THE STAR IN THE EAST.

AN ACCOUNT OF THE

CHURCH MISSIONARY SOCIETY'S WORK IN NORTH INDIA;

WITH

SKETCHES OF THE COUNTRY AND PEOPLE.

BY

MISS A. M. BARNEY.

WITH A PREFACE BY

THE REV. W. KNIGHT, M.A.,

SECRETARY TO THE CHURCH MISSIONARY SOCIETY.

LONDON:

JOHN F. SHAW AND CO.,

48, PATERNOSTER ROW, AND 27, SOUTHAMPTON ROW.

1860.

LONDON:
REED AND PARDON, PRINTERS,
PATERNOSTER ROW.

PREFACE.

THIS little work adds one more to the series that supply connected narratives for popular use of the Missions of the *Church Missionary Society*. The books of the late Miss Tucker have been in this way especially valuable. She was proposing, when her long and useful life was brought to its close, a fresh edition of her interesting volume of "South Indian Sketches," which would have brought down to the most recent period a record of the Society's oldest and most prosperous Mission in India. The present authoress was encouraged by her to follow the course which she had indicated, by gathering into one view the results of the same Society's evangelistic labours in another field—the vast Presidency of Bengal, the North-West Provinces, and the Punjab.

To a superficial observer, the progress of the Gospel in this extensive field may appear but disheartening, when compared with the success granted in the Dekhan and Carnatic. But a little further impartial investigation leads us to a view full of encouragement; and we see that here, too, we have no exception to the unlimited promise, "My word shall not return unto Me void." Southern India was the first point of contact between Protestant Christendom and

Brahminical idolatry. The Missions there have been thrice as long established as those of the North. The proportion of labourers also is much larger there, more than half of all the missionaries at present labouring in India being stationed in the Madras Presidency. About 240 missionaries, to speak in round numbers, are, in fact, to be found amongst its forty millions; while in all the rest of India, comprising at least one hundred and forty millions more, there are not many over 200 missionaries of all denominations; that is, there is, in the latter case, one missionary to about 160,000 of the people; in the former, not more than one to every 700,000. When we consider such a fact as this, we are led irresistibly to the conclusion that unless Christianity were of God, and its preaching accompanied by a mighty supernatural power, no results whatever could have been rationally expected.

But the results are neither small nor unimportant. In estimating the movement of any body, the civil engineer always takes into account the amount of resistance to be overcome, and he knows that the smallest motion often indicates not only the efficiency of the force applied, but assures him that his operations must soon be crowned with complete success. And in estimating the results of missionary labours in North India, we must take into account the resistance overcome, as well as the positive success achieved.

It is remarkable to find that the oldest missionaries are always the most hopeful. We might have supposed that a sanguine, untried zeal would anticipate greater things than the calm survey of experience.

But this is not the case. Those who can best compare what India was with what India is, see how many points have been gained, and regard the records of the past as the surest omen of future triumphs. Look at the changed attitude of the individual members of the civil and military services towards our holy faith. The honoured chaplain, David Brown, was once commanded by an officer to administer to him the Lord's Supper, and that officer was too proud to kneel to receive it. Would such a slight be possible now? The civilian, Hindu Stewart, as he was called, performed *pujah* to Vishnu and Siva, and even brought Ganges water to England to perpetuate his worship. Such a tale seems almost a fable to our ears now. Ward, one of the great Baptist "triumvirate of Serampore," wrote a book on the religion of the Hindus. Much, alas! of that unsparing portraiture of Brahminism must ever remain true, as long as the hideous system continues to exist; but many of its worst features, especially its public parade of wickedness, are obsolete. Christianity has put to shame many of its open abominations; and the light of heaven is no longer affronted by the atrocities which vexed the righteous souls of those pioneers of the Gospel in Bengal. We have reason to mourn over the hesitation of the Indian Government to remove the ban which prohibits the admission of the Bible into their course of public instruction; but this must not blind our eyes to their many beneficial measures which have practically depressed idolatry, and paved the way for the Gospel. It is true that in conceding these measures they have for the most part yielded to continued

pressure from without, which encourages us to persevere till all is gained; but it is difficult to overestimate the amount which has been actually gained. Year after year the excellent and pious Mr. Poynder pressed upon the Court of Proprietors in vain, "the direct encouragement afforded by the Company to the licentious and sanguinary system of idolatry," and demonstrated "the net amount of pecuniary profits derived by the Company from the tax imposed on the worshippers at the different temples." Thank God, this foul disgrace is now wiped away. The Pilgrim-tax is abolished. All connexion between the Government and Hindu and Mohammedan temples is abrogated for ever, and the British nation no longer props up these most wicked systems of false religion, by acting as steward and trustee for the revenues of mosques or pagodas. Many more illustrations might be given in proof of the real and substantial progress made in the regeneration of India, all going to show that the last remnants of a public policy hostile to Christianity cannot be much longer maintained. Let the Lord's people only compass the great city again, and raise their unanimous voices aloud, and the walls of the fortress, already tottering, shall fall to the ground.

Thus much for indirect results. A portion of the direct results is carefully recorded in the following pages—a portion only; for in attempting to gauge them accurately, we must not overlook the fraternal labours of other missionary bodies. The authoress has done well to terminate her sketch at the outbreak of the Mutiny of 1857. Such an epoch is a natural

close to the narrative; and we are not yet sufficiently distant from the event to be able to judge of it completely. Many symptoms, however, combine to foster the hope that a new era is dawning for India, and that the Divine prerogative of bringing good out of evil will once again receive herein a signal illustration. Those who would understand the prospects of the future must study the past; and this concise compendium is accordingly recommended to those friends of Missions who desire to form an intelligent estimate of the position and prospects of the great work in North India. It is calculated to deepen their interest in a land so linked to our own, and to call forth many prayers and thanksgivings on behalf of the work for which Christ died.

W. KNIGHT.

14, SALISBURY SQUARE,
Nov. 1860.

AUTHOR'S PREFACE.

BEFORE the events of the year 1857 had given to everything connected with India an additional and solemn interest, this work had been planned, with the concurrence and sanction of the lamented Miss Sarah Tucker, as a companion to her valuable sketches of other mission fields. It was believed that a better knowledge of the country and people would give increased interest, especially to young persons, in the Missionary work; and this knowledge was not easily to be found except by searching through many voluminous works. The early history of the mission also was scarcely accessible, being mostly contained in the old Records and Reports of the Church Missionary Society, and mixed up with many other matters. From these documents the writer has been allowed to extract much that is interesting, which she has transcribed frequently in the very words of the venerable men who have long since rested from their labours. It would, of course, have been easy to give to these extracts another form; but it was thought that a more lively interest would be attached to them by preserving them as they were written. The writer desires thankfully to acknowledge the assistance of friends who have kindly placed within her reach the materials for a work, which she trusts may be made in some measure useful to the Missionary cause.

22, DENBIGH PLACE, S.W.,
December, 1860.

INTRODUCTION.

NORTHERN INDIA is comprised in the presidency of Bengal, with the sub-presidency of Agra and the North-West provinces, and is computed to contain at least ninety millions of people. It includes the valley of the lower Brahmaputra, with all the great plain of the Ganges and its tributaries, bounded on the south by the Vindya and Satpura mountains, and on the north by the ranges of the lofty Himalayas; and terminating towards the east in the plains and delta of Bengal. Beyond the Ganges valley to the west lies the Punjab, the "country of the five rivers," which all ultimately join the Indus, whose lower course, desolate and without tributary streams, forms a remarkable contrast to that of the Ganges. In speaking of Northern India, then, we include a tract of country comprising 20 degrees of longitude (more than 1300 miles) from west to east; and 15 degrees of latitude (upwards of 900 miles) from north to south; or perhaps its extent may be better understood if we remember that India, of which Northern India occupies at least half, has been compared for size to the whole of Europe exclusive of Russia and Scandinavia. We include the damp hot plains of Bengal, the hill slopes and broken country south of the Ganges, the great valley on the north, the belt of

forest-land which skirts the Himalayas, and the lower ranges of those giant mountains themselves, among which are situated the celebrated sanatoriums where the healthful breezes of the hills brace the enfeebled frames of Europeans who have suffered from the heat of the plains.

