## HOW GOD PREPARES HIS PEOPLE FOR ENLARGED SERVICE.

THE Lord has a great work to be accomplished upon earth. Men have been taught to pray, "Thy kingdom come; thy will be done on earth, as it is in heaven;" and that prayer shall have its full accomplishment. It is not His purpose that the world should remain in its present state of disaffection to his high authority. "I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." He who spake these words claims the earth as his rightful conquest, as the spoil which He has wrested from the enemy. The god of this world had offered to instal Him into the possession of the kingdoms of the world and the glory of them, if only, abandoning the interests of his Father, he would become his vassal, and recognise his supremacy by an act of worship. The Captain of our salvation, rejecting all compromise, wrestled with him in mortal conflict, and prevailed. And now, at the Father's hands He has received the world as his dominion, and as the reward of his work. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." They are his by divine purpose and appointment; they shall be his also in fruition, and by a universal acknowledgment of his authority: "all kings shall fall down before Him, all nations serve Him."

Meanwhile, it is the time of warfare. Between the house of David and the house of Saul there was long war; but "David waxed stronger and stronger." Weapons have been provided by which this warfare may be carried on, until the grand consummation be attained, and great voices in heaven shall announce, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever." These weapons are not carnal, for carnal weapons would avail little in a conflict such as this. They are weapons of offence which, in the world's estimation, are utterly contemptible, as much so as the means adopted by the Israelites were to the men of Jericho, when instead of the battle array there was the peaceable procession, and instead of the sword and spear there were the priests blowing the rams' horns before the ark of the Lord. Yet before these despised and apparently unsuitable means, the wall of the city fell down flat, because God's power wrought mightily: and thus, although the weapons of our warfare be not carnal, yet are they "mighty through God to the pulling down of strongholds."

So noble is the warfare, so sure the victory. But where are the soldiers to use the weapons? for angels cannot wield them. If, by an experimental acquaintance with the Gospel, they were qualified to use these weapons, they would, without an exception, offer themselves for the work. A human agency is needed—man's co-operation. How is it that the men who willingly offer themselves for the Lord's work are comparatively few? It seems to be now as in the days of Deborah and Barak. Noble tribes there were who responded willingly to the call of Barak. They rendered each what aid they could. "Out of Ephraim was there a root of them against Amalek; after thee Benjamin among thy people; out of Machir came down governors; and out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah. Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field." But there were others that skulked and kept away. "For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan; and why did he remain in ships? Asher continued on the sea-shore, and abode in his breaches." And how is it there are so many at the present time making a profession of godliness, but yet keeping aloof on the outskirts of the battle, and rendering no effectual assistance? How is it that they who go forward to the front are so ill supported, that, when they call for help, there are few to come? How is it that, as they fall at their posts, there is such reluctance to be baptized for the dead, and to take up the sword which has

fallen from their grasp? Are the Lord's professing people up to their work? Are they, in spiritual tone and vigour, equal to the demands of the time in which they live? Is there but a little love, and a feeble service, when there ought to be much love and devoted service? And how shall this be corrected? How shall devotedness of service to the promotion of the Gospel, in all ranks and amidst all nations, be increased?

Information of a valuable character appears to be afforded in the sixth chapter of Isaiah. That chapter does not refer to the prophet's conversion. He had been already for some time in the discharge of the prophetical office (see Isaiah i. 1); and was so acquainted with the details of the long reign of Uzziah, that he became their historian (2 Chron. xxvi. 22). Moreover, the prophecies which have place in the previous chapters bear upon them the stamp of a gracious man, who knew the evil of sin, and the need of being cleansed from its defilement. What, then, does it refer to? A deepening of the work of grace already wrought in his heart.

An illustration will explain what is meant, one taken from the process of wood-engraving.

A block is prepared of the size and thickness required. It is then, on one side, made exquisitely plain and smooth, so as to receive a drawing. On this the design to be engraved is drawn in blacklead; and, when the drawing is finished, it looks very pleasing; but it is superficial, liable to be rubbed off, and unable to impress itself on other objects.

This, therefore, is only the beginning of the work. The strokes of the pencil mark so much of the block as is to be spared or left standing: all the rest is to be cut away. This the engraver proceeds to do with the points of very sharp knives, or with chisels and gravers. The design is now no longer on the surface, but in the wood—wrought into it—and now it cannot be rubbed off. You may break the block, but you cannot remove the impress it bears. And now it is able to re-produce itself in impressions. The printing-ink is then applied, and the process is managed in the same way as letter-printing.

Now the drawing of the design on the smooth block is like the work of parents in Christian education. With much care they pencil out the lines of divine truth on the young minds they have to train for God; but the Spirit of God must sink the teaching into the heart, and make it inwrought into the character, else it will have no permanency; and thus, sometimes, it is unhappily rubbed off.

In this work the Spirit uses the word which is quick and powerful, and sharper than any two-edged sword, &c. In carrying it out he humiliates nature, lowers the man in his opinion of himself; as he does so, convincing him of the value of divine truth, and giving Him, who is the great object of that truth, increasing prominence in the character. He lowers self, and lifts Christ up. (2 Cor. iii. 3; v. 5.) Thus the transfer of the image of Christ to the heart is fixed, and then it becomes re-productive. The man works off impressions, and on the acts and services in which he is engaged puts the stamp of Christ. (Col. iii. 17.)

Now it is possible that a design might be cut into the wood, but not with sufficient depth. Enough of the natural block might not be cut away, and thus the lines and features of the design might not stand out with sufficient prominence. In this case the impressions worked off from such an engraving would be feeble and indistinct; and so with Christian truth in the character: it may have been received and dealt with experimentally; and yet, in order that the Christian character may be distinct in feature as well as strong and vigorous in action, it may require in all its tracery to be deepened.

And that was precisely the prophet's case. He was designed for an arduous work. It was needful that the features of his gracious character should stand out in bold relief. The Spirit of God, therefore, wrought upon the old lines, upon the old experiences, and deepened them.

This is what is wanted, we believe, at the present day. There is a great work to be done. There are many opposers and gainsayers. It is a time for the Lord's people to be more

bold, vigorous, active; to be more decided themselves, and more earnest in stamping their impress upon others. In this respect the work of grace in the heart needs to be deepened.

It was this Peter experienced—"When thou art converted, strengthen thy brethren." Not that he had not been converted before, but that the work was now deepened. He knew more of himself, more of his Saviour; he trusted himself less, and his Lord more. And so, when in this sense converted, he was anxious that the same reduplicative process should be wrought in them, whom he had been instrumental in bringing to the faith of Christ. (1 Peter vi. 10.)

Let it be observed that this important work is wrought by the Spirit of God on the heart, not by means of novelties, not by excitement, but by the same old truths operating on the old experiences. The sense of sin was deepened; and the renovating action of the Gospel rendered more decided and powerful. The prophet brought into the presence of the Triune God was abased under a sense of his defilement, and as he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts," the angel flew, having the live coal taken from off the altar, and laid it upon his lips, saying, "Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged." A beautiful emblem of the application of Christ's sorrow to the sorrow of the heart, so as to give beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness.

The mercy of God coming in with such vivid action on the keen sense of sin, bringing with it healing influences, changing the midnight of the soul into a clear day, without a cloud in the firmament, or a doubt to interfere with the full enjoyment of the sense of reconciliation, filled the man with gratitude and thankfulness. Love, the grand motive power, occupied his soul, like the glory of the Lord when it entered into and filled the temple; and when that Triune God, who had dealt so graciously with him, was pleased to indicate his need of human agency, with an unhesitating surrender of himself to the service of the Lord, the prophet answered, "Here am I; send me."

Is there not now the same appeal, on the Lord's part, to those who profess to be his people? Does it not come from heathendom, from Christendom, from home, from abroad? Does not the boldness of scepticism rebuke our coldness, and the ingenuity of the promoters of evil summon to a like ingenuity for good those who would promote the Lord's cause? Tidings reach us from distant lands of great disasters, sanguinary wars; of tribulations, in which our fellow-men are involved, their earthly prospects all obscured, while, alas! in the direction of eternity, all is dark too. Are the Lord's people doing all they can? Could they not do more, pray more, give more, labour more? Yes, if they loved more. Let, then, those who are charged with the ministration of the word aim at the deepening of the work of grace in the heart; and may the Spirit of God crown the effort!

Come, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of grace and love;
Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress:
The heav'nly gift of God most high,
No tongue can it express;
The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The unction spiritual.

Thou in thy gifts art manifold,
By them Christ's church doth stand;
In faithful hearts thou writ'st thy law,
The finger of God's hand.
According to thy promise, Lord,
Thou givest speech with grace;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

## THE DURBAR AT LAHORE.

IN whatever light the Punjab be regarded, whether in a military point of view, commercially, or as regards the energetic character of its population, it must be admitted that there is no part of India of more value to Great Britain.

Its military importance was demonstrated at the time of the great mutiny. Instead of being paralyzed by its isolation from Calcutta, it became a new centre, and from thence were those measures put forth which arrested the temerity of the mutineers, and by the fall of Delhi, broke the right arm of the great conspiracy. How much more is not its importance enhanced now, when the Sindh railway from Kurrachee to Hydrabad, the Indus flotilla between Hydrabad and Mooltan, and the near completion of the railway from Mooltan to Lahore and Umritsur, have brought the land of the five rivers so much nearer to England, and increased the facilities for the conveyance of troops and heavy stores.

And as it commands the North-west Provinces, so is the Punjab equally valuable as a defensive position against any danger which might threaten from the north-west. The passes of the Suleiman range, the Khyber, Bolan, and others of less note, these gates of entrance into the plains of India from the north-west, are in British hands, and can be closed or opened as they who approach from the uplands of Asia come with peaceful or hostile intentions.

Commercially, the position of the Punjab is such as becomes a great emporium, while its attractiveness as a rendezvous for merchants is increased by its own natural resources and the characteristic energy of its people, advantages which, as its inhabitants come increasingly under the power of those grand civilizing influences which England is engaged in imparting to them, will become more and more developed. "There is, perhaps," observes Sir Alexander Burnes, "no inland country of the globe which possesses greater facilities for commerce than the Punjab, and there are few more rich in the productions of the mineral, vegetable, and animal kingdoms. Intersected by fine navigable streams, it is bounded on the west by one of the largest rivers in the world. To the north it has the fertile and the fruitful vale of Cashmere to limit its sceptre: so placed, that it can export, without trouble, its costly fabrics to the neighbouring kingdoms of Persia and Tartary, China and India. Situated between Hindustan and the celebrated *entrepots* of Central Asia, it shares the advantage of their traffic, while it is itself blessed with an exuberance of every production of the soil that is useful and nutritious to man. The productions of the Punjab relieve it from any great dependence on external resources. Its courtiers and chiefs may robe themselves in the shawls of Cashmere and the strong and beautiful silken fabrics of Mooltan. Its citizens and husbandmen may wear the cheap textures of the native cotton. Every animal may be fed on the grains indigenous to the country; and a range of mountains, entirely composed of salt, furnishes the necessary ingredient of food, while the upland parts yield condiments and fruits to season the daily bread."

This productive county, by the channel of the Indus, and the free port of Kurrachee, is now in direct communication with the western world. On the conquest of Sindh, in 1843, Lord Ellenborough's proclamation nominally opened the Indus to commerce; yet was it virtually sealed up until the beginning of 1853, when river dues were abolished. And now, as the communication between the Punjab and Kurrachee is being improved and facilitated, the raw produce will find its way, continuously and uninterruptedly, by the line of the Indus, in exchange for the manufactures of Europe. Even when in isolation from the sea, Umritsur was the grand *entrepot* for the trade with central Asia. The caravans which came down with spices and dried fruits, dyes and drugs, skins and carpets, chintzes and leather, through Peshawur, Dehra Ismael

Khan, and the Bolan Pass, deposited their loads at Umritsur. Wools and borax from Thibet, shawls and carpets from Cashmere, sugar and grain from the Doabs, all passed through this bonded warehouse of northern India. But now that its direct communication with Europe is becoming so established as to command confidence, its commercial importance will be indefinitely increased.

In these territories, favoured with so great natural advantages, on the development of which are now being brought to bear the statesmanship and scientific power of Great Britain, is located a population of nineteen millions and a half, of which nearly thirteen millions are found in the British portions of the Punjab, including the cis-Sutlej states, and the remainder in its political dependencies.

It is not, however, to be supposed that the population is equally distributed over the face of the territory. Nothing can be more remarkable than its sudden alternations of sparsity and density. Two contiguous districts often exhibit in this respect an extreme diversity. But this is easily intelligible, the population clustering where the means of irrigation are most available, and the cultivation of the soil facilitated. The submontane portion of the Punjab, about one-third, is generally fertile; the remainder being a wild tract, with exceptional strips of civilization. Towards the north, and near the Sutlej and Jumna, the cis-Sutlej states are fertile, but degenerate into sand towards the south. The trans-Sutlej states are in their upper half hilly, and even mountainous, while the portion below the hills is a rich plain. The next three Doabs, the Baree, the Rechna, and Chuch, are fertile towards the north and along the margin of the river, while towards the centre and the south the land is elevated, and covered with brushwood. In some former era, however, the waste was occupied, and in the magnificent works of the Ravee-Doab canal system of irrigation Government is preparing the way for the re-peopleing of the waste. The fourth and last Doab, the Sindh Sagur, is rugged above the salt range, and below it sandy.

The population rises in density according to the productive capabilities of the soil. In the cis-Sutlej states, the rich district of Umballa presents a population of 426 persons per square mile, while Ferozepore, with its large sandy tracts, sinks to 186 persons per square mile. In the trans-Sutlej states, Jullundur, the richest district in the Punjab, rises so high as 513; while in the Lahore division, where the rich environs of the capital melt away into a central waste, there are not more than 210 persons to a square mile. The Umritsur, Goordespoor, and Sealkote districts, although inferior in the numbers of their population to Jullundur, are far above the proportion of Lahore, presenting respectively averages of 436, 470, and 475 persons per square mile. It is in these districts which include Umritsur, the religious capital of Sikhism, and their original and peculiar territory, the Manjha, that the Sikhs, to the amount of 200,000, are chiefly congregated. Returning to the distribution of the population in the Mooltan division, the averages are low, viz. 44 and 74 persons per square mile, the country around being one vast wooded wild, and, except round Mooltan and its canals, having but little cultivation. In Dehra Ghazee Khan, and Dera Ishmael Khan districts, with their wild trans-Indus frontier, 59 and 87 persons per square mile are the proportions. Lastly, Peshawur, with one fertile valley, has 193, while the mountainous district of Kohat has only 35.

