency; though he afterwards thought a little more wisely about it. This leads us to expect that the application for indemnity for this outrage on Dr. Beakey, may lead to something similar, perhaps worse. But still the Lord is with us, and under his wings we shall be safe, and he keeps our hearts in peace, in the midst of this fanatical and Christ-hating place. O Lord, how long will thy chariot wheels delay; when will thy joyful sound be heard, "He comes, he comes!"

Major Taylor also has lost all his papers, reports, &c. which he sends to government: he has demanded of the Pasha, the dismissal of the men at the place, and the delivering up of the person who wounded Dr. Beakey, to the British government.

I feel it a great mercy, that B., who has now left us, but remains in Bagdad, in the employment of Major Taylor, did not, as originally designed, go down with Dr. Beakey; for if any

thing had happened to him, I should have felt great regret. How very kindly does our most gracious Father deal with us.

March 28.—The Pasha has conceded all Major Taylor wished, and the new Sheik is already appointed.

We have just heard of other events that lead our hearts up to God in thankful adoration and praise for our unnumbered preservations. Captain Shee, who went from this place with 2,000 stand of arms, for Abbas Meerza, was attacked twice on the road by the Kourds, though his party consisted of above one hundred persons; and our party came through under the Lord's charge, without any harm. We have also heard of the murder of Mr. Shultz, a German traveller who has some years been making antiquarian researches in the East. This last event has much interested us, as it happened in the mountains where we had had thoughts of travelling this year, and now hope to travel in the next, should the Lord spare us. But this unfortunate traveller was running these risks, and exposing himself to these dangers, for a reputation that perhaps will now remain only in the memory of a few who knew him; probably most of his papers perished with him, as in the case of Dr. B.; and though his reputation were to spread as widely as the confines of the world, where is he gone who should inherit it?—where honour and reproach are

alike. Oh, if they do this for a name, if they labour thus to collect that which is of little or no use when it is collected, what ought we not to venture in serving our Lord, who has redeemed us from eternal death, and made us co-heirs with himself, so that death hath no more dominion over us, but is only a passage to glory; a messenger of heaven to bear our spirit on its wings to our Father's bosom; and besides this, the wings of the Lord are promised to be extended over all those who are his, and who take shelter under his power, hoping in his mercy.

Mr. Pfander has just been giving me an interesting account of a young Armenian, who lived at Shakey, at the foot of the Caucasus. He had paid much attention to the reading of the New Testament, as well as the Old, in the old Armenian translation, and had become very conversant with it, and was often arguing with the Mahomedans on the points at issue between them and the Christians, and that so ably, that the Moolahs were often much perplexed, and knew not how to answer him. On the invasion of the Karabaghs by the Persians, the father of the Khan of that village went over to the Persians, and his son came to Shakey, and began to exercise great cruelty on the Christians there, as they did in other places, compelling them to embrace Mahomedanism, or to suffer death. After some days, they sent for this young man, bound him, and

carried him to the Khan, who received him very kindly, and told him he must become his secretary, and that he was going to advance him to great honour, but in order to this he must become a Mahomedan; this he refused, unless they could prove the truth of Mahomedanism. He told them they might take all his money, but they said he must either embrace Islam, or be put to death; he said, they might do what they pleased, but that certainly he should not become a Mahomedan. The young Khan then told him to discuss the subject with the Moolah. This was a man with whom he had held disputations before, and he, instead of arguing, said that he must either become a Mussulman or die. He replied again, they might do what they pleased, but he certainly should not embrace their faith; they then delivered him over to some persons, who for two hours every day during a fortnight, tortured him by beating or burning, and at last he was only freed by a Mahomedan, who felt interested about him, who paid a sum of money for his release.* At that time, the Mahomedans killed the Armenians wherever they met them; and the Armenians now see Mahomedans walking about who have embued their hands in the blood of many of their friends; but the Russian government

* The missionaries at Shushee knew this young man.

being on the point of war with Turkey; are anxious to prevent the necessity of keeping up an army in the Karabagh, and therefore granted a general amnesty to all the Mahomedans. During the time the Persians besieged Shushee, the Mahomedan inhabitants were seen praying for the success of the Persians; and as the missionaries walked through the streets, they would ask them with a sort of triumphant smile, "How do you do *now*?" How wonderful was the Lord's preservation of this place! The Persians sat down before it, and spent five months under the walls without any attempt to take it, when such an attempt must have been successful, for there were neither soldiers nor ammunition in the place. The anxiety of the missionary families during this period was extreme, and their situation most perilous; as from their intercourse with the Mahomedans on the subject of religion, they would have been the first objects of their rage; but the Lord's purpose was to deliver them.