On the Ganges and its larger tributaries we find the great old cities of India: Benares, the sacred centre of Hindu worship; Agra, Delhi, and Lucknow, long the seats of Mahomedan rule. Here we meet with learned and acute men, ready to employ all the sophistries of their philosophy in resisting truth; while in the recesses of the bordering hills live tribes sunk in utter barbarism, who seem entire strangers to any thought beyond the supply of their daily wants, or the teachings of the grossest superstition. These savage tribes, the supposed aborigines of the country, have been driven from its fertile and cultivable parts by successive races, Hindu and Mahomedan, who now form the bulk of the population. Here, then, is presented a wide and varied field for missionary work; the wild tribes of the hills, the rural population, and the better instructed people of the towns, all, Hindu and Mahomedan alike, needing to be taught the first principles of the Gospel of Christ. But we cannot sympathise in any work without understanding something of its details, and we must learn in some measure to know the country and its inhabitants before we can really appreciate the labour, past and present, of those who have sought, and are seeking, to spread the knowledge of the Word of God throughout these regions.

Gradually the British power has extended itself over the whole of Northern India; and the territorial

possessions of Great Britain, which, before the time of Clive, were limited in that quarter to the environs of Calcutta, and in 1765, by grant from the Mogul Emperor, included Bengal, Behar, and Orissa, to be held nominally under that monarch, now stretch as far as the river Indus and the frontiers of Cabul. Benares was obtained in 1775; Goruckpore, Bareilly, &c., in 1800; and in 1803 Lord Lake entered Delhi, the capital of the Mogul empire, and Shah Alum, the descendant of the Great Moguls, was taken under British protection. Other acquisitions made from time to time from various princes so increased the extent and importance of the North-West provinces, that in 1833 it became necessary to appoint a lieutenant-governor to reside at Agra; and the great conquest of the Punjab was the fruit of the campaign of 1846. Finally Oude, the last Mahomedan kingdom in the great Ganges valley, after a long course of misgovernment, was placed under British rule in 1856. There still remain, however, numerous "protected states," especially in Rajpootana, whose internal government is directed by their own sovereigns, usually under the superintendence of a British Resident; though they are bound by treaty not to league together, and, being completely surrounded by the country in possession of the British, have no influence whatever beyond the limits of their own frontiers, and are, for the most part, entirely under our control.

The authorities of the East India Company, in its early days, were not generally favourable to missionary effort. They had great fears that any interference with the religion of the natives would subvert their power in India; and although they appointed chaplains in the towns and cantonments where Europeans

were stationed, it was understood to be solely with a reference to the religious wants of those who were already Christians. It appears to have been completely overlooked by them that, in the charter granted by King William III. to the East India Company in 1698, there was a special injunction that "such ministers as should be sent to reside in India, should apply themselves to learn the native language of the country, the better to enable them to instruct the Gentoos who should be servants of the Company, or of their agents, in the Protestant religion." Lord Clive, it is true, cordially supported the Rev. J. Kiernander in a mission which he undertook at his own expense in Calcutta; but after his departure even this was coldly treated by succeeding governors; and the hindrances which the policy of the East India Company opposed to the progress of missions were not removed till the renewal of its charter in 1813, when several of its exclusive privileges were done away with. Since that time, missionaries from Britain, Germany, and America have been multiplied in the country, though not to an extent in any degree commensurate with the wants of the people, as may easily be inferred from the fact that whole districts as large as Yorkshire, and many great and populous towns, are still without one resident missionary to proclaim the word of life to those who are perishing for lack of knowledge. But before entering into any details of missionary work, it will be well to note a few facts concerning the people among whom the missionary has to labour; the country in which he resides; and the climate which necessarily, to a great extent, influences his manner of life.

The seasons of North India in general may be

classed as the temperate season, from October to March; the hot season, from March to June; and the rainy season from June to October. The temperate season, when the earth has been refreshed and saturated by the rains, and the sun's rays, being the farthest removed from vertical, are the least overpowering, is the most agreeable to Europeans, as well as the most healthy; but gradually the earth grows parched for lack of rain under the increasing heat of the sun; the atmosphere becomes loaded with dust; and dry, hot winds sweep over the plains. These wither up all verdure, and leave an appearance of desolation over the country. Trees in general retain their leaves, but lose their freshness and beauty. The rivers diminish in size, and often leave arid flats on their banks; many altogether cease to flow, and the natives carry on the little cultivation possible in the beds of streams where some little moisture is retained, or by means of artificial irrigation. This is a trying time for Europeans, who must remain in-doors most part of the day, excluding the outward heated air as much as possible from their apartments, and ventilating them by means of punkahs. It is of the hot season that Bishop Heber writes (dating, however, from Bombay):—"It is by no means pleasant to be kept a close prisoner in the house from soon after sunrise to a little before sunset, at the peril of a fever, or of a stroke of the sun, if one venture to brave his terrors. It is a poor comfort to a person suffering, as I am at this moment, under what is called prickly heat, exactly resembling the application of red-hot needles to the body and limbs, to be told that this is a sign of health, and that, while it continues, he is not likely to have the cholera." About June the rains commence,

ushered in by violent thunder-storms and magnificent lightning. The water pours in torrents; it swells the streams, which rush down, sweeping before them whatever lies in their course; fills the tanks and ponds, and freshens all the ground. The dry and withered foliage drops from the trees, and new buds rapidly shoot forth; the grass grows with a quickness unknown in temperate climates, and every species of vegetable production comes speedily forward. When after a few days the first storm has spent itself, and the sky clears, a delightful change is visible in the country, and not less felt by every living thing. From this time the rain falls at intervals, with occasional storms, especially towards the end of the rainy season, by which time much of the lower Ganges valley is inundated, and people often go in boats from one village mound to another.

The abundance of moisture everywhere collected renders October in many places an unhealthy month, even more so than April or May, the time of greatest heat. In ascending the mountain slopes the climate is, of course, greatly modified,—the air is cooler; more frequent rain falls throughout the year; and the rainy season is less marked. This is also, to a certain extent, the case in the Punjab, which country is generally on a higher level than that on either side of the Ganges;—there the cold season is considered far superior to any part of the year in England, and people can remain out in tents for six or even eight months of the year without injury to their constitutions.