These investigations are appropriate to a Missionary periodical, for it is with population that our Missionaries have to do; and when they are confessedly few in number, the more populous districts, unless there be contravening reasons, will be selected for their location. Thus our Missionaries occupy Umritsur as a centre, itinerating from thence throughout the Manjha. Peshawur is another centre of action. They are found also at Mooltan and Dehra Ismael Khan; but although the population at these points is comparatively thin, they are nevertheless important points, and it was needful

they should be occupied. Indeed, all these cities, Umritsur, with a population of 123,000; Peshawur, 54,000; Mooltan, 25,000; and Dehra Ismael Khan, 16,000, possess, from their situation, elements of increase, especially Mooltan, which promises to become a great *entrepot*, and one of the first cities in North India.

Over these dominions the sceptre of British supremacy is extended, and merciful is the influence which it exercises. What changes have taken place within twenty and six years! The Maharajah Runjeet Singh was then the lion of the Punjab; and then was enacted the *champ de drap d'or* of Ferozepore, where the Governor-General, Lord Auckland, appearing with the imposing magnificence of an Indian potentate, passed with his suite through the superb display of the Maharajah's body-guard, one troop dressed in yellow satin, with gold scarfs and shawls; another in cloth of gold, scarlet, purple, or yellow, their long beards protected from the dust by draperies of silver or gold tissue, which enveloped their heads. That grand spectacle passed away, and in a few months was succeeded by a scene of a very different character. The old lion, worn out at last by his own excesses, was laid on his death-bed. His treasure-chests in his famous fort of Govind Ghur, at Umritsur, filled with twelve millions in gold, could not buy off the dreaded enemy. The vain effort to obtain a respite was indeed made by him. His celebrated string of pearls,—300 in number, and literally the size of small marbles, all picked pearls, round and perfect in shape and colour—he gave to one temple; his favourite horses, with all their jewelled trappings, worth 300,000*l*., to another. Nay, fear dealt with him as he had dealt with Shah Soojah, extorting from him the koh-i-noor, "the mountain of light;" for although the order was not executed, he had commanded it to be sent to a third temple, in the hope of propitiating the gods. But his time was come. He died, and on the funeral pile his remains were consumed to ashes, his four very handsome wives, and five Cashmerian slave-girls burning themselves with his body, the principal wife setting fire to the pile with her own hands.

With his death the key-stone of the imperial arch he had erected fell to the ground; the concentrative power of the Sikhs was broken. On the border of the Sutlej they struck for all or nothing—to win India or vacate the throne of the Punjab. They fought and lost, and the dynasty, like the ashes of the old ruler, was scattered to the winds.

And now there is another ruler installed, and other scenes of imperial grandeur are being enacted.

On the 14th of October last the princes and chieftains of the Punjab territories assembled to welcome, on his arrival at the railway station at Lahore, the Governor-General of India. He was no stranger to them. As Sir John Lawrence, Chief Commissioner of the Punjab, they were well acquainted with him. They had known the strong hand of the Christian administrator—strong to encourage the loyal, to repress the disaffected, to correct evils and abuses, and to provide means for the amelioration of a long-oppressed and degraded population. They came to do him honour as the representative of their sovereign, and as one whom they personally honoured. There was the young Rajah of Puttiala, blazing in diamonds, whose father had so signalized himself by the important services rendered by him in the time of the mutiny.

He came ready to receive the kindly greeting almost affectionately bestowed in memory of the gallant monarch to whom the youth succeeded; and close by stood the gallant and frank successor to the indomitable old Rajah of Jheend. Then came Kupurthala, Star of India elect. Out of the same carriage which held the old friends, Lawrence, Montgomery, and Macleod, stepped also the last almost of the Sur-dar-wallah of that aspiring family who once hoped to grasp the sceptre in Lahore citadel.

These nobles introduced the Governor-General into a city which it was difficult for

him to call to his remembrance, so improved had Lahore become during the few years which had elapsed since his departure from the Punjab.

The Lawrence Hall was the centre of attraction, as close to it were pitched the vast encampments of the Maharajah of Cashmere and Jummoo, and those of Puttiala and Jheend. Certainly the Asiatic is never seen to better advantage than when enthroned in tents. The grand sweep of the golden houdah of elephants, the tramp of variegated horsemen, the glitter and sheen of the dresses and accoutrements, all made up a brilliant picture. The railway station itself was a wonderful piece of successful grouping. So admirably were the police arrangements devised that not a single accident, or even inconvenient pressure, occurred. Yet almost the whole of the invited durbarees had assembled in exquisitely varied habiliments—martial, civic, ambassadorial, and even priestly. Outside, Lahore seemed to have emptied itself bodily on to every prominent mound and earthwork to catch a glimpse of the Viceroy. Frontier chieftains wagged their grim old heads, and stroked their beards, at hearing the familiar "Shabash" issue out of the former Chief Commissioner's mouth, while a pat on the back to one or two old recognised friends—and who was there that Sir John did not know, may be asked?—sent them home with delight: they had not been called to the meeting unrewarded; they had seen and shaken hands with the great ruler once more; the well-known voice had been heard, with an effect more than equivalent to that of the best orations translated through an interpreter. There, in the heart of the Punjab, was a populace of probably not less than 250,000, grouped on a plain flanked with the tents of powerful nobles and monarchs, attended by a combined retinue of perhaps altogether 80,000 men. The whole British force, European and native, if mustered, would hardly amount to one-twentieth of the above formidable armament, yet no interruption occurred. Wondrous was the scene around the Lieutenant-Governor's residence. Men of all degrees of rank, of all nations, creeds, languages, and colours, waiting patiently and contentedly in equipages of every conceivable kind, grouped under such shady spots as could be found, simply to have a word or two with "John Lawrence." Nor were they disappointed. Each had his small say, and what he heard in reply was brief paternal advice, given with frank, earnest simplicity.

On October 18th was held a public Durbar, where assembled the princes and chiefs of the Punjab. There were present two Maharajahs, one of Cashmere, attended by fourteen relatives and principal Sirdars; and the Maharajah of Puttiala, attended by twelve of his Sirdars; seven Rajahs, some by name known to us here in England, others whose titles as yet sound strange to us—Puttiala, Jheend, Kupurthala, Mundee, Maleir Kotta, Furreedkote, Chumba, Sookeit—each with attendants more or less numerous, according to their rank. Besides these princes, each of whom was honoured on his arrival and departure by the firing of a salute, there were Sirdars and Nawabs, the principal native gentlemen of the Punjab and its dependencies, and the leading chiefs on the Peshawur and Derajât frontier. The Governor-General took his seat in a Durbar under a royal salute, and then, surrounded by the civil and military officers at Lahore, addressed, in Hindustanee, the assembled chiefs to the following effect—

Maharajahs, Rajahs, and Chiefs—Listen to my words. I have come among you after an absence of nearly six years, and thank you for the kindly welcome you have given me. It is with pleasure that I meet so many of my old friends, while I mourn the loss of those who have passed away.

Princes and Chiefs—It is with great satisfaction that I find nearly 600 of you assembled around me in this Durbar. I see before me the faces of many friends. I recognise the sons of my old allies, the Maharajahs of Cashmere and Puttiala, the Sikh chiefs of Malwa and the Manjha, the Rajpoot chiefs of the hills, the Mohammedan Mulicks of Peshawur and Kohat, the Sirdars of the Derajât, of Hazara, and Delhi. All have gathered together to do honour to their old ruler.

My Friends—Let me tell you of the great interest which the illustrious Queen of England takes in all matters connected with the welfare, and comfort, and contentment, of the people of India. Let me inform you how, when I returned to my native country, and had the honour of standing in the presence of Her Majesty, how kindly she asked after the welfare of her subjects in the East. Let me

tell you when that great Queen appointed me her Viceroy of India, how warmly she enjoined on me the duty of caring for your interests. Prince Albert, the consort of Her Majesty, the fame of whose greatness and goodness has spread through the whole world, was well acquainted with all connected with this country, and always evinced an ardent desire to see its people happy and flourishing.

My Friends—It is now more than eighteen years since I first saw Lahore. For thirteen years I lived in the Punjab. For many years my brother, Sir Henry Lawrence, and I, governed this vast country. You all knew him well, and his memory will ever dwell in your hearts as a ruler who was a real friend of its people. I may truly say that, from the day we exercised authority in the land, we spared neither our time, nor our labour, nor our health, in endeavouring to accomplish the work which we had undertaken. We studied to make ourselves acquainted with the usages, the feelings, and the wants of every class and race, and we endeavoured to improve the condition of all. There are few parts of this province which I have not visited, and which I hope that I did not leave in some degree the better for my visit. Since British rule was introduced, taxation of all kinds has been lightened, canals and roads have been constructed, and schools of learning have been established. From the highest to the lowest, the people have become contented, and have proved loyal. When the great military revolt of 1857 occurred, they aided their rulers most effectively in putting it down. The chiefs mustered their contingents, which served faithfully, and thousands of Punjabee soldiers flocked to our standards, and shared with the British troops the glories, as well as the hardships, of that great struggle.

Princes and Gentlemen—If it be wise for the rulers of a country to understand the language and appreciate the feelings of its people, it is as important that they should have a similar knowledge of their rulers. It is only by such means that the two classes can live happily together. To this end I urge you to instruct your sons, and even your daughters.

Among the solid advantages which you have gained from English rule, I will now only advert to one more. It has given the country many excellent administrators. Some of the ablest and kindest of my countrymen have been employed in the Punjab. Every man, from the highest to the lowest, can appreciate a good ruler. You have such men as Sir Robert Montgomery, Mr. Donald McLeod, Mr. Roberts, Sir Herbert Edwardes, Colonel Lake, and Colonel John Beecher—officers who have devoted themselves to your service.

I will now only add that I pray the great God, who is the God of all the races and all the people of this world, that He may guard and protect you, and teach you all to love justice and hate oppression, and enable you, each in his several way, to do all the good in his power. May He give you all that is for your real benefit! So long as I live, I shall never forget the years that I have passed in the Punjab, and the friends that I have acquired throughout the province.

Thereafter the chiefs and gentlemen were separately introduced to the Viceroy and Governor-General. Nuzzers were presented and Khilluts conferred.

Who is there to whom the truths of Christianity are precious, and who has enthroned the Saviour as King within his own heart, that does not in such a scene feel himself reminded of events far more glorious; as yet, future indeed, but certain to be realized, when "the kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him." Blessed shall that moment be, when, recognised as universal King, Jesus shall reign in righteousness, and execute judgment and justice on the earth; when the nations, contented under his rule, shall no longer be like the waves of the ocean, agitated by fierce winds, and tossing themselves to and fro, but when, soothed into serenity, they shall, mirror-like, reflect the goodness of the Lord.

Amongst the assembled chiefs there was one on whom especial honour was conferred. On the day before the great Durbar, the Rajah of Kupurthala was invested with the insignia of the most exalted order of the Star of India, the great princes, and, amongst others, the Maharajah of Cashmere being present at the ceremony. He was addressed by His Excellency in words to the following effect—

"Rajah Rundheer Singh, Rajah of Kupurthala—It is with much satisfaction that I find myself empowered by Her Most Gracious Majesty the Queen of England to confer

on you so great a mark of her royal favour as that of the Star of British India. This honour has only been granted to those princes and chiefs who unite high rank with great personal merit. It rejoices me to instal you among the chosen number.

Your grandfather, Sirdar Futteh Singh, was a chief of considerable renown. He was the well-known leader of the Aloowalia confederacy, and the companion-in-arms of the great Maharajah Runjeet Singh. Your father, Rajah Nihal Singh, was an old friend of mine when you were yet a youth. When he passed away, your highness succeeded to his duties and his responsibilities, and have worthily discharged them. When the mutiny of 1857 broke out, you were one of the foremost chiefs of this country to do your duty, and range yourself on the side of the British Government. After the fall of Delhi, your highness headed your troops, conducted them to Oudh, and there assisted in recovering that province. For these services you received at the time much praise and liberal rewards; and now, to crown all, you are about to obtain a most signal mark of honour from Her Majesty the Queen of England and India. In the name, then, of the Queen, and by Her Majesty's commands, I now invest you with the honourable insignia of the Star of India, of which most exalted order Her Majesty has been graciously pleased to appoint you to be a Knight.

"I have addressed you in Hindustanee, in order that the princes and chiefs now present may the more readily participate in this ceremony, and that your relatives and friends may be more highly gratified; otherwise I should have spoken in English, for I know that you thoroughly understand my language. This circumstance, no doubt, has operated as a bond of union between your highness and my countrymen."

At the conclusion of the address, His Excellency placed the ribbon and the collar of the order round the Rajah's neck, and delivered to him the Star. The Viceroy, the Maharajah of Cashmere and Jummoo, and the principal Government officials present at the ceremony, then shook hands with the Rajah, and congratulated him.

We confess there is something remarkable in this. Two other chieftains there had been, who, if their lives had been prolonged, would have received the same honour—the Maharajah of Puttiala, and the Rajah of Jheend. Both, however, had passed away, and their sons and successors occupied their place. But the Rajah of Kupurthala remained; and he, whose services have been thus openly recognised and rewarded, is the only one of those assembled chieftains who as yet has openly avowed his sympathies with Christianity. He and his brother, Sirdar Bekrama Singh, were present at the Punjab Missionary Conference, held at Lahore in December and January 1862-63, the Rajah himself taking part in the discussion on the important subject of female education. Having expressed his sense of the importance of such a movement to India, he observed, that "the education of females was not forbidden by the religion of the people; but it was disrelished by the men. In many high families, especially in the Punjab, women do read—chiefly religious books. They are forbidden to learn to write, particularly among the Rajpoots, because the jealousy of their husbands makes them afraid of the power this would give them to correspond with others.

"The great difficulty was to know how to get at the females of this country. They were shut up so closely, that it was almost impossible to have access to them. This must be done through the men. He would advise that efforts be made to enlighten the men as to the advantages to be derived by their wives from education. Christian gentlemen should associate more intimately with natives of the country, and their wives would then have access to the zenanas."