The anger of his brother Moolahs has been manifested towards our Moolah, as I mentioned above, in consequence of his teaching us. Now that this is not an isolated feeling of one place, or one person, may be seen by the same spirit being manifested at Shushee, to a Turkish teacher that Mr. Pfander had. They endeavoured to deter him in every possible way, and when he persevered they took all his children

away from his father, and beat him very severely, though he had nothing at all to do with his son's proceedings.

The Jewish Rabbi,* whom I have formerly mentioned, still continues to come, and, on the whole, is increasing in interest. He is now almost come to the determination of quitting the lying though lucrative and honourable profession of a deceiver, and obtaining a living by learning some trade, he thinks that of a shoe-maker. This alone gives me much hope that he has at least honest feelings in his heart. During his stay here, he has been with the chief Jew, residing in his house, who has now offered him 1,000 piastres to leave Bagdad; but he does not seem disposed to do so, as Mr. Pfander is here with whom he can speak German.

March 29.—We hear that a body of horse is on the northern frontier of this Pashalic, whose probable destination is against the Pasha; but the Lord has taught us to fear no evil tidings but to be strong in the Lord and in the power of his might.

We hear of several Jews who have Arabic New Testaments, left here by Wolff; and we trust there may be many more that we have not heard of. Cass Abdalla, the Syrian Catholic

* He had much intercourse with Mr. Nicolayson, in Syria.

Priest, told us, that Wolff when here gave away a great deal of money to the poor, and also at Bussorah.

I have just heard that some of the Roman Catholics will send their children to me if I will undertake to teach them English, and they seem, on the whole, to be glad that a school is going to be established, so that possibly before long I may have an Arabic school, as well as an Armenian one;* but in all these things we must wait till our Lord opens the way, and makes it thereby plain what path we should take.

April 3.— We left the hospitable roof of Major Taylor, for our own house, which we find is in every way better suited to our situation, and our present and prospective sphere of usefulness. The outer part of the house will be occupied by our school and the master, some rooms still remaining empty; within we have room enough for ourselves and another missionary family, should one come out. It contains likewise, all the conveniences so peculiarly important here, especially to Europeans; I mean very cool cellars or sirdaubs, for the hot season, and an open large court for the children. It was in a very dirty dilapidated state, but

* The Syrian and Chaldean Christians at Bagdad, amongst whom are the greatest number of Roman Catholics, speak only Arabic among themselves; but the Armenians use their own language.

still answered our purposes very well, and except upon the school-room, and some little conveniencies for a master, we shall not have to lay out more than four or five pounds; and I would here just remark, it is absolutely necessary to avoid spending money on a house here, as you can hold it for no longer a period than a year, and laying out any thing upon it only tends to new exactions at the year's end. An instance of this occurred in one of Mr. T.'s landlords, a very rich merchant, of whom Mr. T. rented a house for £25.; and when he had laid out a great deal of money in making it comfortable, his landlord asked £50. the next year for it, so that to build and repair is never desirable if it can be avoided.

April 6.—We have this day agreed with our schoolmaster to give him, besides his house, 150 piastres a month, amounting to about £18. sterling a year. He is not altogether perhaps the master we could have desired, but still he is the best we can procure as yet; should the school prosper; we hope to have another schoolmaster from Shushee. Major Taylor recommends our postponing our Arab school till the other is well established and appreciated, as the Moslems are much more jealous about teaching in Arabic, than in Armenian. I should feel deeply thankful if the Lord were to send out some true servant to take charge of this department, which, how-

ever in due time, if it be his pleasure doubtless he will. May the Lord bless then our little beginnings.

April 10.—The schoolmaster is come, and I believe, feels happy in his new abode; the school is to commence after their Easter, which is a week later than ours.

April 11, Easter Sunday.—We hear that a Tartar from Constantinople has been robbed in the mountains of Sinjar, of all his letters and packets. This created a momentary disappointment, but quickly we remembered it was of the Lord, and therefore for our good; and perhaps the Tartar may have had no letter for us; and besides, should any who are very dear to us, have delayed writing, we may have the comfort of thinking they had written, but that their letters were lost in this Tartar's packet.