The rainy season is the time of great vegetable growth throughout India. When the earth is saturated with moisture, and the atmosphere is warm and

humid, plants grow with a rapidity and luxuriance unknown in temperate climates. Rice, cotton, indigo, sugar, wheat, and other kinds of grain; bamboo, sandal, ebony, and other woods; and many fruits, of which the mango and the jack are the most characteristic,—are productions of Northern India. In the words of old Herodotus, "Honey is there made by the hands of men," and "the wild trees of that country bear fleeces as their fruit, surpassing those of sheep in beauty and excellence; and the Indians use cloth made from those trees." Cotton, the downy covering in which the seeds are enveloped, is obtained both from some low malvaceous plants, and also from a tall tree of the same species, whose flowers are of a glowing crimson; it is now mostly sent to England in a raw state, the want of machinery rendering the manufacture tedious and unprofitable. Indigo is obtained from a leguminous plant, something like a vetch, with oval leaves in pairs, which grows to the height of three or four feet. The thick, dark green leaves and shoots are macerated in water, and the coloured matter thus obtained is subjected to evaporation in a kiln to take off the superfluous moisture, and afterwards pressed into cakes. Poppies for opium are cultivated in Bengal, Behar, Malwa, and about Cawnpore, during the cool season, being sown in the beginning of November, and coming to perfection about March. Little channels of water are conducted through the fields, so that each plant may have its proper share. When the capsules containing the seeds are nearly ripe, slight incisions are made in them at evening, through which the thick milky juice exudes, which, being dried by the heat of next day's sun, is scraped off the following evening

It is then carefully prepared for the market, and pressed into balls, for which the women make coverings of the white flower-leaves fastened together. Pawn, or betel-pepper, a climbing plant, with a leaf something like that of a large convolvulus, and a long spikelet of small white flowers, is cultivated under the shade of bamboo sheds, constructed for the purpose. Its leaves are used to wrap up the betel-nuts, the fruit of the feathery and graceful Areca-palm, which, with a mixture of lime, are chewed by all classes of the natives. Teak, the finest Indian timber, is not a native of the north, except in the eastern part of Bengal, but Sal (*Shorea robustea*) and Sissu (*Dalbergia Sissoo*) are found in most of the forests; also the Toon, a light, soft, grained wood, somewhat resembling mahogany; and ebony of different sorts. The wood of the Babul (*Acacia Arabica*) and of the Cocoa-palm are likewise used. Some of the forest tracts of India still harbour the rhinoceros, wild elephant, and buffalo. The tiger, bear, leopard, and panther are not confined to these districts, but infest the jungles, and even patches of tall grain; as do also wild boars, hyenas, wolves, jackals, and all kinds of game, with numbers of deer and antelopes. Monkeys abound almost everywhere; so do many species of serpents and lizards; and crocodiles and alligators inhabit many of the rivers. Elephants and camels are domesticated as beasts of burden; the horse is used only for riding, and for every sort of draught the whole dependence is upon oxen. Many buffaloes are kept, chiefly for their milk; sheep and goats constitute the flocks; and some of the lower castes have swine. Birds of bright hues, as the parrot and macaw family, and birds of prey—the eagle and vulture

tribes—abound; also pigeons and doves; but singing birds are uncommon, though Heber mentions one in Bengal by the name of the Indian nightingale. Musquitos are troublesome at some seasons, and white ants, which eat their way through every wooden thing that is not preserved from their attacks by being placed on smooth glass supporters—these they cannot climb as long as they are free from dust. White ants sometimes occasion great mischief by hollowing out the insides of beams, so as to render them incapable of supporting any weight, and thus causing a building to fall with a crash, without any previous warning.

Great differences exist between the several races to be found in various parts of India, from the timid and effeminate Bengali to the warlike Rajput, or the Sikh of the Punjab; yet some features characterise all alike. All differ in many respects from the hard-working inhabitants of our colder climate: their wants, in respect of lodging and clothing, are so few and so easily supplied, that the bulk of the population are strangers to the steady industry of our labouring classes; yet their indolent habits, fostered by the warmth of the climate, often reduce them to great straits. A small shed, formed of bamboos and thatched with leaves, serves as an abode for months together; a mat on the ground, or on a rude frame, is considered a sufficient bed, the cloth worn by day answers for a covering at night, and only for purposes of ornament, or under a hot sun, is any covering needed for the head or feet. For the greater part of the year they live mostly out of doors, and, at their simple meals, chairs and tables are unnecessary. But, unaccustomed to regular work, and without a

notion of provision for the future, a season of scarcity presses heavily upon them, and death by starvation is not unfrequent; they are moreover exposed to severe sicknesses, and whole districts are sometimes left half depopulated from the effects of cholera and other epidemics.

Although India has many towns, some of them very large, yet the population is chiefly agricultural, dwelling in villages. "Each village," writes Elphinstone, "has its bazaar, composed of shops for the sale of grain, tobacco, sweetmeats, coarse cloth, and other articles of village consumption. Each has its market day, and its annual fairs and festivals; and each, in most parts of India, has at least one temple, and one house or shed for lodging strangers. All villages make an allowance for giving food for charity to religious mendicants, and levy a fund for this and other expenses, including public festivities on particular holidays. The house for strangers sometimes contains the shrine of a god, and is generally used as the town house; though there are usually some shady trees in every village, under which the heads of the village and others meet to transact their business. No benches or tables are required on any occasion. Hindu towns are formed of high brick or stone houses, with a few small and high-placed windows, over very narrow streets, which are paved (if paved at all) with large uneven slabs of stone. They are crowded with people moving to and fro; processions, palkees, and carriages drawn by oxen; running footmen with sword and buckler, religious mendicants, soldiers out of service smoking or lounging, and sacred bulls, that can scarcely be made to move their unwieldy bulk out of the way of passengers,

or to desist from feeding on the grain exposed for sale."

In the reception-room of the rich, equals sit in opposite rows along the sides of the room, on a thin cotton mattress, while for a superior a seat is prepared at the head of the room, called a musnud, which consists of an additional small mattress, covered with an embroidered silk carpet, and a high round bolster behind. Presents are usually offered to superiors, and visitors are received with great ceremony. They are also dismissed at the proper time by the presentation of pawn and betel-nut, and the sprinkling of attar, which is always the signal for taking leave. The salutation of the common people is the name of the god Ram, twice repeated. The principle of caste pervades the whole of Hindu society. Originally consisting, as we learn from their early writers, of a four-fold division of the whole nation into separate classes, each class pursuing from generation to generation the same occupation, and forming in itself a distinct community, its ramifications have grown and multiplied so as to be now almost endless, and form a formidable obstacle to the improvement of the people. In Hindu society, as at present constituted, persons of different castes may not intermarry; and it is seldom that a man of lower caste presumes to adopt any of those professions which are monopolized by the higher; but every son follows, as a rule, the trade or profession of his father. Between the castes no social feeling exists; a jealous guard is kept by each against the defilement that would ensue from the touch of those beneath him; he will not partake of their food, nor drink of the water that they have drawn, but, tracing a circle around himself and his equals, he pre-

pares his own meal at his own fire, and eats it in supreme contempt of all of lower grade than himself. Sweetmeats, &c., offered to Europeans, and touched by them in token of acceptance, are considered as defiled, and would on no account be partaken of by persons of good caste. High-caste servants will not eat of things served at their master's tables, nor take even medicine from the hands of an European; often, in country places, the very entrance of such a guest into a house is accounted a pollution, and the visit must be confined to the verandah; and a missionary's wife mentions as a great difficulty in her girls' school, that it was necessary to find some person of higher caste than any of the children to fetch water for them to drink, and then to deliver it to them in their own little vessels, that the beverage of one might not be polluted by touching the vessel of another. The priestly order of Brahmins ranks first and highest, and their females are devoted to the greatest seclusion, though even these have subdivisions amongst themselves, especially as regards intermarriage. Brahmins are always distinguished by wearing the sacred string, a narrow twist of cotton thrown two or three times doubled over the left shoulder and under the right arm; they hold various offices under government, and act as writers and teachers; they do not scruple to cultivate the ground, and were very numerous in the ranks of the Bengal army, but seldom engage in trade. They retain very jealously their exclusive privileges, and have the charge of most of the temples and religious ceremonies; they alone are permitted to have access to the Shasters or sacred books, and they even endeavour to confine all education to their own caste. Brahmins seldom eat meat, their diet being mostly vegetables

flavoured with different spices—often with assafœtida. The caution practised, to avoid eating out of dishes or on carpets which might have been defiled by the touch of others, gives rise to some curious customs. "At a great Brahmin dinner," writes Elphinstone, "where twenty or thirty different dishes and condiments are placed before each individual, all are served in vessels made of leaves sewed together. These are placed on the bare floor, which, as a substitute for a table-cloth, is decorated, for a certain distance, in front of the guests, with patterns of flowers, &c., very prettily laid out in lively-coloured sorts of sand, spread through frames in which the patterns are cut, and swept away after the dinner."