That he should have thus openly identified himself with the proceedings of this Conference is precisely what we might have expected from a prince who, in his town of Kupurthala, with his family and brother, attends, on the Lord's-day, divine service in a church built at his own expense—"a noble monument of the first Indian prince, who has raised, instead of temples to Shiv and Kali, a sanctuary for the living God."

On that occasion the Conference passed the following resolution—

That the Conference desire to express their hearty sympathy with His Highness the Rajah of Kupurthala, in his desire to impart the saving truths of the Gospel to his subjects.

They believe that, in doing so, he is disinterestedly seeking the highest welfare of the people God has committed to his charge. They thankfully acknowledge the power and grace of Almighty God, which has enabled him to manifest so much liberality and zeal in the cause of Missions; thus setting an example to others, having like authority and influence, worthy of all imitation. The Conference earnestly prays that his own soul may be sanctified wholly by the same truths, and that, with many of his grateful subjects, he may wear an everlasting crown of glory with our Saviour Jesus, in the kingdom of our common God and Father.

This, moved by T. D. Forsyth, Esq., C.B., was seconded by D. F. M'Leod, Esq., C.B., in the following words—

As I believe that, with the exception, perhaps, of our respected brother Goloknath, I have had an earlier cognizance of His Highness the Rajah of Kupurthala's leanings towards the Christian faith than any one else now present, I beg cordially to support the resolution which has been proposed; and I need hardly say that, in common with all who love the Lord, I have watched the Rajah's progress with exceeding interest. When he visited me, with his brother Kunwar Suchet Singh, some years ago, at Dhurmsala, brother Goloknath being then one of the party, they refused to march on Sundays, or to make offerings at the Hindu shrines; and even then he desired to attend divine service, though deterred for the time by his followers insisting on accompanying him. He has not, as yet, formally avowed himself to be one of us, but he has set up an altar of family devotion in his own household, at which I, and others here present, have been privileged to kneel with him. And while the power of the Holy Spirit alone can complete the good work which we may hope he has begun, it is for us to pray, that the blessing from on high may be poured out upon him and his.

This tribute of Christian sympathy was as gratefully bestowed by the conference as the Star of India by the hands of the Governor-General. The investiture of the latter recognised him as a loyal feudatory of the British Crown; the former recognised him as a native prince who, convinced himself of the truth of Christianity, avowed his convictions in the presence of heathen India, and invited the other chiefs and princes to follow his example.

Would they might be induced to do so! At least, if unconvinced themselves, we trust they will refrain from opposition. There was one present on that occasion to whom we would respectfully tender that advice. It is dangerous to obstruct the course of Christianity. The people of Oude, who, during their late uprising against British power, passed through the furnace of tribulation, dare not oppose. They say—"It is evident that God has put his hand upon the head of the English nation, and for this reason there must be something good and great in the Christian religion, and the time is probably not far distant when we will embrace it."

And it would seem, also, as though God put his hand upon the head of those native princes who, by publicly identifying themselves with Christianity, lend their influence to dispel the prejudices which obstruct its progress; but let others, who oppose and repel Missionaries from their dominions, beware lest God place his foot upon their neck.

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## THE CYCLONE AT MASULIPATAM.

THE details of the desolation wrought at this city by the influx of the sea, forced by the hurricane beyond its wonted bounds, are now reaching us, and they are so numerous, that to particularize them seems nearly impossible. The sorrows of years appear to be accumulated within the brief space of a single night. Such a night of horrors as that of November 1st, at Masulipatam, has not often occurred in the mournful annals of the human race.

Masulipatam, on the western shore of the Bay of Bengal, and on the south side of a

branch of the river Kistnah, is situated on an extensive plain, stretching westward to the Ghâts. In the midst of this swamp, which is overflowed by the sea at spring-tides, stands the fort. About a mile and a half north-west of the fort there is a slightly elevated ridge, and where it falls so as to be little raised above the level of the swamp, stands the pettah, or native town, the population of which has been variously estimated at from 60,000 to 90,000.

At three o'clock on the afternoon of Tuesday, November 1st, the wind was a little high, and the boys of Mr. Noble's school were laughing as it snapped the boughs off the trees. At a quarter before six the schoolhouse was shut up, the doors being well closed, and all made tight. By this time several large trees were down, and heavy rain had set in. The wind now shifted rapidly from west to north and east, and about eight it blew a furious hurricane, the rain falling in torrents.

In Mr. Noble's house they were soon obliged to open umbrellas within doors, else they would have been forthwith wet through, for the rain did not fall in drops but in streams. Soon the water stood on the floors one or two inches deep. Some of the young people were now kept busily occupied in fastening up the bolts of the east doors and windows, which continually drew with the force of the wind. The bolts, however, broke, and the cry was heard, "The sea-water is come in." As the house-basement is nearly four feet high, this at first seemed incredible, but soon it was beyond doubt. At last there came an awful roar: away went bars, bolts, and panels; the doors flew open, and in rushed the sea. A terrace, which might be reached by a western window, was first thought of as a place of retreat; but the water had risen within an inch or two of the window, and escape in that direction was cut off. There was a ladder in the verandah, which it was thought might be had, and thus enable the endangered family to climb upon the wooden ceiling. Accompanied by his maty, Mr. Noble attempted to reach the front verandah through the hall; but scarcely had he opened the inner door into the hall, when, in the pitchy darkness, a sea struck him, rising about three feet. It was a moment of imminent danger; but he was enabled to rush back, and, as he says, "The Lord saved my life." They now hastened into the inner room, mounting on cots and drawers, and, bidding a final farewell to each other, betook themselves to prayer, expecting to be either drowned or buried in the ruins of the house. In this state of suspense, calling on Him who was their only hope, they waited. In about an hour and a half the wind changed to the E.S.E. and S.; and although the waves still dashed against the walls, and the wind and rain continued violent, the waters began to abate. Their hope revived, and, changing their wet clothes as far as it could be done, about two o'clock, being quite worn out, they fell asleep, sitting on the cots and drawers.

Thus in Mr. Noble's house there was no loss of life. Amidst extreme danger, all had been mercifully preserved. But soon they came to know that it was not so with others of their friends and fellow-labourers. Just as it was light, a cry of distress was heard, and the horse-boy, who had climbed a tree, and thus been saved, was seen wading through the deep waters. "More are coming," some one soon exclaimed, and then appeared struggling on, with their servants, Ratnam and Bushanam, the two young Brahmin converts, whose admission to holy orders by the Bishop of Madras was mentioned in our last Number. They had tried to escape in the dark, and, in the effort, some of the little party had been swept away. Bushanam had lost his wife and child, and sad were the wailings of the bereaved husband and father. Ratnam's wife had nearly shared the same fate, having been drawn back out of the flood by Bushanam's uncle. As the light increased, and they were enabled to look about, nothing could exceed the wreck and desolation; stables, cow-houses, godowns, all flat; the eastern end of the house broken down, the great doors wide open, the hall full of prickly pear-bushes, broken tables and chairs; sea-water, mud, and books, being strewed over the floor. On a closer

examination it was found that the eastern foundations of the house were sapped, and that if the flood had continued much longer the hall must have fallen. But now anxiety was drawn to another point: the house of Malayya, the school-teacher, was flat, and no one knew what had become of him. His body, and that of his wife, were subsequently found, the former at the jail, the latter close by. He was, by universal testimony, a true Christian: he was, besides, a very valuable teacher, and had been married only four months. What is earthly has perished; what is spiritual survives. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever;" and in the enduring nature of that word, which, when made known to him, he, through grace, received, Malayya now participates.

But sad as these events were, the loss of life at Mr. Sharkey's was far greater. It will be remembered, that, in our recent review of the Telugu Mission, we referred to the girls' boarding-school, a deeply-interesting department of labour, which had borne much fruit during the fifteen years of its existence, and promised more. About two years ago an examination of this school was held, at which most of the ladies and officers residing at the station attended, and "unanimously expressed themselves greatly delighted with the creditable manner in which the girls acquitted themselves.

"Several of the girls," observe the Missionaries in their report, "had lately undergone a strict examination in the various branches of education, in order that they might act as teachers. There are many who have been trained in this excellent school now acting in that capacity; others have married native-Christian catechists, who are all, we hope, testifying, by their precept and example, that the untiring energies, and the ever watchful care and affection bestowed upon them in their youth, both as regards their spiritual and moral welfare, has not been in vain.

"Some very elegant articles of crotchet work were exhibited as done by the children. By the sale of work more than 238 rupees have been realized during the year. The instruction previously given is chiefly by means of the vernacular, and the way in which the children answered the questions put to them in scripture, spelling, geography, and arithmetic, quite satisfied all those who were able to understand them. Some of the replies were interpreted by Mr. Sharkey; but when the finger pointed to Quebec on the map, or traced the courses of the Missouri and Mississippi, their knowledge commended itself to all present. The first class repeated several of the Articles of the Church of England. Not the least attractive part was the singing, in which all were amazed to find three parts correctly sustained—alto, treble, and tenor. Thus Jackson's Te Deum was given throughout, besides one or two pieces of a lighter character."

On this interesting school the deluge broke with destructive power, no less than thirty-three of the poor girls having been swept away. Mr. Sharkey, in a letter dated November 15, thus describes what happened—

God has showed us great troubles and adversities, and yet turned and refreshed us. He has brought us from the deep of the earth again. The first of November can never be forgotten. The day was a wet one. The wind blew with more than ordinary violence, and we all felt that a storm was at hand. But we went through our day's work, attended school both morning and evening, paid the Mission agents, and I returned home as usual. The wind increased, and at ten o'clock P.M. there was a terrific hurricane. We made all our preparations by way of guarding our doors and windows. We had scarcely done this, when a cry of "The sea, the sea," was heard. It came from some of our servants who had previously taken refuge in our kitchen, and who, with great difficulty, contrived to reach the room in which fifteen girls and ourselves had taken refuge. A minute after we had admitted them in, the sea rushed into the house, and I had just time to put the children on our large cot, and take my position at the only door which we all had to guard. But the bolts gave way. Door after door was carried off, and we were completely at the mercy of the wind and waves. Our children behaved nobly, and we were enabled to pray together

with great calmness, and commit ourselves to Him who once said, "Peace, be still." The water rapidly increased in depth. I was waist deep in it, when the rising water suddenly stopped, and receded as fast as it came. We then removed the children to another room, and *wished for the day*. The rain was pouring into the room in torrents, and the wind was still violent. The night was dark, and we had no light after three A.M. There were two things I cannot adequately describe —the feeling of gratitude when the water began to recede, and the sense of joy with which we hailed the first gleam of morning light. "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive." God has been to us a strong rock—a house of defence to save us.

During the night we had often thought of the children in the bungalow adjoining our house. *We were not able to render them any assistance;* and though the bungalow was a strong building, we had many fears. The next morning told us what had been done. My heart breaks to write it. No less than thirty-three children were either drowned in or swept away by the flood! The building stood, but every door in it was carried off, and the wave knocked down every thing before it. The hospital, in which there were several children, and which adjoined the bungalow, came down. Every article of furniture was washed away, and only twenty-five of our dear children were spared to tell us of the dying shrieks of their fellows, and their own miraculous escape. They were nearly naked, and we were little better ourselves. My valuable library, all my Telugu manuscripts, and materials for new works, collected during the last twenty years, and a large quantity of our furniture, have either disappeared or are irreparably damaged. Our girls' school-room is down: our house is scarcely habitable, and we are now staying in two small rooms in the Commissary's office. Bunder is no longer what it was some months ago. It is difficult to recognise it.

To my utter astonishment, the Buttayyapet house is still standing, but it has received much injury. The walls surrounding it have, some of them, fallen down, and from what I hear, many of my day-scholars have perished. The boarders have been spared. Both our schools have been closed, for a time only, I trust. Exclusive of our girls, we have lost nineteen members of our congregations. No two persons seem to have suffered alike: each has his own tale of woe to tell.

I am now sitting alone in a corner of my former house, with the ruins of our property scattered all around, and the compound filled with dead and dying trees, prickly-pear bushes, mud, and rubbish of every kind. With reference to my own loss, I feel comparatively little, although I am almost a beggar; but the thought of our dead children is too much for us. Still God has done all things well, and in wrath remembered mercy. He has not dealt with us after our sins. Our prayer is, that the visitation we have just had may be abundantly blessed to us; that it may humble us to the dust; make us more devoted to his cause; teach us not to make nests for ourselves, and live in needless luxury and ease; fill us with a deep sense of our vileness, and a precious sense of his love to us; and keep us ever ready for his coming. It is remarkable that some of our heathen servants, in that dark and terrible night, prayed to Jesus for help. I am not able to tell you a fraction of all our troubles. Pray for us.

Amongst other girls who were lost, mention is made of Lakshmi, or Lakshmamah, on the point of being married to one of the teachers. This young believer, for such she was, is safe folded in her Saviour's arms, far above the ills and sorrows of earthly life. Her brother, Ramchandradu, a Brahmin convert, thus touchingly refers to her death—

Through the mercy of our Lord Jesus Christ, I and my brother Venkataramayya escaped this general destruction which happened on the 1st of this month. I must proceed to relate the mournful story of my dear mother and sister Lakshmamah. My mother and my sister were both staying in the same room. The flood began to come at about half-past ten in the night, and, to escape which, they tried to get to Mr. Sharkey's large bungalow, and while they were attempting to escape they were swept away by the sea. In the morning we found my sister's body in Mr. Sharp's compound, but my mother's body had entirely disappeared. Some say she was found, but I do not know the truth. I must not stop here, but I must relate some particulars concerning them. I feel great comfort in thinking of my dear sister, that she is enjoying her rest with her Redeemer. Mr. Sharkey bears testimony to her good conduct, and there was evidently a great change in her latterly: without the least doubt, I believe that she was a true believer in the Lord Jesus Christ, and she is resting now from all the troubles and cares of this present evil world. I feel grieved only through my weakness because I wished, though not the wish of

God, to enjoy her company a little longer, as it is natural; but it is far better for her to depart and to be with Christ, as saith St. Paul.

I do not know what you will think when I say that more than 20,000 if not 30,000 souls were lost in that single night. I know, in many families, one out of a family consisting of eight or nine persons surviving. This is a dreadful visitation, yet the surviving people seem to go on just in the same way after the catastrophe as before it. The loss of property is so great that I cannot tell you.