April 12.—A Mahomedan, who has been with us once or twice for medicine, has been here to-day again, and has interested us much. He says, his father was a Christian, and became a Mahomedan, but that his own mind was never convinced, and after the death of his father he determined to go to India, and throw off his Moslem profession, but that he reached Bussora at the time the Arabs attacked it, and was stripped of every thing and wounded, which induced him to return to Bagdad. He tells us he has a brother and sister at Mosul, who are

Christians, and when they come here, he goes to their church with them. He says, he is convinced Christianity is true, and that he recollects some of his Christian prayers, and says them still; he hopes still for an opportunity of going to India, there to relinquish the profession of that faith which is evidently a yoke he knows not how to bear, or, for fear of his life, how to throw off. There is this one value in medical practice which I never so fully felt before—that it affords to Mahomedaus an unsuspected excuse for coming to us. This man's father was a Roman Catholic; he cannot read.

April 13.—Gaspar Khan has been with us this day; He is a Roman Catholic Armenian, and conversed very freely about religion, admitting that paying any kind of reverence to images, was idolatry; and that the word of God was the only sure rule. There does not appear to be at all that bigotry among the Roman Catholics here which I had anticipated; almost all the Roman Catholic Armenians have called on us, and apparently in a very friendly spirit. In fact, we daily perceive that opportunities of preaching the gospel are most abundant in the friendly conversational interviews which these people afford us; but our ignorance of the language still remains a formidable obstacle; though, I trust, a little diminishing; however, the Lord's great goodness in giving us our dear brother Pfander, relieves our difficulties, and

enables us to undertake much, which otherwise we could not.

Though now but the beginning of April, the weather is becoming very warm. To-day the thermometer stood at 80° in the shade. The nights and days seem much more equal in temperature than in Persia, or in Kourdistan; it may not be so pleasant to the feelings, but adds greatly to the health of the inhabitants, by preventing those chills so common, when the relaxing heat of the day is followed by the piercing cold night air. In India and Persia, the range of the thermometer is often from 40 to 50°, between 2 P. M. and 2 A. M.

We have this day (April 16,) received a packet of letters, containing some from England, and others from Petersburg, Shushee, and Tabreez; all bringing good tidings of our Lord's doings in England, and elsewhere. I received a letter from my dear sister Mary, containing very full details concerning many whom we dearly love; in fact, it seemed for a moment to place us in the midst of them; and this being the first news we have heard, greatly rejoiced us and encouraged our hearts in the work to which the Lord has introduced us. As cool water to a thirsty soul, so is good news from a far country, Prov. xxv. 25. When I think of all the love of the dear children of God, with whom so many of the happiest moments of my life have been spent, I cannot

help feeling the power of the gospel principle, which I desire more fully to proclaim in opposition to that slavish fear which destroys all loving relationship between God and his own children. If ever I feel this desire more ardently at one time than another, it is when I can thus see my Lord's love and feel its power in that of his own elect, who cry unto him continually for us; and at the same time, if ever I feel real humiliation of soul, it is in contrasting what I am, with what they desire me to be.

I received also accounts of my dear sister L. having returned from St. Petersburg safe; and our dear benefactors and loving friends, Mr. P. and Mr. P——l, from whom, however, we hope to hear more particularly.

We had a letter also from St. Petersburg, from S—h K—m, and Dr. Wilkie, full of Christian love, and containing much to comfort and rejoice our hearts, concerning the state of the little church there; but above all, that they are only waiting a letter from us to set off and join us here, where we so much need them. We have therefore, great hope that they may be with us the latter end of this year, about the same time that we arrived. This will I hope, allow me to take my journey with my dear brother Pfander, next year into Kourdistan, and after returning from thence, to go down to Bussora, and through Persia, with the view of ascertaining the prospects of usefulness there;

which, should not some one come and join me, I could hardly do, as I should be prevented by the superintendance of the Armenian school; and the charge of several who wish to learn English; even if I were not deterred by the unwillingness I should feel to leave Mrs. G. in a city where we know not what a day may bring forth. It also happens of the Lord apparently for this end, that brother Haas goes from Shushee to Petersburg, to be married this year, and returns about September; and one of the dear brethren then would bring our friends on to Tabreez, where our dear brother and sister, Mr. and Mrs. N——, would receive them, and forward them to us on their journey with every care.

