

with the greater part of their effects, to one of the neighbouring forts, where their accommodation was very straitened. But as the troubles increased, two of the brethren were put to a sorer trial, in being constrained to bear arms, in spite of their remonstrances,—one of them having to carry a pole and bayonet, and another a double-barrelled gun. They submitted, trusting that the Lord would graciously preserve them from the necessity of using their weapons. The buildings at Manure, which they had left, were soon forced by plunderers, and the articles left in them broken to pieces and scattered about. As regards Shiloh, their people were at first agreed not to leave it, but should it be the Lord's will, to die there rather than abandon it. But gradually many of their people became infected with the general spirit of insurrection, and the suspicion of the government officials was not altogether without reason, directed to them. They had occupied themselves in doing a little in the way of fortifying their buildings, by drawing a wall around the church, and trenches around the houses. But matters became so unsettled among the Hottentots and Caffres at the station, that the missionaries were under the necessity of quitting it on the 30th January. The insurgents had then entire possession of Shiloh, and when attacked by the British forces on the 1st of February, could not be dislodged but by firing the buildings. Thus the greater part of their goods was destroyed, their books, with all their personal effects, and some things which two Berlin missionaries had brought thither as to a place of safety, were consumed—whatever was not burnt was stolen. The harvest had been abundant, about 400 bushels of grain had been housed, and was all carried off or destroyed. One of them writes, "The great question is now, shall we ever be permitted to re-establish Shiloh? Here are many persons who assert that we shall not; we are, however, inclined to hope that leave may be given us." The Wesleyan Missionary Society continues to receive assurance that while the calamities and horrors of war continue unabated, all their stations in Caffreland were uninjured, and their missionaries were every man at his post, notwithstanding many perils and alarms, doing their utmost to guard their people from the evils to which they were exposed, and with an encouraging degree of success. One of their missionaries writes, "All our natives still abide faithful amidst unbounding faithlessness." The Free Church missions have suffered severely. Burnshill is in the very centre of the battlefield, and its missionary-buildings have again been burnt to the ground. Mr. McDermid, the missionary, got early information of what was to happen, and he and his family escaped, and are now in King William's Town. Pirrie was also exposed, and Mr. Ross and his family sought refuge in the same place, where they also remain; and the buildings at Pirrie have since been burned. At Lovedale, the seminary buildings were put into a posture of defence, and in them the brethren at Lovedale, with their families, and other Christian families at the station, found refuge. Caffre huts were erected under cover of the seminary, and the native families slept in them, having the seminary to retire into, in the event of being attacked. Those in the seminary had for a length of time to remain under arms every night, and looking as from a watch-tower, they saw villages and hamlets blazing under the fire of the enemy, which they counted on reaching themselves night after night. The battle fought on the 21st of January was immediately under their eye. The very latest accounts which have reached the country from the seat of this melancholy warfare, are not more favourable. The Caffres and Hottentots are spreading themselves through the eastern provinces, and penetrating settlements previously considered secure from danger. They have been invading and pillaging the interior, and the war has got into the heart of the colony. May He who turns the shadow of death into the morning, cause this dark night for our South African missions to be speedily succeeded by a bright and sunny day.—*Un. Pres. Mag.*

AFRICAN WAR—ABUSE OF MISSIONARIES.

There are no good news from South Africa. The war, so far from being terminated, is raging with increased violence. The whole country is laid waste with fire and sword. The destruction of property everywhere is immense, not to mention the still more terrible loss of human lives, hurried into eternity from the field of carnage. Sir Harry Smith has made an advance upon the Amatolas, with the view of putting an end to hostilities by one stroke. After six days' operations, he succeeded in defeating and dispersing some large bodies of his opponents, and captured upwards of 2000 cattle. The successes, however, have not been confined to one side. The accounts from the camp of Major-General Somerset, on the Konap, describe the severe reverses which he has sustained, and the ravages which he was unable to prevent. The whole of the fine tract of country watered by the Baviaans, the Kaga, the Konap, and the Kat Rivers is devastated. Kat-River is the especial scene of desolation, the dwellings of the inhabitants are laid in ashes, while not less, it is affirmed, than 20,000 Merino sheep, 3000 head of cattle, and 300 horses have been swept away by the enemy within the last six weeks. The only pacific intelligence is the following rumour, which, however, is not to be depended upon:—It is said that messengers from Sandhill had arrived at the kraal of the chief Plato, who had been sent from Fort-Murray to receive their communication. It is supposed that this had some reference to terms of peace. We trust this rumour may be correct, and that these awful desolations may soon come to an end.