In our last Number we introduced a brief letter from the Rev. J. Sharp. We have now received from him the following fuller communication, which vividly describes the morning of desolation following that night of horrors, and the pitiable state of destitution to which the survivors were reduced—

The whole day (November 1) was more or less windy. . . . . About four P.M., whilst at school, I saw a palmyra-tree blown down upon a house opposite. Before five it was too dark to see to continue the lessons, and in pouring rains, flooded streets, and in violent gusts, we prepared ourselves, as best we could, to get to our homes. The last person to whom I bade farewell in the little bungalow was Malayya, to see him no more on earth.

After I reached home the violence of the wind was so great that we had to go round securing the windows and doors, one after another, more and more. The wind gradually went round from south-west to north-east, but gusts came from all directions at once. The rain coming through the ceiling became so great that it baffled all my efforts to keep it under by baling. Mean time the doors broke from fastenings and hinges. . . . . The noise was so deafening, we had to shout at the top of our voices when close to each other. The skylight windows fell in fragments, and we began to fear for the roof.

About eleven P.M. we found water floating into the house and rising most rapidly. . . . . We went and looked out, and all was black water around us, rising and surging, and then we found that it was the salt sea. The floor of the house is raised a yard or more above the compound, yet the water rose two feet or more inside. In our back bath-room, which was lower, I find the mark stands as high as my face. We managed, by continually relighting all the lights within our reach, to keep a few burning. . . . . We went forth as we were into the storm, the rain and spray pelting us like hailstones, and the water above our knees, with a powerful current. Thinking the current would have less effect on the walls if it had an exit, before deserting the house I got the large doors at the back opened to give it an outlet. Three times we tried to pass to the outside steps, and were driven back twice: the third time, on hands and knees, we crept up, but Mrs. Sharp was all but blown over the side. We crept along the terrace on the top, holding on as well as we could. We got inside a little doorway among the rafters, but durst not go far in for fear the large beams should fall upon us. A light, which we left in the room below, shone through a chink for a time, and cheered us much, as it showed that the water had not risen high enough to extinguish it. Our thin garments were no shelter against the rain: we were numbed and sleepy from cold and fatigue, but kept one another awake and warm by constant rubbing. Many times we thought of our relatives and friends in Masulipatam, and committed them and ourselves to the keeping of the Lord Jesus. . . . As soon as we durst we crept a little out to see whether the steps by which we had ascended were standing. We found them still so, but much of their foundation and props gone. The scene of desolation around us was indescribable; the country all around under water, except a spot here and there; hedges washed away, trees uprooted and broken by hundreds, with many a corpse in view, and here and there a wail or shout. When the wind and rain permitted we descended, feeling bruised all over. All the large book-cases were fallen, most of the furniture washed out, the rooms filled with a *debris* of broken furniture, prickly-pear hedges, bricks, books, aloe-trees, &c. We were very hungry, and found a bottle of oatmeal, some jam, a little brandy, and a little tapioca, of which we partook, and then waded through the water to the commissariat house to the north of ours, as it stood a little higher. Many were seeking the same refuge. After a little time we tried to wade to my wife's sister's house, to see whether she and her four children were alive, but the water was too deep. I found them afterwards all alive, though much of their house had fallen. They lost their carriage and three horses. I got a bottle of tapioca, and returned to my wife, the water in some places being breast high. Each was asking any one he met that he knew, who was alive and who was dead. Everywhere were corpses and dead animals; even the crows had disappeared. . . . . On my return I found Mr. Sharkey come in search of food, and almost distracted, as thirty-three of his

school girls had been drowned. I gave him a bottle of oatmeal, a pot of jam, and a pint bottle of beer. Then came an embassy from Mr. Noble for food. Bushanam had lost his wife and only child. I had but the tapioca and a pot of marmalade to give. Mrs. Sharkey and forty girls came over to the commissariat office, and many natives in the afternoon. Of course every thing was salt, and not a drop of fresh water was procurable. However, I got a fire, and cooked some of the oatmeal with the salt water as porridge for the girls. I also found in my house some port wine. Next day it was very hard to find food. We got some oranges, plantains, &c. Every one was very thirsty, but not till late in the day was a well of sweet water discovered on the inland side of the town. I picked up a few potatoes in our compound, and we did the best we could, but the distress in every direction was terrible. The run on the fresh water was so great, that it became necessary to refuse access to many. . . . . Many died from want, salt water, and exhaustion. Some of the gentry have not suffered near so much as those whose houses were near the sea, and they kindly sent round what provisions they had. Some of the natives, too, brought us a little good rice, fruits, &c. For several days the obtaining of food was very difficult, though the collector and others exerted themselves exceedingly. Then the corpses were decaying, and the smell was terrible. The salt water seems to have gone ten or twelve miles inland. I cannot attempt to tell any of the sad things we have heard and seen. The dead can hardly be less than 20,000 here and in the neighbourhood. Most of the native houses are fallen and the mud ones washed away.

This hurricane, and the inroad of the sea by which it was accompanied, appear indeed to have been of unprecedented severity. At the fort the waters were thirteen feet deep: at Mr. Noble's house they stood six feet deep, surging, rolling, and splashing ten or twelve feet high in the large hall. Even as far as Bezwara, thirty miles distant, there has been some loss of life and great destruction of property. The half of the Rev. T. Y. Darling's house there has been blown down. He says—

Fearful would have been the consequences if the storm had lasted another half hour longer than it did at its height. We cried to the Lord in our trouble to graciously hear us. When the outer walls of the house began to fall, and the glass doors and windows dashed in, we took refuge in one of the old bath-rooms, which was the most sheltered part of the house; but even there the walls shook. We had fears that we should be driven out without any shelter; but God had mercy upon us, and delivered us. . . . Our boys' schoolroom, which was being enlarged, and the work half finished, has been fearfully injured: the whole of the new part was levelled to the ground. The godowns in the school compound, and our catechist's house, are in total ruins.

The distress all about is very great, for every one suffers: not a single house escaped. We have not yet received any account from any of our out-villages. The country is quite flooded, and all the crops blown flat to the ground. This will produce great scarcity by and bye, I fear.

The telegraph communication in every direction has been stopped.

Mr. Noble adds—

Perhaps 30,000 is not the whole of those who perished. Cattle innumerable. The storm raged inland, as far as we yet know, sixty-eight miles; the inundation, three miles along the coast from Piddapatnam to Nizampatam, a space of about sixty miles. It is three weeks since it occurred, yet I hear a thousand corpses lie unburied to the south, and bodies of cattle without number.

Besides the lamentable loss of life, the destruction of property has been enormous. Mr. Noble has lost books, the largest and most valuable of them on the lowest shelves being sadly damaged, many hopelessly so, and much besides of private property within and without doors. So great was the need in this household, that supplies of any kind would have been welcome. The two native ministers are utterly destitute: all that they had is gone. Mr. Sharkey's house and out-offices require repairs to a great extent: the girls' school-house is in ruins. "Our school furniture." he observes, "maps, books, &c., all have perished. Our poor Christians are houseless and without clothes."

So, just as we review this Mission, that from an infantile condition has been springing up with so much promise, suddenly it is sorely bereaved, and crushed for the moment

under the weight of a great calamity. But shall not the Judge of all the earth do right? It is like Job's case, when wave on wave of tribulation fell upon him, and "there came a great wind from the wilderness, and smote the four corners, and it fell upon the young men," so that they died. But all was overruled for good. The work of grace was deepened in Job's heart, and, after a time, his losses were repaired, and he was reinstated in more than his former prosperity. Let us believe it will be so. The Mission will rise up out of its ruins stronger and brighter than it was before, and more fitted to bring the Lord's word to bear on the heathen around, many of whom, we trust, under the effects of the losses they have sustained, will be found more ready to receive the Lord's message.

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## THE EDUCATED CLASSES OF INDIA.

An able pamphlet has been recently published by the Rev. J. Barton, M.A. It is the substance of an address delivered by him at Cambridge to the members of the University Church Missionary Association, on a subject, in the presence of such hearers, specially appropriate, and to all persons who are interested in the welfare of India, and who are observant of the changes which are in progress there, of commanding interest, "the Educated Classes of Calcutta."

During his residence in India, Mr. Barton's attention has been very much directed to this important class, the first educated natives of India; and the Committee of the Church Missionary Society has just placed in his hands an important trust. They have selected him as the Principal of the Church Missionary College about to be opened in Calcutta, for the special benefit of those young natives who are aspirants after knowledge, and who left to themselves, are so apt to gather the knowledge of evil and disregard the knowledge of good. The subject, therefore, on which he writes, is not only one with which he is well acquainted, but on which he feels the deepest interest.

We wish it were possible to transfer the whole pamphlet into our pages; but this is not practicable. Mr. Barton, therefore, at our suggestion, has condensed its contents, and brought the salient points of this large subject within a brief compass. This we now give to our readers, not only with the view of affording to them information on one of the most remarkable movements which India has yet witnessed, but in the hope that, on his departure from England for India, Mr. Barton will leave behind him remembrances which will elicit in his behalf much prayer and sympathy.

Amongst all the past varying phases of the progress of Christianity, there perhaps never was a state of society so remarkable, or one so fitted to arrest the attention of every thoughtful Christian, as that which now presents itself in the two chief cities of modern India, Calcutta and Bombay. For in India, as has been well remarked by Dr. Mullens, Christianity has assumed a position which it never occupied before, not even in the days of pagan Rome, viz. one of antagonism to a religious system which, in the number of its votaries, the antiquity of its origin, and the strength of its priesthood, stands unrivalled and alone. The paganism of Rome, as well as of Corinth and Athens, had but a slight hold upon the great body of the people; it had no compact priesthood, no elaborate system of caste interwoven with all its social customs; so that, no sooner did Christianity once come fairly to the front, than the hoary giant at once fell prostrate, and never reared its head again. On the other hand, the efforts of Christian Missionaries in modern days have been chiefly directed to small tribes or sections of nations, never numbering more than two or three millions at the most, with a religious faith generally of the rudest description. Such have been the Red Indians of North-West America; the Maoris of New Zealand; the liberated slaves of West Africa; the Malagassies; the Hottentots; and the scattered islanders of the Pacific; all of which, fruitful as they have been as Mission fields, form but limited communities, and neither by their numbers, by the antiquity of their religious systems, or by the strength of their civilization, have given Christianity an opportunity to put forth all its powers, and show itself equal to meet the highest national demands.

And even in India itself, those Missions which have hitherto borne most fruit have been directed to small tribes or isolated communities, such as the Shanars of Tinnevelly, and the Kols of Chota Nagpore; the former of which have been but very partially under the influence of Hinduism, while the latter, though geographically belonging to India, are yet as politically, socially, and religiously distinct from the great bulk of its inhabitants as if they lived in Madagascar, or the islands of the South Sea.

It is a matter of peculiar interest to every thoughtful Christian to watch the progress of Christianity amongst such a people as the Hindus, who, in numbers, comprise one-eighth of the inhabited globe; whose religious system is the growth of thirty centuries, and so bound up by the iron fetters of caste with all their social customs, that it seems almost impossible to separate the one from the other; and whose civilization, though inferior indeed to ours now, was far superior to any thing which mediæval Europe could boast of, and reaches far back to the days when Britain was unknown, when Rome was not built, and when even Greece was only just beginning to have a history.

What, then, has been the effect on the Hindu mind of the past forty years' contact, not only with Protestant Missionary effort, but also with the indirectly Christianizing influences of English literature, English political and commercial activity, and, above all, of a Government which, whatever may be its shortcomings, has always been conducted, so far at least as regards its internal policy, with the most scrupulous integrity, and a real and conscientious desire to promote the welfare of its subjects? It is not too much to say that the changes which have passed over the whole upper stratum of Hindu society during this period have been far greater, and far more momentous in their results, than those which the railroad progress of scientific discovery has effected within the last century in England.

*Decay of Hinduism as a religious system.*

The days of Hinduism are undoubtedly numbered. The testimony of Hindus and Christians alike is unanimous upon this point. There are, it is true, a considerable number left of the old class of orthodox Pundits, who still try bravely, though in vain, to stem the advancing torrent, and seek to maintain that gross and corrupt mythology which they feel to be, not merely morally, but also intellectually, untenable: yet even they acknowledge but too sadly that they and their system must, ere long, be swept away by the advancing tide of intellectual and religious inquiry. Listen to one such professor of the old school at Bombay—"Hinduism is sick unto death," are his memorable words: "I am fully persuaded that it must fall. Nevertheless, while life lasts, let us minister to it as we best can."

The state of society, both in Calcutta and Bombay, has been thus well described by Dr. Mullens.* "All the educated young men stand in the position of antagonism to the old system. They would be heartily glad to slip their necks out of its yoke: they cheer vociferously all attacks made by their countrymen upon its errors, and never attempt to say a single word in its defence. Yet still they belong to it, yield to it, get on with it as they best can; for they all fear the social penalties consequent upon quitting it for ever, and all are waiting till every one else shall quit it, that these penalties may be rendered harmless. Hence it is that this large and very influential class, numbering now from 15,000 to 20,000, accept a position of compromise, within the system they professedly condemn, and outside the Christianity which offers them all they need."

*The Brahmo Somaj.*

Out of the educated class a considerable number have formed themselves into an organized religious Society, under the name of the Brahmo Somaj. These men stand very much in the same relation to the old Pundits on the one side, and the more radical section of the reformers on the other, that Socrates and his followers stood to Aristophanes and the conservative party on the one side, and young Athens on the other, in his day. In a lecture on the "Clouds" of Aristophanes, recently delivered to the Bethune Society of Calcutta—a literary and debating club, formed by the educated natives among themselves, with a small admixture of Europeans—the Bishop of Calcutta ably worked out this comparison, and sought to teach these would-be reformers, that if Socrates, who never had any thing better than the light of reason and conscience to guide him, so compeletely failed in his aim, how much more would they, if they trusted to unaided reason alone, and persisted in rejecting that only safe and sure guide of revealed truth, which Christianity offered them.

The object of the Brahmo Somaj, like the Socratic school of old, is to restrain liberty from degenerating into license; to cast off the false and retain the true; and this they endeavour to do by retaining the current mythology as a system of symbols and allegories,

* See "Christian Work" for November and December—"The Brahmin Reformers of Bengal."

under which they shadow forth the principles of pure Theism. For aggressive purposes this Society has now a house or temple for weekly worship; they have a subscription fund for sending out preaching agents and the establishing of propagandist schools; they have classes of disciples and inquirers, a large body of full members, numbering from 3000 to 4000, gathered from the higher and wealthier classes; and their influence is at once pervasive and powerful. Their religious creed is a compound of the old Vedantic philosophy with modern Deism, borrowed from the works of Theodore Parker and Francis Newman, which are widely read and studied.