From Tefis we heard our carriages were sold; thus, when our money was running a little low, the Lord has again supplied all our wants for many months to come, so that we have enough and abound. From Shushee we heard much that rejoiced us; dear Zarembo, in a journey as far as Baku, by Shaumakee, found much that delighted him; among the rest, a very famous Moolah, by the name of Dashlue, who was a most zealous and animated preacher, so that Mr. Pfander tells me he heard him once preach, and such was the power of his energetic address to the people, that they all wept like children. This man Zarembo found seeking the truth, and he had written to Alexander

Casem Bey, to tell him what principally had struck him in Christianity, in hopes of inducing him to embrace it. Another Effendi, who had written against Zarembo and Pfander, received him very kindly, and accepted a New Testament from him. Likewise the Moolah, who formerly taught him Turkish at Shushee, and suffered much from his attachment to them, is still searching the Scriptures with much interest, and continually comes to Mr. Hoenhucker. At Shaumakee, the Armenians were deeply interested about the gospel, and remained with him till midnight several nights; he is on the point of setting out on another journey by Erzeroom and Erivan, to which places he had previously sent one of their Armenian teachers, who was a deacon in the church, to sell Bibles and Testaments; and another Armenian priest, who had been with them, took Bibles and Testaments to sell in the neighbourhood where he lived. The Armenian Bishop cited another of the deacons before him for his attachment to the missionaries at Shushee; but he spoke with so much boldness and power, that bitter as many of the truths he uttered were to the bishop, he seemed rather pleased with him than otherwise, and has since left him alone. From Tabreez we heard that our former dear companion is labouring in a little school, as her strength enables her, that her husband has found a man in the Bazaar, to sell copies of the Scrip-

tures, and that much excitement is beginning to be manifested among the Armenians there.

April 19.—I had yesterday a long conversation with ———, on the principle on which I hoped to carry on missions in these countries—that of Christians who would make handicraft occupations at once their means of subsistence, and the means of introducing them into their field of missionary labour. He then entered pretty freely into his views, and told me that he entirely approved of the plan, and that he would ensure constant employment to such men as blacksmiths, whitesmiths, tailors, carpenters, cabinet-makers, and watch-makers; only they must be men who understand their business, and are supplied with a good assortment of tools. He also told me, that nothing would more fully meet the wishes of our Government, and the desires of the Pasha; and that such persons would have opportunities of doing much, and of acting with a freedom that hardly any others could; and that without the suspicion which always attaches to those who have no specific employment; for these are not like heathen countries. Here, as in all Mahomedan countries, enmity and hatred have been actively at work for 1,200 years—hatred to the very name of Christ, whilst among the heathen that hatred springs up only when the truth begins to bear hard on their profits and dignities. Should it please

the Lord, therefore, from among the labouring classes in England, to raise up simple and faithful men, who would work for their bread from love to their fellow men, I should indeed truly rejoice; it would take off from the missionary service the suspicion that they embraced it because they were raised thereby above the rank of life in which they had naturally to labour; as for the cares and anxieties of a missionary life few will consider them. But apart from these considerations, I feel assured, from the little experience I have had in Mahomedan countries, that it is absolutely the best mode for learning the language intelligibly, and for getting access to the minds of the Mahomedans. Should they further be men who feel that the Lord delights in the consecration of all their earnings above that which their necessities require, for the promotion of the glory of Christ's name; then, indeed, the greatest snare attached to this mode of service would be taken away. I, for myself, feel daily more and more convinced, that this is His will, and that it is our happiest estate; but still I feel that I cannot judge for others; they must stand or fall to their own lord, for unless they perceive it to be *his* will themselves, I see no advantage at all arising from their doing it, because others do it or think it right. Major T. has had an application from the Pasha of Suleimania, for an English physician, and also he wants one for

the Pasha of Mosul; he asked me if any of my friends, who were competent, would come out and fill these situations. This question I was unable to answer satisfactorily, but I felt deeply interested in both the applications; the one being from the very centre of the great body of Christians of these countries, Mosul; and the other from the very heart of Kourdistan.*

