

came opposed to Christianity; but still it was not till 1835 that the missionaries were expelled, so that they still went on working during those latter years, but not with the facilities and success of the former. Now, during that time, only think, they took a language which previously had only been heard, and they made it visible; they threw it upon paper; they reduced it to a written form; they composed elementary books for grammatical teaching; they compiled a dictionary of the language in two volumes; and they translated the whole of the Scriptures, printed and published them; they established schools; they had four thousand children regularly under instruction in those schools. There was a great number of the people who learned to read without coming to school, by voluntary effort at home. There was a large number of them who learned the English language, as well as learned to read their own. In addition to all this, which Kadama, simply asking of Madagascar, would have eagerly to appreciate and understand, God's blessing on their labours, as the missionaries of the cross, in preaching the Gospel, led to the establishment of two large churches in the capital, and preaching stations round about. The Scriptures were circulated, meetings for prayer and religious teaching were held in various localities, and the press was continually at work. 25,000 Bibles and books of a religious nature were printed and circulated among the people. Then there came a night of weeping. The ferocity of the persecutor at last unrestrained, Christian ordinances put down, Christian meetings prohibited, the profession of Christ treated as a crime, the Scriptures destroyed, the people impoverished, hundreds reduced to slavery, hundreds taking the spoiling of their goods, as you have heard, between forty and fifty being actually put to death—poisoned, precipitated from a rock, dashed to pieces, burnt slowly alive. All this;—and then there comes another change. Only before we pass to that other change, let us remember with gratitude, what we have already heard, how that, in the midst of that dark night, there was light, light, light! being sown by the hand of God in the thick darkness under persecution. Robbed, and spoiled, and trampled on, and buffeted, and threatened, the people still gathered together for worship; in the mountains, in the valleys, in the dens and caves of the earth, they gathered together, these COVENANTERS of MADAGASCAR; they gathered together, and God blessed them; and they were not only instrumental in keeping up the warmth of their own piety, and preserving their own faith, but the work spread, and hundreds and thousands became Christians under the pressure of that very persecution. "Light is sown for the righteous" in the darkness, and when the morning comes it springs up, and the result is seen; and we see it now. Now there is another change, the Queen's son coming forth a Christian man; and now we find that the ports are to be opened, the missionaries reinvited, those who had left the land to return; and we trust there is a day dawning, and that we shall see great results by the blessing of God.

CAFFRELAND.

THE DEPARTURE OF REV. MESSRS. NIVEN AND CUMMING.—The Rev. Messrs. Niven and Cumming sailed for Caffria in the *Norfolk*, which left London about the end of June. Mr. Niven has been instructed to make enquiries respecting various matters which, in the altered circumstances of the country, explicit information is desired; and according to the intelligence which he will send home, will be the decisions formed with regard to the resumption and the future prosecution of the mission in Caffria. It is earnestly to be hoped that the Lord will break up his way, guide and sustain him in the enquiries which he has to make, and prevent there a field of missionary labour so wide and so safe, as to remove all hesitation as to the duty of immediately occupying it. We doubt not that our readers will cordially respond to the request contained in the close of the following paper, written by Mr. Niven, namely, that Mr. Cummings and he may be accompanied with the earnest and the upholding prayers of the church.

SUMMARY OF THE LATEST INTELLIGENCE FROM CAFFRELAND.—Files of papers and correspondence up to the 19th April at the Cape, were received per the *Esperanza*, on the 29th May. The new constitution for the government of the Cape Colony had reached, and was favourably received by none more than by the black population within the Colony, of whom nearly 3000, it is believed, will be qualified to return members to the future parliament. This fact will have a cheering and rallying effect on the hearts of the quaking millions of that race beyond the British lines, who will gladly perceive that something better than extermination awaits the peaceable and orderly at the hands of our beloved Queen, and her oldest colonial subjects, who have of their own accord craved this social boon for their sable fellow-colonists as well as for themselves.

The Governor-General was still on the frontier pushing forward vigorously his peace arrangements in the territories so recently delivered from a war of twenty-seven months' duration. In the forfeited Tablemount country, three hundred farms had been granted to Europeans on a military tenure, and the Caffra Chief Kama moved out of it into the country of the Gaikas. Queen's Town was rising fast in the valley of the Ubankolo, where the late excellent Mr. Campbell, one of our missionaries, laboured. But Tyopo's tribe continued located in the Ixona Dale, where stands the ruins of "Kirkwood's Station," inviting a missionary supply. The land of the Gaikas, which Sandilli and Macomo petitioned might be restored to them, is now called a "Royal Reserve," and its new population is to consist of Europeans, Fingoes, and loyal Caffres, each in distinct locations—Europeans at the military forts;

Fingoes in hamlets of twenty families; and the loyal Caffres in the same manner, or around authorized missionary stations. Our two stations of Igumbilla and Umtandale are in this "Royal Reserve," and the natives who resided at them have all been strictly loyal.