It would be impossible to follow the various ramifications of the lower castes, or rather subdivisions of the Sudras. Amongst these, the Kayastha or writer caste ranks highest; but all the divisions are observed with jealous pride, and the loss of caste through embracing Christianity is one of the greatest trials to which a new convert is exposed, inasmuch as it isolates him from family and friends, and leaves him despised and alone. A Hindu will not eat with one who has lost caste, neither will he associate with him; his touch conveys impurity, and he is cut off from all ties of family or relationship.

It would answer no useful purpose to enter here into the details of Hindu idolatry. The ancient Brahminical writings, called the Vedas, teach indeed the existence of one Supreme Being, but he is not supposed to interest himself in the concerns of earth, and the government of the universe is said to be delegated to many millions of subaltern deities, of whom Vishnu and Siva, under some of their various forms

and names, have the greatest number of votaries. The characters given of both are notoriously evil; and in honour of Siva and his wife Kali, to whom every species of cruelty appears to be considered acceptable, devotees torment themselves in various horrid ways. The worship of Gunga, or the river Ganges, whose waters are supposed to purify from sin, so that those who die by the Ganges are sure of heaven, leads to many shocking scenes, in which, often from mistaken kindness, sometimes, it is to be feared, from worse motives, the sick who might be healed by other treatment are exposed on the banks of the river, or even half-suffocated with the sacred mud and water, so as inevitably to hasten their end. The burning of widows and the prevalence of female infanticide, although now put down by the strong hand of British rule, are yet sanctioned by the cruel religion of the Hindus. The Mahomedans hold idolatry in abhorrence, yet are they scarcely nearer the truth in their reverence for the fables of the Koran, and in the outward services by which they think to obtain favour with God. Nowhere do the symbols of false religion meet the eye more constantly than in India. Idol-temples of all sizes rise in the midst of towns, on the banks of rivers or tanks, and in deep groves; and in all the Mahomedan cities there are more than an equal number of mosques, some of most beautiful architecture. Both among Hindus and Mussulmans are to be found religious mendicants, called Gosains or Byragees, if Hindus, and Fakirs, if Mahomedans, who wander about the country, sometimes naked, often dirty and disgusting, and live upon charity. Festivals and processions abound in both religions, and are the occasions of much evil and im-

morality. Exclusive customs approaching to those of caste, have been also much adopted by Mahomedans in Hindustan. Some passages from a sermon by Abdul Misseeh, an early convert from Mahomedanism, will show the superstitions of both classes.

"I feel it necessary," he writes, "to advert to the principles of the Mussulman religion in which I was brought up. I also shall notice some of the errors of the Hindu. . . . The faith of the Mussulmans is entirely on works; and they believe that by their works they shall be saved. They depend on their fasting and their prayers, . . . and also they depend on pilgrimages and wars against infidels. In fasting, they eat nothing from morning till night, and all day long are out of humour with their children and servants; . . . they pass the whole day preparing syrups and juices of fruit, and walking in shady gardens; and if asked where they are coming from, they answer, from beguiling their fast; and, on whomsoever you look, they have their forehead anointed with sandal perfume, and are anxiously watching the progress of the skies, and continually asking one another how much of the day remains. As soon as the sun is down, they fill themselves with all kinds of food, fat and lean, and vegetables and fruit; so that it would be no wonder if they were not hungry for two or three days to come. And again, when two or three watches of the night remain, they take what they call the night meal, and eat so immoderately that often some of them die of the cholera; but whoever dies in Ramazan they consider sure of heaven, for they fancy, that during the fasting month the door of heaven stands open, and whoever dies goes in straightway. The Hindus call that kind of fasting Britu; and neither eat nor drink the whole day and

night, except at sun-rising; and if clouds prevent their seeing the sun rise, they do not eat for two or three days. Their food at that time consists of vegetables and buttermilk, and sweetmeats; but to eat rice or pulse would destroy the virtue of the month's fast. Prayer is one of the Mussulman's meritorious works; and they have five appointed times for daily prayer—at daybreak, after mid-day, evening, and dusk, and when night is set in; if the time goes by, then the prayer cannot be offered . . . Many of inferior rank, as weavers, and hard-ware sellers, and sellers of vegetables, who are noted as the inferior race of Mahomedans, prepare themselves for prayer in Ramazan; and after Ramazan leave off again till the following year. In prayer, the people for the most part repeat passages from the Koran in Arabic, and know not what they babble out. In like manner, the Hindus make 'pujah' as the Mussulmans pray, and bathe in the river in the cold, and repeat the names of their gods. Often aged men and women die of cold in these exercises; in this they fancy the deceased is gone to heaven. . . . Thousands of the Mahomedans know merely how to read the letters of the Koran, but know nothing of its meaning; and throughout it all there is no mention of teaching of heart, or of forgiving sins, except by good works. In respect of the pilgrimages of the Mahomedans, they undertake long and distant journeys. . . . The Hindus also undertake long journeys, and endure much hardship, in visiting Gya, and Juggernaut, and Bhadrinath, and many other places; and this, not for once, but often in their life they undertake these journeys. It is evident, from their frequent repetitions of those pilgrimages, that they derive no certainty of salvation from them."

"Once," writes an American missionary, "I became ill on a missionary tour, and had to stop a while in the verandah of a temple. While there I was much troubled by people coming to consult the god about a marriage then under consideration. The way they proceeded was, first to worship the idol, and then, taking two flowers, they put them in water and pressed one of them on the left, and the other on the right breast or cheek of the idol. The idol was of stone, somewhat resembling the human form, and having been recently besmeared with red lead and oil, the flowers would adhere to it as long as they continued to be wet. The people having thus applied the flowers would then stand before the idol, and pray thus:—'O god, if this marriage now under consideration will be happy, then cause the flower on thy right breast or cheek to fall first; and if it will be unhappy, then cause the flower on thy left breast or cheek to fall first.' They would then all stand anxiously waiting to see the result."

The Sanscrit, no longer a spoken language, is the depository of all the ancient Brahminical lore, as well as of the sacred writings, the Vedas and Puranas. It appears to be the basis of all the written languages of North India, though, from the differences of grammatical construction, some persons have conceived that the Hindi language resulted from the union of the Brahminical Sanscrit with the earlier tongue of the Aborigines. In Bengal and part of Behar, Bengali is the vernacular tongue; in the North-West Provinces and Rajputana, Hindui, or Hindi, with various provincial varieties; but the people of the towns and the educated Mahomedan population speak Hindustani or Urdu, a lan-

guage resulting from the intermixture of the Hindi with the Persian and Turkish spoken by the Mahomedan conquerors of India. Punjabi is the language of the Punjab, and there is a peculiar idiom current in the district of Multan called Ooch or Wuch. In the skirts of the Himalayas, various dialects are spoken, and the unwritten and barbarous tongues of the hill tribes are again totally distinct. The vernacular language of Orissa is called Uriya. The alphabetical character usually employed in writing Sanscrit is termed Dwanagari (Nagri), signifying the "alphabet of the city of the gods." Urdu is generally written in the Persian character; Hindi in pure Dwanagari, or in a corruption of that character called Kaithi. The Punjabi letters somewhat resemble Dwanagari, as do those in use among the hill states; the character of Multan resembles the Sindhi, which is peculiar, with this exception, to that province.