*Religious aspect of the movement.*

But what, it will be asked, is the attitude assumed by the members of the Brahmo Somaj, and the whole body of the educated Hindus generally, towards Christianity? and how far is this intellectual movement likely to affect the progress of the Gospel amongst them? It is undoubtedly the fact that the position they have hitherto assumed is one of entire antagonism to the fundamental truths of Christianity. And yet those best acquainted with them, and who have watched their many varying phases of opinion during the last thirty years, are disposed to look upon this movement hopefully, as indicative of a change for the better. It must not be forgotten, that for a Hindu to become a Deist is a very different thing from a Christian making shipwreck of the faith in which he has been brought up, and becoming a Deist. What is retrogression —sad retrogression—in the one, is really progress in the other. The Bishop of Calcutta speaks thus of the movement in his recently published charge—

"The worship of the Brahmo Somaj is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Yet these aspirations cannot derive any permanent support from the mere guess-work of a system of intuition; nor can a religious sect long continue to draw its whole ethical system from the Gospel without discovering, that in order to practice Christian morality man's heart must be animated by Christian faith; nor is it conceivable, that those who are looking forward to death, and 'something after death,' should be content to rest on conjectures and baseless hopes, when they have before them the sure promises of Him who has opened the kingdom of heaven to all believers. *We can therefore only regard the religion which this sect professes as a temporary substitute for the truth of the Gospel.*"

And so, too, Dr. Duff,—who has watched them narrowly for thirty years, and seen them constantly shift their ground, first from Atheism to Vedantism, from that to Neo-Vedantism, or natural Monotheism, and from this again to the present system of Intuitionalism, expresses his strong hope that they will end at last in positive belief, such as they can only find in the revealed truths of Christianity.

In a published letter to the General Assembly of his church on this subject,* he mentions a remarkable admission made by one of the leaders of the Brahmo Somaj some years ago. After pressing him hard, in the presence of about a dozen of his followers, as to the practical uselessness of his system, always fluctuating and changeable, in contrast to the glorious truths of Christianity, which, like their Divine Author, are the same yesterday, and to-day, and for ever, he replied—

"Well, it is true what you say. We have no certainty, no fixity. We are here to-day, and may be elsewhere to-morrow. We are now following *reason*, and we know not whither it may lead us. We know where we are now; we know not where we may be hereafter. The plain fact is, that when we gave up the inspiration and the divine authority of the Vedas we cut our cables, got loose from our old moorings, and have since been drifting about wherever wind and tide may lead us."

A candid confession certainly, but still not an unhopeful one for the future. The whole religious system of this sect cannot indeed be regarded but as a marked tacit avowal of the truth and superior excellence of Christianity. It is the merest makeshift with which hundreds of its professed adherents are seeking to stifle their convictions and satisfy those spiritual longings and religious needs of which they are so deeply conscious.

They are like mariners who have set sail upon the pathless ocean in search of some imaginary *terra beata*, and, after being tossed about for years by the ever-varying winds of human philosophies and conflicting opinions, they have sighted at last the long-looked-for land; but they fear to cross that bar of angry surf which lies between them and the haven where they would be. It requires more moral courage, more child-like trust in God, than they have at present, to attempt the passage: still they show no symptoms of wishing to turn their backs to the land, and put out to sea again. On the contrary, when any of their number, more courageous than the rest, set forth, calling humbly, yet believingly, on their crucified Saviour to help them through, they watch their

* Report of the Conference on Foreign Missions, with letter from Dr. Duff, Nov. 1861.

course with almost breathless interest, and not seldom give outward expression to the wish that they had only courage to follow.

Thus the baptism of three brothers of the name of Dutt, with their wives and children, —members of highly respectable families, and one of them occupying a high official position, —which took place in Calcutta about three years ago, was commented upon by a leading Hindu newspaper in the following remarkable terms—

"This event is one of those signs of the times which unmistakeably point to a better future. The event is ominous of a great change in the state of Hindu society. We are not Christians ourselves, *neither are we anti-Christians*, and we entertain a very great and most sincere respect for all true followers of Christ."

Another Bengalee of this same class wrote thus a few months ago to the "Friend of India"—"A spirit of religious inquiry is at present awake among the Bengalees; *and it is my certain belief that the transition from Polytheism to Deism, now being effected among us, will ultimately end in Christianity displacing the various religions which prevail in India.*"

It is moreover a remarkable and encouraging fact, that it is not from our Missionary schools and colleges that the ranks of the Brahmo Somaj are supplied, but from the colleges and schools maintained by Government, from which all distinct religious teaching is excluded. Three years ago Dr. Duff ascertained, that out of 1632 members then on the roll of the Somaj, there were but very few, probably not more than a dozen, who were ex-students of his own institution.

Those educated in our Missionary institutions, even though not baptized, still know thoroughly what Christianity is, and cherish a sincere respect for it and its teachers, so that they have not much sympathy with the intuitional pretensions of the modern Brahmist school.

Is it not then our duty, as Christians, to throw ourselves heartily into this turbid stream of intellectual and religious excitement, and seek to guide some of these frail barks that are being borne down by its headlong current, safely to the shore? Shall we not man the life-boat, and go out to rescue some of the poor, faint-hearted, wavering ones, who still linger at the very edge of the surf, longing, yet fearing to come over? If we refuse to hold out to them a helping hand, perchance a storm may come and blow them far away from the coast, now so near to them, and the opportunity of rescuing them may be gone for ever.

*The means to be employed.—Educational agencies the most successful ones.*

The means to be employed must be adapted to the peculiar state of thought and feeling which characterizes the present movement. It is both intellectual and religious. As Max Muller has truly said—and the thought has been endorsed by the Bengalees themselves—"The Hindus have ever been a nation of philosophers. Their struggles have been the struggles of thought; their past—the problem of creation; their future—the problem of existence. The present alone, which is the real and living solution of the problems of the past and the future, seems never to have attracted their thoughts, or to have called out their energies;" and, in spite of more materializing influences which their contact with the practical, sturdy, money-getting spirit of our Anglo-Saxon race has brought to bear upon them, the Hindu still remains essentially the same that he ever was. He is still "the most religious being in existence;" and the sphere in which his mind still finds most room to act, is that of religion and philosophy. Hence, probably, it has arisen that the only Missionary agencies which have been brought to bear *successfully* on this class, have been those which may be strictly termed educational.

The illustrious Missionary, who has always led the van in all attempts to bring the Gospel to bear on this class of Hindu society, and to whose influence all that is hopeful in the present movement, in a Christian point of view, is mainly owing,—Dr. Duff, was profoundly conscious of this, and the result has amply proved his wisdom and foresight.

*Proposed Church Missionary College in Calcutta.*

Among other means suggested for accomplishing this end, the Bishop of Calcutta expresses a hope that a college may be established in Calcutta, in connexion with our own church. He says, "I should rejoice to see in Calcutta an institution, under the general control of one of the two Missionary Societies of our church, in which undergraduates of the University may be educated up to the B.A. standard, under purely Christian influences."

*The existing institutions insufficient to meet the present need.*

At present there are only two colleges in which native students can receive such higher education, after a previous preparation up to the matriculation (or entrance) standard, at one of the numerous schools in which Calcutta now abounds. These are the Presidency

College, under the immediate control of Government, and the Free-Church Institution, which Dr. Duff founded, and so long presided over. The first necessarily excludes all direct religious instruction, though not a few of its students have been attracted to Christianity, and, in some cases, brought actually within the pale of Christ's church by the Christian influence and Christian teaching of one of its most distinguished Professors. The latter is, of course, directly and distinctively Christian, and great has been its usefulness. Its converts are to be found throughout the length and breadth of North India: as native pastors, as schoolmasters, as catechists, as well as in secular capacities, they have been centres of light wherever they have gone. But excellent as this institution has been, and *is*, it is wholly inadequate to supply the daily increasing demand for higher education, which the rapid expansion of the Calcutta University has called forth.*

Two other Missionary institutions, viz. those of the London Missionary Society, and the Established Church of Scotland, have indeed recently receded from the position which they formerly occupied, and are now simply preparatory schools, educating up to the matriculation standard; as also Bishop's College, which, however, has always been mainly theological in its character, and therefore adapted for *Christian* students alone. The Church Missionary Society has hitherto abstained from employing high-class education as a branch of Missionary effort in Calcutta; partly through unwillingness to enter on a field already occupied by other Missionary bodies, and partly from their funds and interests being attracted to other fields of labour. The state of the case being now, however, materially altered, the Committee has carefully reconsidered the subject, and resolved to adopt the Bishop of Calcutta's suggestion, and establish such a college as he has proposed forthwith.

The educational staff of the college will consist of two or more Missionaries, who have received a European University education, and one or two native professors, graduates of the University of Calcutta.

*Appeal for Funds in aid of the College.*

The current working expenses of the college will be wholly met by the income arising from the Cathedral Mission endowment, made over to the Church Missionary Society by the late Bishop Wilson, supplemented by the fees of the students, and a Government grant-in-aid. Thus the college will not be any additional burden on the general fund of the Society subscribed in England. Funds are, however, required for two special objects, both closely affecting the prosperity and influence of the college: 1st, for the establishment of a library; and 2nd, for the endowment of special theological scholarships to encourage more directly the study of the Bible. At least 500*l.* will be required to carry out these two objects, and to place the college upon an efficient footing. There is at present a grand opportunity for infusing a Christian element into the present movement, but it must be seized at once. Some of the most influential native gentlemen are already endeavouring to establish cheap *Hindu* colleges, and otherwise pre-occupy the ground, and it is most desirable to present at once a bold front, and assume the lead; for if we linger, or take half-measures, the ground may be wholly pre-occupied, and the opportunity for ever lost.

* The number of candidates at the entrance examination has increased regularly year by year, from 240 in 1857, to 1500 in 1864. The number of candidates for the B.A. degree was, in 1858, 13; in 1859, 30; and in 1864, 66; and there is every prospect of as great a progressive increase for some years to come.

## PRIMARY VISITATION OF BISHOP CROWTHER.

No time has been lost by Bishop Crowther. Leaving Liverpool on July 24th he reached Lagos on August 22nd, in time to get a passage on board the "Investigator," just about to leave for the Confluence. At Gbebe he held a confirmation. At Idda he succeeded in obtaining an interview with the king, and securing his consent to the immediate commencement of a Mission; at Onitsha he admitted to deacons' orders the native catechist, Mr. Coomber, designed to occupy Gbebe, and then returned to the Nun on October 16th, on his way to Lagos and Sierra Leone.

The points of vitality in these lands, where Christianity has come into action, are far apart. Yet are they respectively of great importance. Each little movement is the centre of hope to the surrounding dark heathen country. Small as it may be now, yet

in reality it is capable of unlimited development; but in order to this it requires to be watched and tended. Some intercommunication is needed between the different stations, to cheer the hearts of the isolated labourers, and yield to them active help. This the Episcopate, if filled by a truly spiritual man, whose heart is in the work, and to whom God has given a right judgment in all things, is capable of doing. The Bishop can set in order the things that are wanting: he can ordain, confirm, build together the materials which have been gathered in; give them form and stability. But it must be an itinerant Episcopate; rapid in its action; quick to supply what is wanting, and to improve opportunities; and to this the European Episcopate has been found unequal. Devoted men have found themselves placed in painful situations, with a perception of what is needed to be done and an anxiety to do it, and yet at the same time disabled by the influence of the African climate on their health. In this conflict several of them have laid down their lives. In the admission of a native to the Episcopate, the office has been set free from such hindrances, and the animating effect of this is felt all along the banks of the Niger. "Can this be real?" asks Bishop Crowther, when engaged in the first ordination on the banks of the Niger: "is this the way Christianity spread to remote countries in the first centuries of its promulgation? . . . . If so, let the church of Christ buckle on her harness, for this is the time of her action." We believe it to be so. We believe that this important step will, under God, accelerate the Mission work abroad, and encourage the friends of Missions at home; and we thank God that on the Church Missionary Society has been bestowed the honour of introducing the first native clergyman to the office of a Bishop.

*Aug.* 24: *St. Bartholomew's-day*—Held an ordination at Lagos, when the Rev. Lambert McKenzie, deacon, was admitted to priests' orders: Revs. J. A. Lamb and L. Nicholson assisted.

*Sept.* 15—Held a confirmation at Gbebe, when twenty-one candidates were confirmed; viz. five Sierra-Leone settlers and sixteen native converts. This being the first time this rite was performed in this Mission, and the first since my appointment, the ceremony was peculiarly solemn: the candidates for baptism, and other heathen, were present to witness the proceeding.

*Sept.* 12—17 were spent in examining Mr. Coomber, preparatory to his being admitted to deacons' orders, and also the candidates for baptism for that rite.

*Sept.* 18: *Lord's-day*—Wet morning: the service was interrupted. Had a Sunday school at half-past eleven A.M., at the close of which I addressed the attendants, and dismissed them. Had the evening service, and preached to an attentive audience.