April 19.—The school has commenced to-day, with forty-three boys and two girls, as many as we shall well know how to manage. The system of tuition is so entirely defective, that it must be thoroughly changed: the Armenians, in the first place, learn to read only old Armenian, which neither they nor their teacher understand. Each boy learns and says his lesson alone, and sings it out as loud as he can shout, the louder the better; so that the moment they see any one coming, and wish to appear to advantage, then they cry out so much the more loudly. We intend immediately to begin with our Arabic class, as they all more or less understand this, and it is the colloquial

* It may be useful to whoever may be led as a missionary to Kourdistan, here to remark, that when I first passed through the bazaar at Suleimania, I saw more persons with diseased eyes than I ever had seen in my life before. We were only two days there, and yet almost every third or fourth person we met was blind, or had diseased eyes or eyelids.

language of business here ; by this means, as I get on in Arabic, I hope to be of use to them by taking a Scripture class in Arabic. I see so much to be reformed, and such a want of materials to work with, that but for having such a Head as we have, I should altogether give up in despair ; but He strengthens my heart. Yesterday we heard of a person at Sheerauz, who, from his interest about the Armenians, had gone to Bushire, to offer to teach in the school there for nothing ; but some misunderstanding arising between him and Aratoon, the principal Armenian there, he left it. We have sent for him, as he is said to understand the English system, which he learnt in India, and also a little English ; if he be really the sort of man described, he will in every way be a great acquisition.*

There appears no doubt at all of our having a girl's school as soon as sufficient female help can be procured ; and from all that I can learn of the internal state of the families of the people, nothing can be more important than to raise the moral feeling of their females ; their whole domestic state would thus be easily and entirely reformed, and by bringing them in contact with God's word, they would have a standard

* Our dear brethren at Shushee are engaged in a most valuable work at present for promoting the instruction of the Armenians in the vulgar tongue.

they never could lay aside, or obliterate from their memories.

Since the conclusion of my Journal, three months have elapsed, and I can truly say, that in every respect my hopes rise daily higher; yet I never desire to forget that all is in the will and purpose of our Lord. I see about me every moment the elements of destruction to any system of Christian instruction; and we are only not devoured, because the Lord our King breaks their teeth, yea, the teeth of the young lions, therefore all we can speak of is the present, that *now* we have all plain apparently before us. As for the future, we know nothing, neither are we careful, it is sufficient for us to know, that all things shall work together for the glory of our Elder Brother, as all things shall work together for our good; all we have to do is simply to go on trusting in the Lord, and then we shall be like Mount Zion, which cannot be moved, but standeth for ever.

P.S.—Ten little girls are coming to the school, who sit with the schoolmaster's wife, and go to him to say their lessons; we have been obliged to restrict our number to ten, till the Lord send us help.

APPENDIX.

The following letter is of so interesting a nature, and seems to throw so much light on the subject, regarding which Mr. Groves has been taught in so remarkable a manner, that it has been thought right to insert it at the conclusion of the testimony, the reader has just had confirmed to him of the faithfulness of God, where unlimited confidence is reposed in Him:—

*A Letter from Mr. Groves to a Friend in
Devonshire.*

Bagdad, May 23, 1830.

Your letter makes me feel the joy of that union which the person of our dear and blessed Lord affords us. Though we seem to be divided, we are truly united by that holy happy union, which the love of our Lord by the Holy Ghost, effects through the whole body of his mystical family. If the Lord has allowed our intercourse to be blessed to us, we will rejoice together and ascribe it all to that grace, which has chosen the weak things to confound the strong, and the things that are not, to bring to nought things that are, that no flesh may

glory in his presence. That you have been a real comfort and encouragement to us I can truly say, and we feel even in this distant corner or centre of the world, the stream of your Christian love flowing round our souls, and refreshing us in an arid soil, where no verdure is, apparently neither corn, blade, nor ear; yet, perhaps, this is only as Elijah thought, and there may be many here who may yet call our kind and most gracious Master Lord and King, and bring him a pure offering in knowledge and in love.

Every day more and more confirms us in the conviction that the Lord has led us here, and therefore that he has some work for us to do. As it relates to the Armenians, our school is an object of much interest; we have altogether between fifty and sixty boys, and seven or eight girls; this number might be much increased, had we any efficient female help.