It is difficult for an European to realize the state of the female mind in India. Always occupying an isolated position—the married woman never admitted to an equality with her husband, sharing with others his confidence and affection, and content that it should be so; the widow, perhaps at ten or fourteen years of age, condemned to perpetual widowhood, never to behold the face of man to her dying day—their range of ideas is necessarily limited, their estimation of their condition low. The first lines of a Bengali hymn, intended for the female votaries of Krishna, will illustrate this feeling; it begins thus:—"Oh holy and pure being, how my heart loves to dwell upon thy attributes! Oh that I were the water in which thou washest thy hands! or the sandal-wood oil which anoints thy feet! or, oh that I were

a garland of red flowers to adorn thy neck for ever! But, alas! instead of all this, I am *only a woman and a wife.*

"I have a jealous mother-in-law who sends me into the kitchen, and says, a woman's sole duty is to cook her husband's food. But, O Krishna! I can think of thee even there; my heart is ever with thee.

"And while my husband's mother thinks it is the smoke of the kitchen fire that makes my eyes run with water, it is not that, but the remembrance of thy love, O Krishna, that melts my heart, and makes it overflow with gratitude."

It must be remembered that the character of the god thus appealed to is of the worst description, in order fully to realize the perverted sentiment of this invocation.

"This is a degrading country for women," writes a missionary's wife. "A woman is not thought worthy even to take her husband's name into her lips, to eat while he stands, or to walk at his side. One of my girls has married a man named Paul, and it is remarkable to hear her read the Acts, skipping over the name each time it occurs. Oh, they do require so much patience with their prejudices!" The entire seclusion of the women of the higher classes is one great bar to all attempts at improving their mental condition; the more respectable the family, the more difficult it generally is to come in contact with the females. The same reason, combined with their having been brought up in constant view of polygamy, and in the habit of calling all the wives of their father by the name of mother, may in some measure account for the more than indifference, often the absolute pleasure, with which a new wife is welcomed

in the harem; and though, of course, quarrels and jealousies frequently arise in these little secluded communities, a neglect on the part of the husband in providing clothes or jewels is often more sensibly felt than any diminution of his love. These ladies can of course only be visited by those of their own sex, a circumstance which renders the position of a missionary's wife perhaps more important in India than in any other country. The ladies sent out by the Society for Promoting Female Education in the East also endeavour to reach the parents by means of the children whom they instruct, and are often successful, the mothers being greatly interested in the progress of the girls. But much prejudice must be broken through before a girl is allowed to come to school, or even to be instructed at home,—it has long been considered disreputable for women to read and write, and only some few enlightened natives have as yet adopted new opinions on this subject.

A Calcutta Babu thus writes:—"The early life of a Bengali woman is one, comparatively speaking, of less trouble and anxiety than attends her situation in advanced years. She is for the first nine or ten years of her existence a gay and thoughtless being; she knows of nothing but sports, and dolls and rattles are the enjoyments of her early days. She dresses her dolls just as it suits her fancy, after the fashion of either sex; she contracts mock relationships with her little earthen images, and may be seen fondling them, as a young wife fondles the child in her arms; she marries her dolls, and her parents supply her with money to defray the expenses of the mock marriages. In a certain wealthy family in Calcutta, the expense of a single doll marriage amounts to some thousands

of rupees. But at no stage of her life is the Bengali woman permitted to enjoy the inestimable benefits of education. The book of knowledge is as effectually closed to her as the light of day is to the born blind. The education of female children does not come within the category of duties, as enumerated in the Shasters, which a father owes to his daughters; letters and knowledge are considered as incompatible with such a position as that of the Bengali woman in the social circle. . . . . No sooner does she attain the age of nine than the solicitude of the father increases as to how he shall dispose of her in marriage, . . . and she is snatched away at an early age from the house of her parents to reside among strangers." Her existence thenceforward, whether she be Hindu or Mahomedan, is, for the most part, one of listless indolence, especially if she be of too high a station to give much attention to household duties. She has then little occupation for mind or body beyond the toilet, and the gossip of her neighbours; and most of her day is devoted to the arrangement of her hair, and the adornment of her person with jewels. Affection for her sons is her redeeming point, as the return of that affection is her greatest social blessing. The influence of a Hindu mother is great, even at an age far beyond that at which a son is competent to judge for himself. But with her own mind uncultivated, and filled with puerile superstitions, how can she, except in rare instauces, be a guide competent to lead her children to useful and improved habits? Most important then is it to turn the minds of Hindu females towards the attainment of truth, to use every exertion to instil into them sound knowledge and deep principle, if we desire that the

characters which from earliest infancy they contribute to form should become more manly, more unprejudiced, and more earnest in the pursuit of true wisdom; and not less needful than the great Missionary Societies themselves is that Society having for its object the especial cultivation of female education in the East, upon Christian principles, though, from the nature of the work, its progress is quiet and almost unseen. It is not possible, perhaps not desirable, to break through the seclusion which the custom of the country upholds as decent and respectable for the female sex, and those ladies who devote themselves to the task of enlightening the minds of their Eastern sisters must in some measure share that seclusion, as far as concerns the details of their work. Nevertheless, the work is real, and it has been blessed by God in many known instances. Who shall say in how many more to us unknown, and only to be revealed in that day when He shall make up His jewels?

BENGAL PROPER.

THE province of Bengal, the first to own British supremacy in North India, and the earliest scene of the Church Missionary operations in that country, possesses characteristics peculiar to itself. Imagine what seems an unlimited extent of plain country, without a hill, well watered everywhere, dotted with clusters of trees and tall palms scattered amidst the rice and indigo and sugar-cane plantations, the low huts of the natives scarcely visible amid the luxuriant green, and you may form a picture of the temperate season. As the hot winds sweep over the parched flats, they become dry and dusty; and, towards the end of the rains, whole districts present the appearance of a vast but shallow sea of fresh water, dotted by trees and village mounds, the people going from place to place in boats. Such is the aspect of Bengal for nearly a hundred thousand square miles,—the delta of the Brahmaputra and the Ganges, with their many streams, swollen by large tributaries, such as the Teesta, the Mahanuddi, and the Damooda, which all enter the Ganges within the limits of Bengal. Towards the eastern frontier we meet the hills which in their various ramifications separate these great river basins from that of the Irrawaddy; on the north rise the lower ranges of the great Himalayas; while the western boundary is distinguished by the termination of the Satpura chain, which, crossing

India nearly from east to west, ends in the Curruckpur and Rajmahal hills, dividing Bengal from Behar. The sea-coast, from the mouth of the Hughli on the west to that of the Megna on the west (a distance of 180 miles), is occupied by a low tract, full of marshes, salt-water lakes, and swamps, with low islands, called the Sunderbunds. Through this tract flow all the streams by which the great body of water brought down by the Ganges and Brahmaputra finds its way to the sea. A low vegetation, chiefly of dwarf palms and mangroves, covers the coast islands, with a few scattered trees on the higher banks. Receding from the salt water the scenery improves, and the number of trees increases. The waters work their way through in all directions; the banks, being composed wholly of mud or clay, offer little resistance to its encroachments, and the course of the streams is perpetually changing. This is, indeed, the case all over Bengal; and Dr. Hooker relates that at the time of his journey he found, to his surprise, that the principal waters of the Brahmaputra were quite diverted from the channel marked on his map, and had taken a new direction much further west to join the Dallisari and the Megna. The amount of soil brought down by the rapidly flowing rivers, (the Ganges alone being said to carry to the sea six hundred thousand cubic feet of mud in a minute,) contributes greatly to the constant alterations in the banks. Tigers and deer, wild boars and great crocodiles, inhabit the Sunderbunds, and every stream abounds with fish, the catching of which, together with the supply of firewood for the Calcutta market, forms the principal occupation of the natives.

