

the appointment of a "Native Council," consisting of from three to seven members, nominated by the Crown, and removable only by the same authority, and power was to be given to this council to declare, record, and amend, with the consent of the natives, their prevailing usages respecting land. The opposition to the Bill on the part of the colonial interest, was such that at the last moment it was withdrawn. The Government, however, intimated that they would endeavour, under the powers invested in the Crown by the "Constitution Act" of 1852, to carry out its several provisions, and should it be found that these powers are insufficient they will again apply to Parliament. The Committee greatly regret that this Bill did not pass. The subject is one which has been much misunderstood, and respecting which the conduct of the natives has been much misrepresented. Should the further progress of hostilities through the gracious mercy of God be arrested, patience and forbearance, with such cautious ameliorations of native customs as the progress of the race will render easy and even spontaneous, will smooth down existing asperities, overcome whatever is unreasonable in the unwillingness of the chiefs to dispose of their land, and secure for both races ample territorial room, while both may live in the full enjoyment of that blessed Gospel which will provide an inheritance in the world to come.

From an account furnished to the Committee by Archdeacon Kissling, it appears that the course pursued by the natives was, in the first instance, marked by much moderation. A block of land had been sold to the Government, but the right of vendor to dispose of it was disputed by Wiremu Kingi. Nevertheless, an instalment of the purchase money was paid, and the District Commissioner proceeded to survey the ground. In this he was obstructed, as the colonists acknowledge, not by an armed force, but by a number of old Maori women, and no more violence was used than was necessary to prevent the extension of the chain. "The squabble," Archdeacon Kissling assures us, was "such as surveyors in New Zealand have had frequently to meet, and which have again and again been amicably settled. But," he adds, "there has been a most extraordinary hurry in the whole affair."

"On Monday, February 20th, the attempt is made to survey the Waiata block, and a contest with women ensued.

"On Tuesday, February 21st, Col. Murray threatens Wiremu Kingi with military operations.

"On Wednesday, Martial Law is proclaimed in English and Maori. The Maori term for 'Martial Law' was rendered—as I have learned from several sources—'Ture-whawhal,' which means 'Fighting Law.' This, to the Maori mind, declared war between the two races in the district, and the natives considered themselves at liberty to fight in self-defence."

This proclamation of Martial Law, which recites that natives in the province of Taranaki were in arms against Her Majesty's sovereign authority, was forwarded to Col. Murray, on the 25th of January, nearly a month before the attempt to survey the land, and in anticipation of its being required, it being left to the officer in command of the troops, to issue it at his discretion.

The statements of the missionaries on these points have been furnished to Her Majesty's Government, who has called for full information from the Governor of New Zealand.

No further intelligence had been received from New Zealand as to the progress of the war.

The Committee also took into consideration an important despatch from the Governor-General of India in Council in reference to the "Occa-

sional," No. 8, on the movement in the 24th Punjab Native Infantry. The Committee are thankful that their paper has had the effect of calling forth a declaration on the part of the Indian Government, which gives christian officers a greater liberty of private action in religious matters than it has been recently supposed that they possessed. Several points remain, however, which the Committee will take up on a future occasion.

A letter from the Rev. J. Thomas, dated Sattankullam, Tinnevely, June 26th last, gives some striking illustrations of the development of the mission under his charge. He had just met the catechists of the district, and heard from six of them sermons which they had delivered during that month. "They were entirely satisfactory. Full of the Gospel, and must, under God's blessing, do good." The annual meeting of the different religious societies established in the mission, for various evangelistic or philanthropic objects, was held on the occasion. The collection amounted to 137 rupees, among which were two sovereigns. "Several persons," adds Mr. T., "at other places have put down sovereigns on the table. If any person had told me, twenty years ago, that I should see Shanars put such sums down for benevolent purposes, I should have thought it utterly impossible. I hope this year to send from the four combined districts under my charge 600 rupees to the Native Clergy Endowment Fund, which will be equal to the salaries of two native clergymen."