I love to think how your kind hearts even now rejoice at the Lord's goodness manifested towards us between England and Copenhagen, and how much joy is yet in store for you, when you hear of his loving-kindness and accumulated mercies between that the beginning, and this the end of our long and dangerous journey. Indeed, my dear friend, it passes all praise; and we can only go on with David, and sit before the Lord, and say, "Who am I? and what is my house, that thou hast brought me

hitherto; and this was yet a small thing in thy sight O Lord God! but thou hast spoken also of thy servant for a great while to come. And is this the manner of man, O Lord God? Nay, but as the heavens are above the earth, so are thy ways above our ways, and thy thoughts above our thoughts."

Not having by me a copy of my little book, I cannot exactly refer to what you allude; but I may be able to say all that is necessary to one who waits, as I am sure you do, on your Lord's lips; and I pray that every word may fall on an obedient ear.

I am myself daily more and more convinced that the love of the church to Christ, is as real and sensible an attachment, in proportion to its strength, as any affection of the sort towards the objects of sense, and that this affection really existing, manifests itself in the same way by actions, agreeable to the wishes of the object of its choice. The only notion I have of Christian perfection in this state either in knowledge or conduct, is the attainment of, or entering into Christ. Perfection in knowledge, is the aiming after by the Holy Ghost, a full knowledge of Christ in the heights of his glory, in the depths of his humiliation, in the omnipotence of his power, in the tremblings of his weakness, as the Creator of the universe, and the Judge of the world, and the Lamb slain from before the

foundation of the world, and as the man of sorrows, whom the nation abhorred.

The perfection of our knowledge in this state does not consist in having attained a full knowledge of Christ, but in this, that we are sensible how little we know, and forgetting the attainments we have already made, we continue to press on towards those depths and heights we have not yet reached. And in practice it is just the same as in knowledge; he is the sum of all we would know: so in conduct, he is the perfection of all we would do, and the exemplification of all that God the Father loves.

Here also our perfection is the same in attaining to the height of his holiness, his devotion, his love, his service to the church, his cherishing the lambs, and gently leading those that are with young; his forgiveness of our coldness, our waywardness, notwithstanding all his love; not I say *in attaining to the stature* of our dear Lord, but in *aiming after it*, forgetting the things that are behind, and reaching forward to those that are before, through the Spirit. And this our dear Father does require of us, to destroy self-complacency, and prove how entirely our salvation is of grace; and adore and wonder at that love which bears with the wickedness of our holy things.

If therefore you limit your aim to any thing short of Christ's example in any thing that is

personal, you fail in the very principle of the New Testament service, which is the desire that love implants to fulfil *all the will* of him it loves. Therefore, if in money matters you were to say, I will give a tenth, or half of my income, you equally depart from that entire surrender in aim and purpose, which the Apostle Paul had so much at heart.

The above rather relates to what appears to me to be the reason of the command, than to be the Scripture evidence for it, which is too full to need citations; and the only question that rests with you is, how the circumstances of the church may allow you to modify the strictness of Christian precepts. My own feeling on this subject is this, that I never would alter one tittle of Christ's mind once revealed, unless he were to send me an especial revelation to that purpose. I would rather let the will rest as it is, and aim after, (however feebly) all his mind, and love him for not suspending my salvation upon the attainment of it, or on any thing but his own unbought love, than modify the rule, and thus rest satisfied that now this will do, though less than the gospel states.

I think you undervalue the work of the Holy Ghost exceedingly, when you say there is not love enough in the church. The love of the church is the Holy Ghost's work, not man's,

and therefore must eternally exist, only waiting for occasions to call it forth. Now to you I may appeal personally; it was quite beside my expectation, and my natural desire to come out aided by any, and yet now how truly do I bless the Lord, that in the sale of my little property, he disappointed my hopes, and made me dependant on that love, which but for this, I might never have known, and even doubted the existence of. And, oh! of how much happiness would this have deprived me. It is not a particular instance but a general principle of Christ's government, that whatsoever we relinquish for him, he will repay us a hundred fold even here; and if you do, as indeed I know you do, deplore the coldness of our hearts one towards another, and that the church has grown selfish, be assured the exercise of faith on the love of Christ, and the power of the Holy Ghost increasing love in the heart of the believer, is the way appointed by the Lord for the removal of this apparent want of affection in the hearts of the members of his body one towards another. I can truly say, I would rather be in my present position of dependant abundance from the love of God's dear children, than in the independent possession of India: and it affords me infinitely more spiritual happiness and heavenly enjoyment.

Farewell, my very dear friend; may the

very God of peace bless you, and make you like the garden that the Lord hath blessed, yielding increase to the name of Jesus.

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