The flat country of Bengal comprises the districts

of Calcutta and Hughli along the river of that name; Nuddea or Kishnagurh, along the Cossimbazar and Jellinghi rivers; Jessore and Backergunge, north of, and partly in, the Sunderbunds; Dacca, Mymensing, and Goalpara, along the Brahmaputra and its branches; Furreedpur, Pubna, Rajeshaye, Moorshedabad, and Malda, along the Ganges. To the west is Midnapur, along the Cosi, and the Burdwan district with Bancoorah and Birbhoom rising towards the Rajmahal hills; on the north, the districts of Dinajepur, Rungpur, and Cuch Behar, reaching to the Terai, the unhealthy region at the foot of the outer Himalayas; on the east, the hilly districts of Sylhet and Tipperah; and Chittagong, which skirts the eastern shore of the Bay of Bengal. This eastern portion of the Bengal province is as yet but imperfectly known; the coast of Chittagong is a bare muddy expanse; the interior humid and full of forests; the hills clothed with an almost impenetrable jungle. Lofty mountains separate it from Birmah on the east, and form the sources of the many rivers which flow into the Bay. The town of Chittagong is large, and exports much rice and timber to Calcutta and Madras. European houses are scattered on eminences around, and command beautiful views of the blue mountains at the distance of forty or fifty miles; and of the river winding through groves of areca and cocoa palms, and yellow rice-fields, and dotted with sails. Two nearly parallel ranges of hills terminate on the west close to the Megna and the Brahmaputra—the Tipperah hills, which separate that district from Sylhet, and the Khasia and Garrow hills, which divide Sylhet from Lower Assam. The Sylhet district comprises the valleys of the Barak and the Soormah, which unite,

and form a delta hardly raised above the level of the Bay of Bengal; in the rainy season a shallow inland sea, and even in the dry season full of marshes called Jheels. These Jheels differ from the Sunderbunds chiefly in the absence of trees and shrubs; long grasses, with occasional low bushes, forming the bulk of the vegetation. The village mounds are surrounded by rice-fields which need no artificial irrigation, and the communication is almost entirely by water. The streams, of a clear chestnut-brown colour, wind in and out, bearing the many boats which ply from Calcutta to the foot of the Khasia hills, for rice, timber, bamboos and long reeds for thatching; lime, and coal. Sylhet itself is a large Mahomedan town, situated at the head of the Jheels, where the swamps become more and more varied by hillocks, luxuriant with palms, tree-ferns, low trees, and orchideous plants. The view of the Khasia mountains from the south is very beautiful; green valleys stretching far in between the spurs of the hills, and fine cascades falling over the cliffs. Coal and iron are here procured in abundance; tigers and bears lurk in the woody coverts; troops of wild dogs, deer, and wild elephants are also met with. The people, as evinced by their language, are an Indo-Chinese race, very superstitious, but with no fixed religious system; their moral character is low, and their manner unpleasing, but they are industrious, and are said to manifest intelligence when taught. They have no distinction of caste, and eat all kinds of food, though, unlike the Bengalis, Hindus, and Thibetans, they have an aversion to milk. A missionary has been sent amongst these wild hill people by the Welsh Calvinistic Methodists, who resides at Chura-poonjee, a sort of sanatorium in the

hills; and a version of the Gospels has been printed for their benefit.

If the monotony of the Bengal plains be wearying to the eye, their abundant fertility at least in some measure relieves it. Plantations of indigo, sugar-cane, and cotton everywhere alternate with the rice, which is the staple produce of the country, and tall and beautiful groves of fruit trees, mixed with the peepul and the bamboo, surround every village. Date palms are much cultivated for their juice; and thick gardens of plantains, and all sorts of underwood, so conceal the habitations of man that it is hard to find the farm-houses, with their cane walls and thatched roofs, or the mud huts of the poorer class, until you come quite close to them. The Bengalis love thus to hide their habitations from the sun, and their inmates from the passing gaze of the traveller, and do not disturb themselves about the amount of miasma and consequent disease engendered by the dense vegetation clustering around and over the stagnant pools left by the rains.

Bishop Heber thus describes one of the larger farm-houses:—"In front was a small mud building with a thatched verandah looking towards the village, and behind was a court filled with cocoa-nut husks and a little rice-straw; in the centre of this was a round thatched building, raised on bamboos about a foot from the ground, which they said was a granary; round it were small mud cottages, each, to all appearance, an apartment in the dwelling. In one corner was a little mill, to be worked by a man, for separating the rice from the husk. By all which we could see through the open doors the floor of the apartments was of clay; and they were devoid of furniture, and light, except what the door admitted."

The mango, the orange, the jack, the tamarind, and the fig, with the date and cocoa palm, are the predominant fruit-trees; the former presenting in March one superb mass of yellow blossoms, of a strong and peculiar scent, with the young delicate purplish-green leaves, long and glossy, superseding the old ones, now of a dusky red; for although in this climate trees never remain bare, many shed their old leaves and produce fresh ones as the hot season approaches, while new shoots are again put forth with the reviving influence of the rains. The graceful feathery foliage of the tamarind (a species of acacia) forms a beautiful contrast to the dark cocoa-palm, with its tall branchless stem; and not less to the larger and heavier leaves of the spreading figs, of which the most common, besides the eatable sort, are those so characteristic of India, the peepul and the banyan. The leaf of the peepul is rather light in colour, and peculiar in shape, the middle rib being drawn out into a long wavy point, giving to the foliage, as it bends with the wind, a light aërial character, which perhaps suggested to the Hindus the idea of its being the abode of spirits. The banyan has a larger leaf, and is everywhere recognised by its long arms descending to the ground, and there taking root and again sending forth branches, causing the grateful and far-spreading shade of a grove around a single tree. It is said that the banyan seeds usually vegetate on the tops of palms, and, sending down their arms on all sides, supersede and finally destroy their first support. Monkeys delight in these groves, sporting among the branches, swinging from the long arms, and feasting on the tender leaves; and many bright-coloured birds build their nests in the shade. Such scenery is

well described under the title of "A Night on the Ganges," by a native Bengali poet, Govind Chundra Dutt :—

"How pleasant now, at ease reclined, to mark
The sombre shadows of each varying tree :
The mango here, with countless leaves adorned,
Casts densest shade, and there, the tow'ring palm
Mirrors its length. The scented babul next,
With fragrant yellow flowers and leaves diffuse,
Bends o'er the wave to see its image fair.
One mass of green the trees far off appear,
And cast no shadows on the flood below.
The ample ghat its thousand pillars rears,
In the dim moonshine looking vast and pale,
Untenanted and cold, sublimely grand ;
And the high temple, with its graceful arch,
And faint-discovered spire, that upward points,
Shaded by moonlight, like a phantom looms
Adjacent."

The climate of Bengal is more trying to a European than that of the Upper Provinces, not so much on account of the great heat, as from the oppression arising from an atmosphere loaded with the moisture which is so long retained and exhaled by the marshes and low flats. May, in Calcutta, is generally the hottest month, the mean temperature being then 83 degrees. The most healthy season is about January, when the air is driest, and the sun has least power to raise steamy exhalations from the damp soil. Then the mornings from five to eight, and the evenings after four, are cool and refreshing ; and the middle of the day in the shade, not too hot for comfort or mental exertion.