Various friendly pons take notice of the converts and their families, and of the relief sent the destitute among them being in the course of distribution. A good crop of Indian corn had increased the means of subsistence, and work was still to be had by the industrious. Messrs. Liefield (Berlin), Ross (Free Church), and Birt (London Missionary Society), had returned to their desolated stations, and Mr. Kayser was preparing to do the same. By some, these movements are regarded as premature. It is to be hoped they are yet to appear the dictates of rational Christian enterprise. Society is certainly far from being settled. The wind has fallen, but the sea is not yet gone down; and little can be said as yet of Sandilli and his expelled tribes, in their new settlement behind his native glens. They are now in the depth of their winter, such as winter is in an intertropical country, and it will be August before the bulk of the Gaikas move into their assigned district, in anticipation of the spring rains, which fall in September, to enable them to sow their corn-fields. Happy emblem! so suggestive of the appropriate language of Hosea, "Sow to yourselves in righteousness; reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."

"Brethren, pray for us," is "the heart's desire" of the two Caffreland missionaries who are preparing to revisit the scene of their earlier labours, in circumstances of altered, solemn, and eventual interest. When the many friends of the Society's cause in pagan lands are reading these lines, their missionary brethren expect to be on their distant voyage. May they be prayed along by "lover and acquaintance," who have risen up so generously in every place they have visited, to sympathize, succour, and animate, and be blessed to send back the only tribute by the promoters of one common salvation, that Caffria has craved to be called desolate, but that her population of mingled race and complexion have become "the ransomed of the Lord, sought out, a city not forsaken."—*U. P. Mag.*

EGYPT.

Egypt is a valley lying between two ranges of mountains, that extend from south to north; and is bounded also, on three of its sides, by deserts. The mountains are of no great elevation; on the east are the deserts of Arabia, interrupted only by the comparatively narrow waters of the Red Sea; while on the south and west stretches out a vast expanse of sand known as the Libyan desert, reaching on the south into the heart of Africa, and on the west, to the shores of the Atlantic. The position of Egypt, therefore, is marked by a striking peculiarity. It is in the centre of the largest tract of uninterrupted sterility and sand, on the face of our globe; and, as one of the consequences of its position, rain in Lower Egypt (which is the only Egypt spoken of in the Mosaic history) is generally said to be altogether unknown. It has however, been known to fall near the shores of the Mediterranean; this, however, is rare. Even in the Thebaid, or Upper Egypt, where it has sometimes fallen, its appearance is so rare, that the occurrence is deemed very remarkable.

This valley which we have described is, throughout its whole length, traversed by the river Nile; which, rising in the regions south of ancient Egypt, holds its course northwardly, and empties its waters into the Mediterranean. To this river Egypt is indebted for its wondrous fertility. Ordinarily the waters of the river are somewhat muddy; and yet the universal testimony, both of natives and foreigners, bears witness to the pleasantness and salubrity of the water. Place the Egyptian where you will, there is no physical enjoyment of his country which memory oftener recalls, or for which he pines with more irrepressible longing, than for the waters of his beloved river. Regularly, every year, about the time of the summer solstice, (June 21), the waters of the Nile suddenly change their appearance, and become red and turbid, being highly charged with fine black alluvial matter washed down by the torrents from the table lands of Abyssinia. They begin gradually to rise within the banks of the stream until about the middle of July, when they overflow them; and as the surface of the valley is convex, and the river runs as it were in a furrow over the highest part, it will be seen that a beautiful provision is thus made by nature for watering a region, that otherwise would be utterly barren. About the 20th of August, the valley presents the appearance of a great inland sea, spotted over with villages and towns. Causeways that have been laid on ridges or mounds erected for the purpose, furnish the only means of land communication between them.

About the period of the autumnal equinox the waters begin to subside, and before the end of November, the river is once more within its banks. The skill and industry of the inhabitants have for years been employed to increase, by artificial aids, this periodical season of natural irrigation. By canals and embankments, and in former times, by artificial lakes of almost incredible size, they have sought to lose not the smallest advantage that could be derived from the increase of the waters.

Another remarkable feature in Egypt is the extraordinary dryness of the atmosphere. The question has sometimes been asked, how it has been possible that the monuments of this ancient nation should have survived the touch of time for so many centuries, and, though dilapidated in some degree, should yet present to the eye of the traveller,

"A noble wreck, in ruinous perfection."