

and more destitute places? And might we not then hope that God would bless us the more, and many of our present difficulties pass away? It is clear that no duty is more expressly enjoined in Holy Scripture; and why should we wait for others to provide that they who preach the gospel among us "should live of the gospel," when ample means are found to maintain all other callings and professions? As well might we crave assistance to procure the bread which sustains our bodies, as the means of conveying spiritual sustenance to our souls. Until the Church throughout all its members is aroused to a sense of its obligation and privilege in this matter, we cannot expect any vigorous effort for its increasing usefulness. This Society has already done something in shaking off this deadly apathy. And for this reason it bears a heavy responsibility, which rests alike on all connected with its management, on all participating in its means. To it a sacred trust is committed, if used aright, for the eternal good of many through succeeding generations. Already it has taken much time, and passed through many difficulties to gain the confidence it has acquired. To retain this, and to increase it, we need to crave together that blessing from God in those prayers with which all our proceedings are commenced. Kindness and forbearance, economy and strict integrity, must mark all our transactions. And while our chief dependence rests on the liberality of the Laity, it is to the Clergy the Society must look, that through their labours true religion will be so extended, that the hearts of men will be influenced to do that which the gospel of Christ enjoins. Especially the Society will look with hope to those missionaries who receive support from its funds; and when they are seen spending and being spent in the service of the Church, constant in labours of self-denial and of love, seeking out the straying, and bringing the lost ones back again to the fold, comforting the afflicted, and carrying to the troubled hearts messages of peace, then will the members of the Church count it a privilege to share in a work, which, while conveying blessings to others, will be sure to call them down abundantly on themselves.

Miscellaneous.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The committee includes several of the most influential persons connected with the late war. The Honorary Secretaries are Admiral Sir Edmund Lyons, G.C.B.; Colonel F. E. Chapman, C.B., R.E.; the Rev. the Chaplain-General; and the Rev. Ernest Hawkins.

A public meeting was held at Willis's Rooms, St. James's, on April 28th, for the purpose of raising a fund for the erection and endowment of a church at Constantinople, in memory of our countrymen who have fallen in the late war. His Royal Highness the Duke of Cambridge was in the chair, and the room was crowded. The following resolutions were unanimously adopted:—I. Proposed by Earl Granville, Lord President of Her Majesty's Council, and seconded by Rear-Admiral Sir Edmund Lyons, G.C.B., "That an enduring monument to our gallant countrymen who have fallen in the late war is demanded by the general feelings of the nation."—II. Proposed by his Grace the Duke of Newcastle, and seconded by the Earl of Elgin and Kincardine, "That the most suitable memorial would be an edifice in which Almighty God might, from generation to generation, be worshipped, according to the rites and usages of the Church of England; and that such a memorial church be erected at Constantinople."—III. Proposed by the Lord Bishop of Oxford, and seconded by the Right Hon. Sidney Herbert, M.P., "That liberal contributions be earnestly solicited for the erection and endowment of 'the memorial church,' and that the committee already appointed be authorized to carry into effect the resolution of this meeting."

MISSIONS TO THE AFFGHANS.

The following paper has reached us from one of the most extensive and experienced of modern travellers; and we have thought that it might be welcome to some of our readers, and especially to those who have no knowledge of Peshawar, except as a scene of a suffering and sanguinary war.—[*Ed. Christian Observer.*]

"I was happy enough, some months ago, to assist at an interesting meeting—the establishment of the Mission at Peshawar. A short time previously, some individuals, prompted in part by a noble anonymous donation of 10,000 rupees, conceived the idea of a Mission to the natives (Affghans), who speak in the upper classes Persian, and in the lower Pashtoo. A preparatory meeting was held, in which many interesting details were presented as supplying the motives for the Mission; and not the least stimulating were those forcibly stated by the Deputy Commissioner, Captain James, who stated that the Affghans, for whom the Mission was contemplated, were, according to his belief, descendants of the ten lost tribes of Israel. The result of that meeting was an appeal to the Church Missionary Society, upon a pledge of raising 30,000 rupees for the work if the Society would adopt it and send out, within a year, a

suitable agency for its development. The appeal was responded to: and missionaries having arrived who were to conduct the work under the Society's auspices, and the money conditioned having been raised, the meeting, at which I assisted, was convened in order formally to constitute the Mission. The inauguration took place under the most favorable circumstances. The chair was taken by the present distinguished Commissioner of the district, supported by both the Chaplains of the Stations, the three Missionaries, who had given themselves heartily to the work, and a few of the principal officers of the Station. The assembly consisted of the officers and their wives, and a few of the soldiers. The Commissioner opened the meeting; and, amongst other interesting particulars described the singular and providential way in which a Pashtoo version of the Bible had been discovered. When he was at Colachee, in 1848, he had fallen in with an old Affghan chief, Ali Khan Gundapore, who related to him that, thirty years before, he had been sent with horses to the religious fair held annually at Hurdwar, and that on that occasion an English gentleman had given him a book (a Pashtoo Bible, printed at the Serampoor Mission press in 1818), and told him 'to take care of it, and neither throw it into the fire nor into the water; but to hold it up against the day, assuredly approaching, when the English would be rulers of his country.' Ali Khan said little to any one of the book, but put it up carefully in a linen cover, and produced it on the occasion of the interview with an air of reverential mystery. 'When,' said the Commissioner, 'I came to settle the revenues of this country, thinking that this time predicted by the Englishman must, to a native mind, appear to have arrived, I sought out the old chief to learn the fate of the Bible, and the influence upon his mind of the fulfilment of the prophecy. The old man arrived: and on being questioned as to the Bible, drew it, as before, most reverentially from his bosom. The only other person to whom he had shewn it, he told me, was to his Moollah, who had read several passages of it out of the Old Testament part, and affirmed them to be very good. He told Ali Khan that it was a true story, and all about their Mohammedan prophets.'

"When the idea of establishing a mission to the Affghans of Peshawar began to take serious hold of the mind of the better-thinking part of the station, the lack of a Pashtoo version of the Bible was naturally the first thing that occurred to them. Applications were made in all directions to ascertain if such a version existed; and when a negative was returned to every inquiry, regret was proportion-