Many of the colonial newspapers received by the last mail, are as usual full of abuse of the missionaries. There was a time, and that period is not distant, when the highest functionaries in the colony were wont to

speaking of them, and of their labours in reclaiming the heathen population, in terms of the highest eulogium. It is now otherwise. Every species of abuse is heaped upon them. They are charged with fomenting rebellion. They are accused of being the chief agents in stirring up those feelings of wrath, on the part of the natives, against Europeans, which has occasioned the loss of so much property and life. The members of the native churches, too, have been attacked in a similar spirit. They have been called robbers, marauders, murderers, and Sir Harry Smith, with the wonted modesty of his character, and careful examination of facts before forming an opinion, has not scrupled to designate them as "a set of psalm-singing rebels." Now, it is true, that some of the native Christians have joined in the revolt, and it is equally true, that none of these ever took part in the former wars. It is equally true, that when the last war was ended, members of our mission churches, and whole tribes who had continued faithful all the time to the British interests, were deprived of their property by the Government, as much as if they had been actually engaged in the hostile conflicts. Now, treatment of this kind is not well calculated to foster feelings of loyalty in any bosom, whether it beats under a white or a black skin; and if the accusation be correct, that some of the most peaceful and religious men have taken up arms against the Government, the argument might take another direction. It may be argued, What provocations must not have been received, when even these men felt themselves compelled to resist their wrongs with violence? Long ago, was it said, that oppression makes a wise man mad; and if our Government were to appropriate to themselves the Lowlands of Scotland, and without affording any compensation to the owners, were to distribute this fine territory among their friends; if the rich soil owners were driven back into the sterile highlands; if their cattle were perishing by thousands, for want of water and pasturage, while the rich plains of which they had been robbed lay fall in their view, smothered with plenty; if such an act of wholesale spoliation were effected, we would not pledge ourselves as to the result, even upon the well-educated and religious portion of our countrymen. We are making no apologies for the employment of arms; but we wish to place facts in their true light. With what recklessness these charges are made, and how much they indicate a foregone conclusion, let the following incident suffice. Major-General Somerset, the governor's lieutenant, affirms that he found seventeen waggons belonging to the rebels in Philipton, and he declared that there were fifty or sixty waggons in the place, and that all these belonged to the rebels. Mr. Read, one of the missionaries of the London Missionary Society, asserts that not more than two, or at all events not more than four, of these waggons belonged to the rebels; but all were laid hold of by the troops, and thus the inhabitants were robbed of their own. All were taken, whether the property belonged to the rebels or loyalists. Nor was this spoliation confined to waggons. Mr. Read adds, in refutation of the calumnious falsehoods that were stated, to vindicate this robbery of the peaceful natives—"That property to a great amount was found there, is perfectly true; but it was the lawful property of loyal people, of which I am sorry to say the greater part—in cattle, corn, and meal—was rifled from them by the military forces, either at Philipton, or on the journey to, or at Alice, where again the plunder of cattle and flocks was wholesale." This is not exactly the process for keeping men loyal; on many, it would probably have a different effect. And it does seem after all, that these men had little to choose between black and white robbers.

With regard to the reproaches cast on our missionaries in South Africa, we are prepared at once to say, that we do not believe them, and that we shall not believe them, until they are proven. That ministers of the Gospel of peace, sent out by the various religious communities, should sow the seeds of discord in the native mind,—should stir up the flames of insurrection,—knowing full well what disastrous consequences would spring from them, we do not believe, and shall not believe until they are proven. That such atrocious and suicidal conduct should be perpetrated by all the missionaries simultaneously, whatever be the country or denomination that has sent them forth to labour for the evangelization of those barbarous tribes, we do not believe, and shall not believe, until it is proven. There is nothing which we are not willing to receive upon good evidence, but that evidence must be furnished; and these men must not be condemned unheard. Their character stands so high, that they have a right to say, in the face of Christendom—"You must suppose us and treat us as innocent, until opportunity be given us of freeing ourselves from the odium of such accusations." It may be that these charges are brought against the missionaries of all the religious bodies, because they alone are the friends of the helpless natives. It may be, that they are the only parties who can appear as independent witnesses, and as men of high integrity and religious principle, bear testimony to the wrongs which have been inflicted, again and again, upon the aborigines. It may be, that they are the sole parties who stand in the breach between the weak and the strong, and prevent the white man from driving back the black to the interior, and taking possession of his land. It may be that without the presence of the missionaries, a war of extermination upon the native tribes would soon begin; and maddened by the "earth greed," the colonists would think no more of shooting a Hottentot, a Caffre, or a Fingo, than they would of shooting a monkey or a tiger. We do not affirm that such an opinion is correct; but certainly there are facts which would seem to place it not beyond the region of probabilities. Meanwhile, we are glad to perceive that the Directors of the London Missionary Society have moved in this matter. While appealing on behalf of some of their missionaries, who have lost all they possessed, and