*Sept.* 19—To-day was the time I had fixed upon to go to Idda, with the intention of seeing the Ata, and to arrange about establishing a Mission station in that town, about which repeated promises had been made, but could not be accomplished hitherto. The unsettled state of the town of Idda since the last five years had become much worse since the last two years, a great many of Aboko's family having deserted the town on account of their quarrel with the king; but, however, I think a quiet and friendly visit to both parties alone, in the absence of the steamer higher up the river, will not be without some good results, although I may not be able to accomplish all my wishes at one visit. To do this with greater effect, I applied to the three managing chiefs here at Gbebe, to find me a canoe to take me to Idda on a visit to the king. They tried to shun the task, as they very much feared the Ata, and might incur his displeasure, in consequence of his taking offence at their proceedings. I therefore urged the necessity of my going to Idda upon grounds which they could not object to, and by a little present to keep down their fears and doubts about my reception, assuring them that they had but done their duty to their king by assisting my getting to Idda, and were to leave the consequences with me, I persuaded them to provide me with a canoe manned with their own boys. Six A.M. was the time fixed upon for starting, at which time myself and Mr. Coomber had made ourselves ready; but we were to go through the ordeal of disappointment, always attending strangers depending upon the native mode of doing business. Abraham Ayikuta, a native convert, who was appointed as headman of the canoe boys, went down early to the river side to prepare the canoe, but on his arrival there it was not to be found: some woodcutter was said to have taken it up the river to cut wood, and a messenger was sent to

hasten it back. By eight o'clock no intelligence had arrived about the canoe: by nine o'clock one of the subordinate chiefs came to tell me that the canoe intended to convey us to Idda was at his disposal, but that the head chiefs had not given him a share of the presents I had made them, and yet his canoe was to be made use of: that if I would do something for him the canoe would forthwith be produced. I saw at once that they intended to make as much of me as possible by this intended trip to Idda, so I determined to listen to no such story. I told the man I had done what I considered right, and that I would not give him any thing extra; he must apply to the head chiefs for his share of the present. In short, no canoe was obtained till six P.M., after the whole day had been spent in constant expectation of the return of the canoe, and also in doubt whether I was not deceived. I was glad to get a canoe and start, however late in the evening it might be. Amadako, the head chief, behaved himself very satisfactorily. He came down to the water-side to hasten the canoe being made ready, took off his sandals, and waded to the canoe, to arrange the baggage properly; and I was not sorry when we at last pushed off from the landing-place, at about half-past six P.M., towards Idda. About three hours from Gbebe we halted at a place called Itsena, where we had our supper, and waited till the atmosphere was lighted up by the moonlight, and then dropped down to Shuter Island on the 20th, at five P.M., where Abaje, one of Aboko's family, has newly erected a village, and collected his people together since the quarrel with the Ata. Here we landed, and paid a visit to Abaje, who received us very kindly. I told him the object of my going to Idda, and also gave him a word of advice of the necessity of their being reconciled to the king, and returning to their home at Idda. From this place we dropped down to Akaya's village, another of Aboko's family. Spoke also with him as I did to Abaje. The reply of both to my friendly advice was very hopeful of an inclination on their part to submit to the king. From Akaja's village we dropped down to Idda, at one P.M. We proceeded direct to Aboko's house, who was very glad to see me return according to my promise when the steamer halted here a fortnight ago to communicate with the shore. He believed me to be a true person, because, when he communicated my promise to the king, neither of them would believe that I meant to do what I had said, but merely to raise expectations, and to disappoint them, and that if I did nothing else, the fulfilment of my promise was satisfactory to him. After a long conversation on different subjects, we were shown our lodging at Akaya's house, in care of a keeper during his absence from Idda with his party.

*Sept.* 21—Gave Aboko his presents, consisting of a fancy border white sheet, a cushion case of damask patchwork, and a smart velvet smoking cap, which pleased him very much. I showed him the presents intended for the king, consisting of a large white calico sheet, tastefully worked upon with many devices, cut from printed calico, of flowers, birds, ferns, &c., and tastefully arranged on the white ground sheet, which was very much admired. These fancy worked sheets came from the Ladies' Working Association, through the Rev. H. W. Sheppard, at Emsworth. I had kept these nice and suitable cloths with a view to make a proper use of them at Idda, a place of great importance, to which we had an eye these many years, but hitherto no opportunity had presented itself of taking a permanent step. The remainder of the presents, consisting of a patchwork silk scarf, lined with red taffety, beautifully fringed with borders; two rich velvet bags, a velvet cap, and a patchwork cushion case, all these from the Reading Ladies' Working Association. These articles being select, suitable to a king, and being ladies' handiwork, I purposed to make the best use of them, to convince the people and king how superior civilized nations are through knowledge and the reception of Christianity, and how low and inferior is the condition of those who are without them, and what they, both male and female may also be, if they receive the Gospel.

The next, and most difficult part of my work, was to get an interview with the king. Messages were sent three times to-day to the Ata, to give us an interview, but without success. The presents were proposed to be sent first to the king, in order to induce a hasty interview when he sees them. I refused to do so unless I took them myself. Another message was sent to urge an interview: this was accompanied by another messenger from two persons of influence from the king's quarters, who wanted some presents in the shape of kola nuts, to move them to induce the king to give an audience. As these were but small things, I gave a yard and a half of cloth to each, in compliance with their request. After this a promise was made that I should see the Ata, but the time was not fixed. I took it patiently, although it would derange my plan of being back to Gbebe on Saturday to administer the Lord's Supper to the communicants, and to baptize the candidates for baptism; but to see the Ata is of very great importance, because when once this great difficulty is gone through, the way

will be opened for our future operations at Idda.

During my detention at Aboko's house, while the messengers went to the Ata, in the course of conversation some superstitious belief was let out by Aboko. It is believed that when the great men, such as the king, chiefs, and other persons of note in this country die, they go to the white man's country, and become such as I am, travelling with the white men, having adopted their habits; hence they regard us as their countrymen who have died, and taken our next state in the white man's country, and are therefore feared. Aboko wanted to know whether the white man's country was not in the neighbourhood of God's residence (Paradise), and consequently much nearer to God than the black man; and whether, by looking into the book, we could not see and know when any one is about to die, that is, how much longer that person has to live in this world.

It is also believed that when we see any person of note, such as the Ata, we take him in a book to the white man's country. The magic of photography, which they saw Samuel take at Gbebe, confirms their idea of this notion. I was glad that I did not take him with me to Idda with his photographic machine, which would in all probability have so frightened the Ata, and kept him shut up in his place, that there would have been no possibility of seeing him at all during my stay at Idda, lest he should be photographed, and taken to the white man's country, which would have been construed into hastening his death, that he might be removed to that country.

These are some of the Ata's fears, which no doubt must work very powerfully on him. Besides these, there are lucky and unlucky days to the Ata. From one market-day to another there are three intervening days as follows—

Eke, a market-day, unlucky for the Ata to see strangers.
Ede, an intervening day, lucky or good day.
Afo " " unlucky or bad day.
Uko " " lucky or good day.
Eke, repetition of the first, a market-day, unlucky for the Ata to see strangers.

From Eke to Uko. Four days; four days is their cycle of reckoning, the fifth day being a repetition of the first, so their every alternate day is unlucky for the Ata to see strangers. This mode of reckoning their market-days at the interval of four days is common from Yoruba to Igara and Ibo country. What remains to be ascertained is, what is the origin of this reckoning, and which is the beginning of these days. Whether the Jaguta of Yoruba corresponds with the Eke of the Igara and Ibo is yet to be ascertained. Besides these lucky and unlucky days, the Mohammedans have made the people to believe that Friday, their Aljima, is an unlucky day to undertake any work of importance, and the Ata did not hesitate to add this to his stock of unpropitious days; so if a stranger happens to arrive at Idda, on a visit to the king, on a Thursday, which may be an unlucky day, then Friday, which would be lucky to see the king, will interfere with the visitor, because though, according to the market regulation day, it is lucky, yet this Mohammedan superstition is regarded by the king, so that he would not be seen; then Saturday will be an unlucky day: the visitor must wait till Sunday before he can see the Ata. I had to go through all these before I could see the king on Sunday. This statement will throw some light on the difficulty of seeing the Ata, who is hemmed in by heathen and Mohammedan superstition. I did not know so much before, till I had to learn it by my quiet visit to Idda.

While detained here I gleaned some information about the countries on the back of Idda. One might travel from Idda to Onitsha by land through the Igara country, if it had not been rendered unsafe by a tribe of the Ibo, called Igbo, who are hostile to travellers by plundering their loads, kidnapping their persons, and selling them away into slavery; and if there happens to be a horse among the passengers it is killed, and eaten up. Through this tribe Igbo, European goods find their way by land to Idda, such as gunpowder, brass rods, and other trade goods. When Idda is once secured, the Igbo can be worked through from it and Onitsha.

The influence of the Ata extends to the inhabitants of the mountains called Apoto, taking all the triangle piece from the Confluence following the course of the Tshadda up to the border of the Mitshi country. This last people are hostile, because they are kidnapped by the people of Idda, and sold away into slavery. We found them in this disposition opposite Ojogo, on the Tshadda, in 1854. They are justly hostile to their oppressors. The people opposite Idda, on the Niger, are called Kukuruku, from their peculiar practice of calling at one another in such an unintelligible crowing sound, as if a cock was crowing. Masaba's soldiers continue to be a great annoyance to this people, by kidnapping and selling them into slavery.

*Sept.* 22—To-day being an unlucky day to see the Ata, I made up my mind to wait till Friday, which was lucky, not knowing that the Ata has also borrowed the Aljima of the Mohammedans, and added it to his unpropitious days. Being ignorant of this, I vainly hoped to accomplish the object of my

visit, and to start for Gbebe soon after, so as to be there by Saturday evening. Several of the eunuchs paid me a visit, some of whom expressed a wish to see the presents intended for the Ata, which I showed them: they were much admired. They left with a promise that a messenger would be sent to Aboko, to announce when the Ata was ready to see me.

*Sept.* 23—In the course of the day Aboko paid me a visit. He met one of the eunuchs with me, and stopped a long while, when the time was passed in general conversation. As he made no mention of the time to see the Ata, the day being a lucky one, when he was about to leave I asked him when I was to see the king. He replied that he had received no message as yet. I then told him that as I had been here now four days, and had not seen the king, and to-morrow being to him an unlucky day, when I was not likely to see him, I had made up my mind to return to Gbebe, as I could not understand this delay in seeing the Ata, otherwise than that he did not wish to see me, and I did not wish to force myself to be seen. Aboko felt annoyed and ashamed at the king's delay, and he quite approved of my intention to return, though he was very sorry I could not see the king. No sooner was my intention to leave on Saturday morning heard by some persons about the king, than they hastened to apprise him of it, and to urge his giving me an early interview.

*Sept.* 24—Having partly arranged on Friday evening for an early start to-day, before I got up from my mat, about half-past five A.M., two messengers were waiting for me, one from the king and another from Aboko, begging me to have patience; that he, Aboko, was going to see the king, and arrange about the interview; but if I was determined to go away without seeing the king, that would not interfere with the friendship between me and him. The king's messenger gave me a reason of the delay; that his head eunuch, called Ogbe, one of the king's guardians, was sent to a neighbouring village to get something to entertain me with, but he had not returned in time. I told him that this was a very weak excuse, inasmuch as the king had not yet seen me, nor heard from me what I had to say, whether good or bad, before he was so anxious to look for presents for me; that his seeing me, and hearing what I had to say, was of greater importance to me than all the presents he could give. He assured me that I should see the king to-morrow, if that would not desecrate our Sabbath. I told him that was the best day for me to see the king, and talk about the introduction of Christianity into his country, because the blessing of God rests upon such an object upon that holy day. Considering that I could not get to Gbebe on Saturday, and being unwilling to work the canoe boys on Sunday, as there is no favourable halting-place for us on the banks at this time of high water, after having received the favourable messages of this morning, and the Aboko's and the king's messengers' assurance that I should see the king to-morrow, I made up my mind to stay.

Abraham, our faithful convert, has made himself very useful to me, though he was suffering acutely from boils about his knee-joint, which were very sore and painful. Mr. Coomber and myself applied ourselves to dressing him, for which he was very thankful.

In the course of the day two eunuchs paid me a visit from the king, to thank me for my patience, saying that I was a true lemamu (chief priest), for no one else would have stayed so patiently, and that I should surely see the king to-morrow. These new messengers, having seen the presents, returned home. They gave another reason for my detention as follows: that a child of the king was sick, so Ogbe was sent to see how it was, and he had just returned with the news that it was getting better; that from the anxiety of the child's sickness, and Ogbe's absence, the king could not have seen me with comfort at an earlier date. This was another version.

Abraham told me that there are many mischievous persons, who go about to frighten the king: that if he should see an Oibo, he would surely take him (by photograph), and carry him to the white man's country. These simple statements will show how childish even the great men in heathen countries prove to be under superstitious impressions which they cannot easily get rid of.

*Sept.* 25: *Lord's-day*—I got an early breakfast: soon after which Mr. Coomber accompanied me to pay a visit to Aboko, to hear if there was any sign of his preparing to move the visit to the Ata. He was absent from his usual seat in the verandah, but ordered a mat to be spread to seat us. Not long after, an eunuch made his appearance, to summon us to the palace. Aboko also soon made his appearance, ready dressed for the occasion, and told me we should soon go to see the Ata. I asked for a few minutes to return to our lodging, to get ready, and was soon back, when we started for the palace, the eunuch taking the lead. We had first to halt at a lady's, holding a higher position over Aboko: her title is Onupata, which I cannot now explain. After we were introduced to her, and the customary routine of salutation passed through, she dismissed us to Ogbe, a eunuch of great influence, said to be one of the guardians of the king. Here, also

we were seated, with much respect, next to the eunuch, while Aboko took his seat at a very great distance. As he was our host and leader, I hesitated taking the first seat till he had preceded me, but he declined. Ogbe entertained us with kola nuts and palm wine, after which he accompanied us to the palace. We had to wait for about half an hour outside, under a tree, till due preparations were made within, when we were summoned to the presence of the Ata. He was the same person whom I saw in 1859, and I saw him in the same room, and he was dressed in the same tobe. I recognised him at once on entering in. He saluted us heartily, when we were seated on a mat spread for us. After a pause, I commenced relating the object of my visit to Idda on this special occasion. Abraham, who was especially asked for by the king to accompany me to the palace, was my interpreter. I spoke in Nupe, and he interpreted in Igara to the king, although I have not the slightest doubt that the king himself knew as much Nupe as Abraham, it being a commercial language on this part of the river.

I told him the objects of my coming were simply three. First, that I was come to fulfil the promise I had made some years ago of establishing a place of worship and school at Idda, for which land was promised me, but I was not in a position to take it up then; but that now I am quite ready to commence operations as soon as I have the sanction of the king.

Secondly, That this is the third time the ship, the "Investigator," had gone past Idda without the captain seeing the Ata, which did not tell well in his favour, because the white men always visit other kings down and up the river, and keep up friendship with them; but with the Ata they had not that facility. I wished to know what difficulties were in the way, that we might come to an understanding, and arrange to remove them, that the friendship between the Ata and the white man may be as familiar as it was at the time of the old Aboko.