Tidings have reached the Committee of the progress of the revival in North Tinnevely, but they are expecting by the next mail fuller despatches on the subject. The following is one of the instances of conversion, reported in a letter from one of the native clergy. "K—, the wife of Y—, a most exemplary christian of this place, was a great thorn to her husband ever since their marriage, constantly quarrelling with him and his mother, and lately utterly refusing, though I had again and again entreated her, to live with her husband. Through God's great mercy, she has become quite a different person. On Monday evening my wife went to her home, and spoke to her earnestly, warning her how great her sins were in the sight of God, and how liable she was to the wrath of God, and entreating her to receive Christ as her Saviour. God graciously looked upon her, her hard heart began to melt, and she instantly cried out, 'Oh, I am a great sinner; I am a great sinner.' Thus she went on weeping for a considerable time. She was then brought to me. I directed her to the Lord Jesus, reminding her of some precious promises. I think it was the next day that she found peace, and trusted that the Lord Jesus was good to her. As soon as she found peace she became reconciled to her mother-in-law, and spoke to her about her soul's concerns. She is ever ready to speak to her companions about the one thing needful."

The monthly statement of receipts shows an improvement on the last two reports, though the income is still below the average, especially from Associations. For the current financial year, from April 1, to August 31, the receipts amount to £25,050, as compared with £27,856 during the same period of the previous year, and with £27,775, which is the average of the last five years. The receipts from Associations are £316 below those during the same period of last year, and £1235 below the average of the last five years. Hopes were expressed that, as the decrease seemed attributable to the inclemency of the early part of the summer, so the improvement now reported might be traced, under God's blessing, to the more genial weather of the last few weeks, while enough of the year still remains to enable

the Society's friends to make successful efforts to retrieve the deficit. Meanwhile, the expansion of the work has rendered an increased expenditure unavoidable, the expenditure for five months of the present financial year having amounted to £60,346, as compared with £60,622 during the same period last year.

Special India Fund from April 1 to Aug. 31, £956.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, October 5, 1860.

The Society has received from the Bishop of Natal a letter, dated 25th July, in which, referring to the proposal which he made some months ago to resign his see, and undertake a mission in Zululand, he says:—

"As I was prepared to go, if God so willed it, so now I desire to acquiesce in what appears to be the indications of His providence, that my proper post of labour is for the present, at all events, here in Natal. I feel deeply the generous kindness with which the Society would have aided me if I had gone to reside in Zululand; and I trust that a considerable portion of the sum allotted by the Society will still be reserved for the work."

The project of the mission is not, however, abandoned. An experienced missionary, the Rev. R. Robertson, is about to proceed thither immediately; and he will be accompanied by some Zulu converts from his own late mission within the Diocese of Natal.

The Bishop of Grahamstown has been recently engaged in visiting his Diocese; and in presiding over the meeting of his Diocesan Synod. His lordship writes:—

"Since my arrival I have been twice to King William's Town: on the first occasion when the conference of missionaries was held; visiting St. Matthews, Alice, and Beaufort on my return; on the second (when I held an ordination at King William's Town,) visiting Nowlands and Panmure. I have also been twice on visitation in the districts south of Graham's Town, visiting first Bathurst, Cuylerville, and the Peddie district, at the first two places holding confirmations, and last week again visiting Port Francis (in the Kowie mouth,) Southwell, and Alexandria, in Oliphant's Hoek. At the former of these places, where I spent a Sunday, I preached and administered the Holy Communion for the first time in a small chapel, which the people have built with the aid of a small grant from the Society for Promoting Christian Knowledge. Mr. Sykes holds two English services in that chapel every Sunday, besides three short services in English, Kafir, and Dutch to the converts. The English population is small at present. If the harbour should ultimately succeed, it will, no doubt, become an important place; but these works will not be completed for some years; and at present at least there are no indications of such success as was anticipated. On the right bank of the river there is a population equal to that on the other side (where the chapel is;) but there is at present no place for public worship for them. In the district, on that side, there are large farms, with wealthy farmers, some of whom are members of our Church. One of them, whom I visited on my way to Southwell, offered to head a subscription list, with £20 per annum, for a deacon schoolmaster for the district, and ultimately undertook to guarantee £75 per annum, and a cottage on his farm, rent free. With this liberal offer, I should have closed at once, if I had the man available."

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