Bengali is the spoken language of thirty-five millions of people, of whom upwards of twenty-seven millions reside in Bengal proper, whence they extend

into Behar. As in language, so in appearance, it is evident that the Bengalis are a distinct race. Their soft and musical tongue corresponds with their slight and effeminate form; they have less physical strength than any other North Indian people, and, always submitting to the conqueror, they are never to be found in the ranks of war. Deceit and artifice almost unfathomable are their weapons, yet are they intelligent and acute, uniformly polite, kind to children, active, and ingenious. Their slender forms are often beautifully moulded, and their custom of rubbing their limbs with oil after bathing gives to their skin a sleek and glossy appearance. Fish, rice, and plantains, with mustard oil and curry, are the usual diet of the peasantry, to obtain which no great exertion is generally necessary in a country abounding with streams, and whose soil is eminent for fertility; yet after seasons of unusual drought or extensive inundations fearful famines occur, and numbers perish. The low mud huts of the poorer class are only furnished with a few earthen or copper pots, and a cane bedstead or two, and their clothing is of the most scanty description. The saree is the only covering worn by a Bengali woman or girl, though it differs in texture and beauty according to the station of the wearer. It consists of a piece of white cotton cloth from four to seven yards long, first wound round the body, and then passed over the neck, and thrown across one shoulder; when well put on, it forms an elegant and graceful dress. Ornaments are worn on hands, arms, neck, and feet;—even the poorer women wear silver or coral armlets, bracelets, and nose jewels. These are handed down from generation to generation, and rarely parted with, even in the direst necessity.

The Bengali year begins towards the end of April, and every month has its festival. Of these the Durga Puja at the end of September, and the Holi in January, are the most famous among the Hindus. We shall not attempt to describe these idolatrous observances;—the mirth and gaiety which prevails is grievously alloyed by every form of licentiousness and superstition, in which the Mahomedans, who compose the largest, though not the most influential part of the population, do not object to join; and they have also some feasts of their own, especially at the conclusion of the Ramazan. The Bengali amusements are lively, vivacious, and merry; though, according to their established maxim, that "walking is better than running, standing than walking, sitting than standing, and lying down best of all," they are mostly sedentary. Chess, with its deep stratagems and quiet moves, holds the first place; then the pasha, a game partly of chance and partly of skill, which generally gives rise to much excitement and noisy vociferation; and cards are also frequently used. Sociable and pleasure-loving, and averse to business or enterprise, the rich men in their halls, and the lower classes under the shade of the trees, give up much time to their amusements. In every village they assemble after their afternoon nap to recreate and talk; then separate for a short time, and re-assemble within doors to pursue their games. The peasantry are more active; they use slings and kites, and have a game resembling prisoners' base, and in some parts wrestling is practised. A good deal of household work falls to the share of the females in all ranks but the highest, but in their secluded apartments they have also their games, which somewhat resemble those of the men.

Of instruction they possess not the faintest trace, not being even allowed to share in the small amount of education bestowed upon some of the male children. How small that amount is may be gathered from some extracts from the report of Mr. Adam on the state of education in Bengal and Behar. He thus describes the accommodations for schools:—"The apartments or buildings in which the scholars assemble would have been erected, and would continue to be applied to other purposes, if there were no schools. Some meet in the Chandi Mandop, which is of the nature of a chapel, belonging to some one of the principal families in the village, and in which, besides the performance of religious worship on occasion of the great annual festivals, strangers also are sometimes lodged and entertained, and business transacted; others, in the Boithakhana, an open hut principally intended as a place of recreation and of concourse for the consideration of any matters relating to the general interest of the village; others in the private dwelling of the chief supporter of the school; and others have no special place of meeting unless it be the most vacant and protected spot in the neighbourhood of the master's abode, such as the corner of a shop—the village temple—an outhouse of one of the parents—the portico of a mosque—the verandah of a house or the shade of a tree. Some schools meet in the open air in the dry season of the year; and in the rainy season those boys whose parents can afford it erect each for himself a small shed of grass and leaves, open at the sides, and barely adequate at the top to cover one person from the rain. There are usually five or six such sheds, more or less, among all the boys; and those who have no protection, if it rain,

must either disperse or remain exposed to the storm." The teachers are mostly of the Kayastha or writer caste; they are generally young men, poor and ignorant, who, having nothing better to do, are content to eke out a scanty subsistence by means of teaching. They have no influence nor power beyond that of imparting the mere mechanical rudiments of reading, writing, and accounts. Indeed the former ought hardly to be taken into consideration, beyond the capability of reading their own writing, for in a great majority of schools neither printed nor even manuscript books are to be seen—all that is taught is learned by dictation, and apart from the arithmetical rules and tables, the learning of teachers and scholars is almost entirely confined to absurd legends and invocations and demoralizing fables. "The hand, the eye, and the ear," writes Mr. Adams, "are employed; the memory is a good deal exercised; the judgment is not wholly neglected, and the religious sentiment is early and perseveringly cherished, however misdirected. But the passions and affections are allowed to grow up wild without any thought of pruning their luxuriance or directing their exercise to good purposes. Hence, I am inclined to believe, the infrequency in native society of enlarged views of social and moral obligation; and hence the corresponding radical defect of the native character, which appears to be that of a narrow and contracted selfishness, naturally arising from the fact that the young mind is seldom, if ever, taught to look for the means of its own happiness and improvement in the indulgence of benevolent feelings and the performance of benevolent acts to those who are beyond a certain pale."

If now it be remembered that even this vernacular

education, poor and mechanical as it is, is seldom imparted to any but the higher castes, we cannot wonder that Mr. Adams should speak of the sad impressions which he had received, "from daily witnessing the mere animal life to which ignorance consigns its victims, unconscious of any wants or enjoyments beyond those which they participate with the beasts of the field—unconscious of any of the higher purposes for which existence has been bestowed, society has been constituted, and government is exercised." The Mahomedan schools in which Persian is taught are rare in Bengal; they appear to be a degree higher than the vernacular schools as regards mental cultivation, inasmuch as manuscript books are in use, and more attention is paid to composition, but no moral superiority is visible, and still less is this the case in the schools of the learned Brahmins, where Sanscrit, law, and logic are studied on the principles of the sacred books, on which their whole system of knowledge is founded. But these are not for the multitude in a country where not more than eight children out of every hundred receive instruction of any kind; nor does the knowledge thus acquired give to the few any moral influence for good over their countrymen.

The beginning of missionary work in North India by the Rev. J. Kiernander, and the names and labours of Brown, Buchanan, Martyn, Corrie, Thomason, and Fisher, have been frequently of late brought before the public. In another sphere Chamberlain, Carey, Marshman, and Ward, also laboured during those early years; and Abdul Messeeh, the first-fruits of India in the ministry, whose labours in Agra we shall ere long have to mention. The first Church

Missionary sermon in India was preached by Mr. Corrie at the old or mission church, on the 12th of October, 1817, not long after the arrival of the first bishop, the Rev. T. Fanshawe Middleton. But the seat of the bishopric, and also of the first efforts of the Church Missionary Society on behalf of the Hindus, requires some description.