Thirdly, That as we intend establishing ourselves at Idda, I should be glad if the Ata would take the ruinous state of a large portion of his town into consideration, and act as a king ought to do, by calling together the elders of his country, and consulting to put an end to the quarrel between him and the Aboko's family, recalling them to rebuild their houses, in consideration of the good services to his country of their grandfather, who was a worthy friend to the white men; for our sake, who now interpose; but, above all, for God's sake, who might never forgive us if He were to keep his anger for ever. These three objects were of great importance. The king, no doubt, had heard of them before, because I repeated them before many persons during my stay while waiting to see the king; but to hear it direct from me gave it a greater weight. The little court-yard was filled with spectators, who listened and gazed without noise, or stir, waiting to hear the Ata's reply.

To my first proposition the Ata said they could not refuse to give us a place to build and establish ourselves at Idda; but though he is the Ata, he should have to inform others (his councillors) of it first, before he gave a final answer.

Secondly, as regards the European visitors, he did not refuse to see them; but the shortness of their notice was the cause. His practice was like that of Masaba, or any other king, but he hoped to arrange to see them on their return.

The third head of my proposition needed a deep consideration, so I did not press for an immediate answer. After this I delivered the Ata's presents, exhibiting them one by one to advantage, calling his attention to the needlework as the doings of English ladies, who took great delight in making these special articles for him at my request, and adding that the little girls in his town would be taught to do the like when we are once established here. That the Ata was much pleased with these things, as already described under the date of the 21st, I need not say. He presented me with twenty kola-nuts, twenty very large yams (about 2 cwt.), four pots of palm wine, and one goat and one sheep. I was thankful the Lord had so far given us success as to enable us to see and gain the confidence of the Ata and his people. But the king had been told that I had the sun (*i.e.* the watch) about me, which he should like to see. I got up and opened the watch, which I held to his ears, that he might hear it tick plainly. I then opened the case, that he might see the working of the spring. The Ata had also been told of my glass lantern, and he would be very glad if I would order one like it for him; also a pair of long boots, with a pair of spurs, and a large umbrella. I wanted to see the size of his foot, and he immediately took off his sandal, which articles I promised to order for him. Ogbe and Aboko also ordered a few articles, but inferior to the king's. Both Ogbe and Aboko have promised that, when I am ready to build, I have only to give each one his share of labour, and it will be immediately executed.

In the course of conversation, Abraham, who had picked up a little English, spoke to me in English, in which I replied. The Ata, who took notice of this, said in the Igara

language, "Ayikuta understands the English perfectly," which was confirmed by all the courtiers. With this state of feeling towards us, I took leave of the Ata. Close by the king's palace was an elderly woman of rank, whose title is Omada Ogbe, who expressed a wish that we should call at her house. We did so, and she received us very kindly, and presented us with kola-nuts and a kid. On our return home Ogbe presented us with a kid and sixteen yams, and promised that he would do his share of work in building at our intended establishment at Idda. Aboko made the same promise; but these promises must be received with moderation. We retired to rest at the close of the day with thankful hearts for the tokens of God's favour shown to us on our visit to this place.

*Sept.* 26—Preparations were made for an early start for Gbebe, and by eight o'clock A.M. we were down at the water-side; but our canoe was not there. The keeper was told last night that we should be going early this morning, and he was to get the canoe ready, and this morning a messenger was despatched to tell him that we were ready to go down with our packages. He told him all was right; that he was just going to the opposite island to fetch it. We had to wait two full hours: neither the keeper nor the canoe was to be seen. I sent to Aboko to find me another canoe, as the one I brought from Gbebe must have been sent somewhere else by his canoe-keeper. He came down, and appeared much annoyed at the conduct of his man. As there was no alternative, he gave us his old canoe, the only one available at the time, to take us to the opposite island, where a market was held with the Abo people, telling us if we should find our's there, to take it from the keeper, and leave the old one to him, or else go with this as far as Akaya's village, where he was almost sure the keeper must have gone. It was not till half-past eleven o'clock that we pushed off from Idda, having wasted three hours and a half this morning for want of our canoe. It was in vain that we looked around the market on the island; neither the canoe nor the keeper were there, so we had to make towards Akaya's village with this old and unwieldy canoe, by far too large for the hands provided for our little canoe from Gbebe; but Abraham exerted himself to encourage the boys, and it was midnight before we got to the village, having to contend at times with very strong currents. This incident will show what little dependence must be placed on natives, with whom time is no object, in managing important business at a given time.

*Sept.* 27—I applied to Akaya to provide me with a better canoe to take me up, which he promised to do when he had spoken to his brother chiefs. They being busy with the Abo traders, had very little time to attend to my request till the market was over, so I prepared to lose another day here. In the mean time Abraham got information from a boy, who saw our canoe in the neighbourhood of Gbebe, and that if a look-out was kept, the canoe might be seen going down the river in the course of the next day. So they did. About eleven o'clock the canoe was seen coming down laden with merchandize for Idda. The boys shouted at the sight of it, and immediately paddled towards it, and seized it. There was a regular row between Abraham and the man in possession of it. I had to send them to Akaya to settle the matter, and I was very thankful to get the canoe again, not only for our own convenience, but for the sake of the chiefs who borrowed it last week at Gbebe for our use to Idda. Here it was found out that the keeper had hired it out on his own speculation during our detention at Idda. The canoe had been away five days, and it was an abominable lie the keeper had told us, saying it was just taken to the opposite island, and his pretending to go for it was to get out of our way.

On our arrival at Akaya's village we found Ogbe's messenger on a friendly message to Akaya and his friends, which indicated that my friendly advice to the quarrelling parties had taken some good effect.

*Sept.* 28—Akaya having presented us with a goat and eleven yams, and supplying us with an additional hand to pull against the current, we started from the village early this morning, and halted a short time at Abaje's village on Shuter Island, for a visit to the chief. We put up for the night at a village a little below Beaufort Island. Next morning we started, and arrived at Gbebe about three o'clock P.M., and were glad to be back again, after an absence of ten days.

Our canoe boys, superintended by Abraham, behaved remarkably well, for they worked hard to the latest hour of the evening. Next morning they for the first time received the wages of free labour, for which they were very thankful, and readily promised to go with me again when I want them.

*Oct* 2: *Lord's-day*—After the morning service I administered the sacrament of the Lord's Supper to our little body of twenty-five persons; and at the afternoon service I baptized ten adults and seven children, all children of our converts. When I was preparing the converts on Saturday, two of the mothers presented their children, and asked why they should be left out, when they who would

have devoted them to idols have given themselves to the Lord. I referred to one of the fathers, also a candidate, but not yet ready to be baptized, and asked if he would not like to make an idol for the child. The mothers said no; it was in their power to do so; their husbands have nothing to do with it. This application brought to my mind the text, "They brought young children to Christ, that He should touch them;" "Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." At the commencement of our establishment here, the Nupe settlers were the most forward and promising, but they, being under Mohammedan influence, are frightened back; and now the Igbiras and Bunus, who are entire pagans, are giving us much encouragement. Those mothers who were baptized with their children are Igbiras, the real inhabitants of this town.

*Oct.* 3—Went up to Lokoja, on a visit to the "Investigator," after her return from Bida, and also to settle some accounts with Dr. Baikie, and to fix the boundary of the land intended for a Mission house and place of worship. Returned to Gbebe late in the evening.

*Oct.* 14—All preparations having been made, and wood taken in from our station at Gbebe, the "Investigator" weighed for Idda, a little before noon, with Dr. Baikie on board. Having halted for an hour or so, to communicate with Abaji, chief of the village on Shuter Island, we arrived at Idda just about sunset. According to arrangements, I took Mr. Coomber with me, and landed to stop overnight on shore, so as to be near, and push on the arrangements to see the Ata as early as possible next morning. My last visit here from Gbebe had the desired effect: it prepared the people to expect my return with the certainty of seeing the Ata at the right time. On my seeing Aboko, he immediately despatched messengers to the principal persons to announce the arrival of the ship. Soon after, he himself started out to see those in authority. Having ascertained the time to see the Ata, I wrote a note to the "Investigator," to acquaint the gentlemen of the arrangements, and when they were to leave the ship on the visit to the Ata. Although the accomplishment of the visit was certain, yet it was another and more difficult thing to hasten or move the people to do it at a given time. Ten o'clock was fixed upon, so as to get through every thing by twelve, and weigh for Onitsha, where we calculated to arrive on Saturday evening, and to spend a quiet Sunday; but it was not till after twelve o'clock that we could start Aboko from his house, to lead us on to the king's quarters. We had to go through the same routine of visiting the lady Onupata, who had very little or nothing to say beyond endless salutations. She was presented with a scarf from the Commander, after which she sent us on to Ogbe, one of the head eunuchs and the king's guardian. Here we were again entertained, as usual, with kola-nuts and palm-wine. Ogbe was quite alive to the importance of the visit, and he sent messengers to the Ata to hasten the interview, as he was about starting with us to the palace. Soon after, he took the lead to the palace, so called because the Ata resides thereabouts; but, properly speaking, a mass of ruins and rubbish, overgrown with bushes of every description, instead of well laid-out gardens, in which vegetables, fruit-trees, and flowers of every variety might have been grown to perfection in the rich soil, at the elevation of about 150 feet from the level of the river; but so this place has been since I first entered it in 1854, and so it will be, if the king and his subjects are left to themselves, without the light of the glorious Gospel of our Lord and Saviour Jesus Christ. The uncultivated state of the country, and the irregular and confused masses of walls, built without plans, and which afford no comfort to the inmates, are outward pictures of the state of their minds as regards spiritual things. Their dark minds need spiritual light, as their outward confused circumstances need the regulating hand of civilization. But to return to the subject of our visit. We were detained about half an hour when preparations were completed within, and we were summoned by a eunuch to appear before the Ata, who was seated on his throne, a high stool in an open, narrow courtyard, where a mat was spread for our seat right before him. The ceremony of passing the kola-nuts round was no sooner over than the object of the visit was entered into. As the commissioned-officers will fully report this, I need only say the visit was a most successful one. I never saw any of the Atas so open, free, and familiar with foreign visitors as on this occasion: he met all the proposals of the commissioners without hesitation. He could not deviate from all that his predecessors had agreed upon in the former treaty with Her Majesty's Government. His presents were then delivered, with which he was much pleased. Having presented six coverings of white satin to introduce the subject of my Mission establishment here, before the king and his courtiers, I put the question pointedly to him, viz. that I wanted to know at once whether the king would grant the piece of land selected or not, that I might know what preparations I should have to make at

my return next season. The Ata conferred with his courtiers, and then asked whether what I had brought was all I intended to give. I told him no; that was to open the matter before the court, according to their suggestion, and I should wait to hear what they would require of me. The Ata said it was not their practice to charge for land to build upon, but he desired me to do for them the same as I had done at the Nun, at Onitsha, and Gbebe, all of which they had heard of. My last question was, "Does the Ata grant me the land or not?" adding, that as regards what I should do for them, they must leave that to myself. The Ata replied, "The land is granted you." This closed our interview most satisfactorily. The Ata had an order to make for England. Ogbe and other councillors called me and the gentlemen aside to show us something, which they kept very private, covered with cloth. On withdrawing into a corner of the court-yard, and concealed from the gaze of the assembly, the Ata's crown, studded with cowries, was shown, with the velvet cap I presented him a fortnight ago. The Ata's request was, that a crown, according to the pattern of his cowry-studded one, should be ordered for him; but instead of being decorated with cowries, it should be covered over with gilt tassels, like the cap I presented him.

As Dr. Baikie was going to England he took the pattern, and undertook to execute the Ata's orders. I had already had some orders from him, and was very glad to be relieved of this by Dr. Baikie.

After this the Ata made his presents of goats and yams, so we left the court with the best feelings of the Ata and his courtiers. I am thankful for the leading of God's providence in the steps I had taken to visit Idda quietly and alone, as I had done in the absence of the steamer, to prepare the way for a better understanding between us. To know the people in this country you must be amongst them, mingle with them, study their mode of doing things, and yield to them according to their idea for the time being. When once you have gained a footing, you may then, and with success, gradually correct their ideas, and get them to fall in with you in civilized ideas and modes of doing business.

After leaving the court, I did not forget to propose paying our respects to the old lady, Amada Ogbe, who had been useful in moving the king to give an early interview. A present of two scarfs was prepared for her, according to my request. She received us kindly, and presented us with a kid. Thus terminated our visit to Idda this day, and perhaps the most successful I had witnessed for a long time, when taking into account a public consent of the Ata to the establishment of a Christian Mission station in his capital city of Idda. Got on board about four P.M. Abraham Ayikuta, who had come down again with me in the steamer as an interpreter, having been paid off for his services, and having got into his canoe, the "Investigator" weighed immediately, to give as much time as possible to get towards Onitsha before dark.

*Oct.* 16: *Lord's-day*—Before noon we anchored off Onitsha. I lost no time in landing and proceeding towards the Mission station with Mr. Coomber, who was this day to be admitted to deacons' orders, the first in this Mission on the banks of the Niger. While at Gbebe every preparation was made for the occasion: an assisting clergyman was only needed to accomplish the object.

We met the congregation at service, so the people were detained when the ordination service was performed, and Mr. Coomber was admitted to deacons' orders. The native converts did not fully understand what it was, but our Mission party entered into it with heart and soul. There was nothing grand in it, but a peculiar solemnity pervaded the whole service. The place of ordination, the congregation among whom it took place, the candidate for ordination, the assisting priest, and the officiating bishop, presented such a novel scene, as if a new thing was taking place in Africa. Can this be real? Is this the way Christianity spread to remote countries in the first centuries of its promulgation? Is the nineteenth century the time when "many shall run to and fro, and knowledge shall be increased"—when "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose?" If so, let the Church of Christ buckle on her harness: for this is the time of her action. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not: lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Her efforts are becoming more permanent in Missions among the heathen; her zealous Missionaries, who had been training up a Timothy or Titus for the work of the ministry, may have long entered into rest, or been beaten back to retire, through broken health, from the Missionary fields of labour in heathen lands, yet their fruits remain: those of the labours of early Missionaries in the West Africa Mission are becoming reproductive on the banks of the Niger. If the Lord

give the word, great shall be the company of the preachers. Let us, then, watch the leadings of His providence, and be on the alert when He beckons us to move forward. I will refer to the journals for full information of Onitsha station. The Lord seems working with his servants in bringing souls to Himself. I deferred confirmation at Onitsha on account of the shortness of time. The "Investigator" was ready to leave the next morning, and the candidates were not fully prepared. My plan was to land at Onitsha, and wait for the West-African Company's new steamer, according to former arrangements, which would have given me some weeks' stay at this station, and then to return to the coast in her; and if she did not come, I proposed to return to Lagos overland: but hearing of the unsettled state of affairs still between the war parties in Ijebu, in which case I might be shut up in the country, and thus lose twelve months, which would entirely derange my plan of visiting Bonny, returning to Lagos, and then to Sierra Leone on business connected with the Mission. I changed my plan thus to return to the coast in the "Investigator:" determining, should I meet the new steamer on the way to or at the Nun, to join her, if she was going up to Onitsha, and return with her to the coast. On my arrival here I found that she is not coming out till after Christmas. I am thankful for what the Lord has enabled me to do. Since I left Liverpool, on the 24th of July, I have been on the move till now. My arrival at Lagos, on the 22nd of August, was very opportune. I came just in time to join the "Investigator," which was going up the Niger, where I had seven full weeks to visit the stations, and successfully accomplished many objects preparatory to future extension. Had I waited for the West-African steamer, this year would have been lost to me for visiting the Niger Mission.

S. A. Crowther, Bishop.

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# Recent Intelligence.

## THE MISSION ON THE GODAVERY.

This new Mission work, now deprived of a resident European Missionary, is nevertheless sustained in action by the native catechist, Razu, with the valuable help and Christian counsel of Captain Haig. The God of Missions has decided that the native shall be forced forward into the front rank of service. We would have kept him in the rear; but the matter is taken out of our hands. Under the disabling effects of climate the European dies, or is compelled to return home, and the native presses forward to sustain the work, which otherwise would fall to the ground, and the Lord does not fail to sustain him. We are constrained to admit his effectiveness, and to use him. Our wisdom it will be to furnish these men with every needful appliance which Christian instruction is capable of affording, and using them with confidence for important posts. This Mission was visited by our Madras Secretary, the Rev. W. Gray, in July last. The result of his observations will be found embodied in the following notes—

*July* 21—On my return from Dumagudiem, I take the first available opportunity of writing to you, for the information of the Corresponding Committee, some account of what I have seen with regard to the infant Mission there.

I left Madras by the "Barham" on Saturday evening, the 2nd inst., and reached Coconada on the following Monday morning. I left Coconada on Tuesday afternoon by canal boat, and reached Dowlaisheram on Wednesday evening at five, and found, immediately on arriving, that the up-river steamer 'Prince' was leaving early next morning. I accordingly took my passage in her, and we started on Thursday morning at eight. We made a very favourable passage up against the rapid stream, and cast anchor at Gollagudiem (twenty miles south of Dumagudiem) at half-past three P.M. on Saturday. From thence I made a very jolting journey, all the way through thick jungle, to Dumagudiem, which I reached at eleven on Saturday night, having accomplished the journey, with considerable ease and comfort, in exactly one week.

I will now endeavour to give you some account of what is actually being done, as regards our Mission work in Dumagudiem. It consists of two parts, viz. (1) that amongst the large body of natives (coolies, &c.) employed on the river works in Dumagudiem itself; and (2) that amongst the Kois in the outlying villages.

The cantonment of Dumagudiem (the head-quarters of the Godavery Navigation Department) lies on the left (or British) side of the Godavery. Farthest to the north of the river lies the Mission house, situated on a slight elevation above the other houses, and in, perhaps, the most healthy part of the cantonment. Then between it and the river come the houses of Captain Haig, Major Stevens, the executive engineer, and those of some of the subordinate engineers. Almost on the banks of the river (perhaps a mile from the Mission house) lies the principal native settlement, composed of people drawn from many different homes for the works. In this settlement lives Razu, in a neat tiled house, and next door to him is the temporary church of his own building; and around him live the members of the little native church which is being gradually drawn out from amongst the heathen. Near to this are the hospital, a long thatched building, and Dr. Houston's house. All the houses in the place are mere temporary buildings. Their walls are wattle and daub, their inside is unplastered or unfinished, and they are thatched with jungle straw. But they are nevertheless very comfortable. All around is an endless jungle, and tigers are said to wander at pleasure in it.

In addition to the native settlement of which I have spoken, there are at least three others along the river bank. A very large one has been formed on the Lunkah, an elevated island on the river, conveniently situated for the works. But the one in which Razu is living is the only one in which we have Mission interests. There are at present 2000 people congregated at this barrier, and there are often very many more.

Our native congregation in Dumagudiem seems to me, from what I have seen of it, to be fairly promising, though in its nature only a fluctuating and temporary one. There seem to be always three distinct elements recognised in it. First, there are those who have come over to Christianity in the place itself. Since the beginning of 1862 the baptismal register shows that there have been twelve adult baptisms. Of these, four have been peons in Government employ; one, a cultivator (Razu's brother-in-law, a man of fifty years of age); two, gentlemen's servants; one, a Gomastha; one, the younger brother of a peon; one, a Cooly; and two women. Secondly, there is a small Baptist party, who came up to the works a few years ago. There are not more than eight of them. They had been in Rangoon, connected with the officers' mess, and had been baptized by the American Missionaries there. Sir A. Cotton found them disengaged in Madras, and sent them to the works. Thirdly, there are a few Christians who have come from other places, such as Ellore, Bezwara, &c. Bellary has furnished the settlement with a native-Christian baker.

All the above are collected into one congregation; and Razu, in the absence of a regular pastor or catechist, ministers to them. He has regular services on Sunday, and once during the week, and there is a school in the church at four o'clock every Sunday. I was greatly gratified with seeing this Sunday school on one of the Sundays of my stay there. There were forty learners, and the teachers were Captain Haig, Mr. Rhynd, a young European on the works, Razu (who had a woman's class), and two others. Almost the whole church is thus brought under regular systematic Christian instruction, and the effect cannot but be, under God's blessing, good. I should have mentioned that there is a day school for boys of the settlement, held also in the church, with about forty boys in daily attendance.

But while Razu thus faithfully, according to his ability, ministers to this native congregation, it is easy to perceive that his heart is set on the conversion of the Kois. Perhaps, as so much has been said and written on this interesting convert's antecedents, it will be sufficient for me to mention here the impression I formed of him myself.

I confess, when I saw him first, I was very much struck with the man's appearance; and all that I saw of him afterwards impressed me with the idea of his being a man of much humbleness of mind, while possessing great unconscious influence on all about him. His whole life, so far as I have heard it, seems to have been that of a man anxious to do what his conscience approved as right; and I could not help thinking, in connexion with him, of that Centurion, who was "a devout man, and one that feared God, with all his house." I could not tell how many stories I have heard in illustration of that honesty of purpose which has made him so respected and so influential amongst all. The following little incident from my journal will show the kind of influence he possesses, and the way in which he uses it—

"*July* 14—As we (Razu and myself) returned home (from a Koi village) we fell in with a large encampment of Brinjarries, and I proposed that we should go and tell them about salvation. Razu most gladly assented, and he immediately approached the encampment, and called the men to come out. This was in a large open glade, with dense jungle on every side. Here and there were the tall, gipsy-like Brinjarry women, with their curious picturesque dress, and their large jingling orna-

ments. Droves of cattle were everywhere about; and inside the low tents, formed partly of coarse, dark-coloured cloth, and partly of boughs of trees, men, women, and children were lying lazily on the ground. When Razu called them, about ten wild-looking men and as many boys came lazily out, and Razu, taking a piece of coarse sackcloth which he found, stretched it on the ground, and, with exquisite politeness, requested them to be seated on it. They did so, with the air of men who felt that they were invited by one who had a right to command them, and sat down, and Razu told them of the one Saviour, Jesus Christ."

And now with regard to the Kois, whom it is the especial object of our Mission to reach. They lie very sparsely scattered over a large area, and it would, I believe, be impossible to do any thing more than conjecture the actual number of them. I was told in Dumagudiem that they are to be found from twenty or twenty-five miles inland on both sides of the river, all along downwards from about forty miles above Siroircha to about twenty-five miles above Rajahmundry; that is, in fact, that they are to be found all through the civil Godavery district of the Central Provinces on the left bank, and through an equal strip of territory on the right (or Nizam's) bank of the river. They lie within an area of perhaps 120 by 40 miles.

Already, I am glad to say, four villages have been in a manner taken possession of, by the establishment of schools in them. Their names are Nuddagudi, Nallapilly, Dhubanuthuloo, and Singaram; and they lie around Dumagudiem, the farthest being about six miles from it. In the first of them there is a really good school under a master (Gungiah) sent up by Mr. Sharkey. When I visited it I found twenty-seven Koi boys in it, and I confess I was astonished at the progress the boys had made during the nine months of the establishment of the school. The first class answered fairly in the history of our Lord, read well, did notation and multiplication very fairly, and wrote Telugu from dictation very well. Considering that nine months ago these poor boys had perhaps never even seen a book, their progress is, I think, really good, and shows decided intelligence.

In the second village above mentioned there has also been a school commenced. On the evening of my visit to it I found the schoolmaster teaching his boys under a shady tamarind-tree, the schoolroom (which the Kois are helping to build) being not yet completed. There were thirteen pupils, the two first in the class being actually men who had imbibed a strong desire for learning, and, with this view, had been let off from work by their relatives. They were all learning to read. They repeated the Lord's Prayer and the ten commandments in Telugu, and wrote words very nicely in the sand. This school has been in existence for only a few months. After the examination was over, Razu made an address to the Kois, of whom about twenty-five had come together. Some of them were handsome, well-looking men, and all of them had the appearance of being well off. Though many of them have a very marked peculiarity in physiognomy, it did not appear to me that ordinarily they are distinguishable from the same class of Hindus. The boys in the schools, I thought, had a very marked peculiarity of expression, but I did not notice it so much in the men.

The other two schools do not need any particular mention. They have been but recently established, and have not as many boys as either of the two first mentioned.

The Committee, should, I think, look upon their Missionary at Dumagudiem *as the Missionary of the Kois and the Kois alone*, wherever found, and to direct his efforts to seeking after them.

Our work should be, I think, to search out this neglected people little by little, village by village; to do this jungle work as much as possible by natives accustomed to the climate; and to make the Kois gradually, as God will permit, their own teachers.

For such a work as this, for searching out a people scattered over immense jungles, it seems a matter for consideration, whether it would be even necessary for the Missionary of the Kois to reside at Dumagudiem at all. It will be borne in mind that, in two years hence, works, workmen, engineers, and all, will probably be removed to a point higher up on the river.

In conclusion, I will only say that I think that this Mission presents a large and most interesting field to the Society; but only in so far as it is regarded as a Mission in quest of that scattered people; and so far we have every encouragement to go on. Providential circumstances have marked the history of the Mission, so far as it has gone. It has enjoyed the frequent prayers of the pious men who have commended it so strongly to the Society's notice. A pioneer has been raised up for the way, the very man we should have chosen for it, if we had ourselves the choosing of him. Let us hope in God that we shall be able to go on, working and praying, until another aboriginal tribe shall have been raised up in Central India to show forth the praises of Jehovah.

## TALAMPITIYA.

In a recent Number of this periodical we placed before our readers the particulars of an interesting movement which has taken place in favour of Christianity at this point in the Kandian country. It may be the beginning of a new era in the Ceylon Mission, if fanned by the breath of prayer. This we desire on its behalf, and to quicken this we publish some new and interesting particulars respecting the little Christian flock, communicated by our Missionary, the Rev. J. I. Jones. These little movements are the stirrings of the dry bones in the dark valley of heathenism. Is the church prepared to take them on her heart, and invoke the breath of the Spirit of God, that they may be deep, lasting, and reproductive? Missionary results claim from us this sympathy and help. Whatever else has been done by us is incomplete unless this be superadded.

*Nov.* 26—I am thankful to be able to report the admission to the church by baptism of fourteen adults from Talampitiya and Hewadiwela, making, in all, twenty-seven within the last twelve months.

I visited that part of my district in October, and examined the candidates. I found that nine men and five women had acquired a good knowledge of the doctrines of Christianity, and as they professed faith in Christ Jesus as their only Saviour, and expressed in decided terms their entire rejection of Buddhism, I felt no hesitation in baptizing them. Several of them had been under instruction for a long time, and had given very satisfactory proofs of stedfastness and faith. Four of the women were wives of men who were baptized last December, and the fifth was now baptized with her husband. She is a very intelligent woman, and is, I believe, doing all in her power to teach her female neighbours.

Inquiry seems to be spreading in the villages, and though there is much opposition on the part of some, I hope that this year will witness nearly as many baptisms as last.

I was obliged to leave the district immediately after the baptism, but after a fortnight's absence I returned to it, and spent a week, visiting and preaching in the villages which belong to Talampitiya, having large and, generally speaking, attentive gatherings.

Talampitiya, though called a village, is really a district, as large as an extensive English country parish, and including no less than fourteen smaller villages. Our converts are gathered out of about ten of these, so that they are scattered over a large area; and as most, if not all of them, seem zealous in making known the truth to others, we may hope that, under God, the leaven will soon work throughout the whole of Talampitiya. The Christians confidently hope for and expect this.

A most important movement, suggested by Hunapola, has commenced among the converts. Each, according to his ability, is setting apart a portion of his land, making it over to the Society, towards the maintenance of a teacher among themselves. The land already promised is worth at least 50*l*., and I have no doubt others will in time give sufficient for the support of a native pastor. May God hasten the day, if it be his will, when we shall see a holy, devoted man ordained to take charge of these people, who, by their liberality, bear witness both to what the Holy Ghost has wrought in them, and to their desire to have spiritual ministrations provided for them.

In addition to their gift of land, the Christians are subscribing for the purpose of building a small church in their village. Almost all are giving 10*s*. each, and those who are too poor to give money will give their quota in work. One man has given a valuable piece of land as a site for a church and little bungalow, which is to be erected close by as a residence for the catechist and pastor, and for me when I am in the village.

Another circumstance I regard as even more important and encouraging. Two of the men baptized in December 1863, Abraham and Paul, asked me to sanction their going out together to preach in the villages around. I replied, I should be most thankful if they would do so, and that I doubted not God would give them souls for their hire. I said, further, that though I could not give them any salary, I would willingly give them a small sum to meet expenses in travelling. All such help was declined. They said they needed nothing, they only wished to go, with my permission, devoting to the work of preaching the Gospel to others the time they would redeem from the cultivation of their fields.