Calcutta, "the City of Palaces," entirely owes its greatness and prosperity to the British rule. Here are no remains of former grandeur, Mahomedan or Hindu, as at Benares or Delhi: a century and half ago this was but the site of three small straggling villages, in the midst of swamps, inhabited by a few peasants. Even now embankments are needed to prevent the Hughli during the rains from sweeping over the whole town, and joining the great salt-water lake, which yet remains at three or four miles' distance, on the limits of the Sunderbunds. But low, damp, and hot as is the situation of Calcutta, it is at present well adapted for commerce, and large ships anchor close to the quays, and almost under the walls of the fort. The Hughli flows to the west of the city, between it and the large suburb of Howrah, a place of increasing importance, both on account of its trade, and also as being the terminus of the first Indian railway, destined to connect Calcutta with the cities in the North-West. South of the town, and therefore first seen on ascending the river, stands Fort William, begun by Clive after the battle of Plassy, in the midst of the grassy esplanade, which surrounds it on three sides; the fourth coming down to the river's bank. The Circular Road in some measure defines the limits of Calcutta; it begins south of Fort William near Allipur Bridge and the Race Course, then sweeps

round to the north, describing an irregular oblong figure, until it nearly touches the river again close to the canal on the site of part of the once famous Mahratta Ditch;—the space thus included may be about four miles and a half long, by one and a half broad. Along the bright river, here twice as wide as the Thames below London Bridge, lie many large ships, taking in at the various ghauts or quays their freights of rice, wheat, or sugar, linseed, or jute, besides the various smaller coasting vessels and ferry boats of the natives. Multitudes also throng the ghauts, especially soon after sunrise, to perform their ablutions; and the extent of traffic carried on by the river, and the many passengers, render the Strand Road, as it is termed, along the bank, a crowded and interesting thoroughfare. Chowringhee, to the east of Fort William, is considered the fashionable quarter of Calcutta for European residences, and a portion of the European town lies also north of the fort,—in these parts straight streets are, in many instances, connected with large and handsome squares, each having a tank or reservoir of Ganges water in the centre, its sloping banks planted with shrubs; while beyond and inland stretches the Black Town, with its narrow crooked streets, low huts, little gardens, brick bazaars, and here and there the large convent-like abodes of the wealthier natives. In 1850 Calcutta was estimated to contain 12,100 houses and 49,445 huts, inhabited by 409,056 persons.

The Government house, a large and very fine edifice, built by the Marquess Wellesley, stands immediately north of the esplanade, and facing the fort; it consists of four blocks of building, united by curved galleries to a central hall surmounted by a dome; the whole having

three ranges of windows, and being ornamented with pillars. Near this, and grouped around Tank Square, are the various public offices; and the old, or St. John's Cathedral, with a short spire, is seen on the left, somewhat nearer to the river. The fine new cathedral, called St. Paul's, and various other churches, now accommodate the European population; but the native city is the focus of missionary work, and, crossing the Chitpur road, the great native thoroughfare, the course of those interested in the Church Missionary Society is directed towards Mirzapur, in the heart of the Black Town, where an establishment formed in 1820 constituted the nucleus of the Society's exertions in Calcutta. The premises then purchased consisted of about three acres of ground, part of which formed a square, having in its centre a large tank of good water, and around it a covered piazza. One side was occupied by an upper-roomed house of good size; on another side the Society's printing office was established; while the English school formed the third. Here, in 1821, the Rev. J. Jetter took up his abode, surrounded by native houses and huts, and began anxiously to labour for the removal of some of the wretchedness and immorality around, by proclaiming the truths of the Gospel to the benighted heathen. A chapel was erected for the performance of divine service both in Bengali and Hindustani, and, in 1823, the Rev. J. Wilson, then lately appointed to strengthen the Calcutta Mission, thus writes:—"Our little chapel at Mirzapur has been a great convenience and comfort to the few native Christians whom we have collected about us. There are now residing with us eight Christian families" (mostly employed in the printing offices, &c.,

connected with the Mission), "making in all eighteen baptized adults and seven children. Within the last twelve months, fifteen persons have been baptized, of whom eight were adults and seven children." A mission had also been established at Kidderpur, four miles below Calcutta, on the left bank of the Hughli; and several vernacular schools were connected with each of these stations. In 1823 the reading of the New Testament was introduced without opposition into these schools. In November, 1825, the Lord's Supper was administered, in the chapel at Mirzapur, for the first time in Bengali, to thirteen native communicants. At this time the schools in connexion with the Calcutta and Kidderpur Mission, including the English School at Mirzapur, numbered fourteen, containing 862 scholars. For the year 1827, the report is as follows:—"The Rev. J. Wilson and the Rev. J. Reichardt are each occupied three or four evenings in the week, in preaching to and conversing with such as choose to attend, in the bungalow chapels of the Society; of which there are two in the native town, distant nearly two miles from each other. The attendance at these places is very encouraging, sometimes amounting to 200 persons and upwards, but usually from 30 to 80; many of these remaining during the whole time." "We commence generally," writes Mr. Reichardt, "at seven o'clock in the evening, when the service is opened by singing a hymn, during which the hearers assemble at the doors of the chapel, some also coming in and taking a chair. After that, one of us addresses them, either on a text of Scripture or some parable, or any argument that may have been started at the commencement; thus, in succession, two or three of us address the natives,

who are coming and going, so that, as our addresses begin, an entirely new congregation has perhaps collected, and the new preacher has sometimes to go over the very same ground as his predecessor. When all the addresses are finished, we conclude with prayer, after which tracts are distributed to those who are desirous to obtain them." During this year, a Hindu and his wife were led to offer themselves as candidates for baptism through the instrumentality of their little daughter, who had been taught in one of Mr. Wilson's schools. Urged by the child's representations of what she had read concerning the sin of idolatry, the parents consented to converse on the subject with Mr. and Mrs. Wilson, and became, through God's blessing, sincerely convinced of the truths of Christianity by means of their arguments; they were baptized with their daughter on the 1st of July, 1827. The attendance at the Church Mission female schools in the beginning of 1830 is reported thus:—"150 to 200 at the Central School; 40 to 60 at Mirzapur; 50 to 70 at Bang-Bazaar School, on the other side of the native town." In this year, owing to loss of help from various causes, much of the preaching and some of the schools had to be given up, until the arrival of the Rev. T. Sandys in June, when he, with the assistance of Roop, a native catechist, revived the three weekly services at Mirzapur, and likewise those at the bungalow chapel at Potuldanga.

The villages south of Calcutta were also visited by native catechists, and schools established at Raspoojee and Budge-Budge, in addition to those previously commenced at Dum-Dum, a large military cantonment, the head-quarters of the Bengal Artillery, six miles north-west of Calcutta, where a church had been con-

secrated by Bishop Heber. Mr. Sandys thus gives an account of one of his missionary excursions in the neighbourhood of Calcutta:—"Early in the morning, I set out, . . . taking Roop, our native preacher, with me. At sunrise we arrived at Baala, a village about eight miles south from Calcutta, where we were received into the house of a native, who is desirous to embrace Christianity; there we offered up prayer to God, in company with twelve or fourteen persons; after which we read a portion of Scripture, to which they were very attentive. Thence we took a canoe, called a shealti, about twelve feet long, and just wide enough to admit of a chair standing in it, in which we were pushed along over the paddy-fields, the water being generally three feet deep, by two men with bamboos, standing at the fore part of the canoe. At length we arrived at Collee Gachee, the residence of old Gonga Ram Gayin; he was sitting on the floor, ill with fever. . . . He again expressed his desire to be baptized; declared that he was a helpless sinner; and that he depended on Christ alone for pardon and salvation. Other questions which I put to him on the doctrines of Christianity he answered in a satisfactory manner. . . . I forthwith baptized the old man in the presence of his assembled family and a few strangers. May God grant that he may not be a member of the Church in name only, but also a very member incorporate in the mystical body of Christ!" The examination at the close of the year 1830 of the six native boys' schools in Calcutta and its vicinity, namely, those at Mirzapur, Potuldanga, Simliah, Shampuker, Shobha-Bazaar, and Bang-Bazaar, was considered very satisfactory. Mr. Sandys again writes:—"July 22, 1831. I proceeded to baptize the

adopted child of one of our native Christians, residing in the village, in the presence of seven or eight native Christians, and many heathens. And in order to do away with the prejudice of the people as much as possible, I first inquired, before them all, if it was their desire to give the child to be baptized or not. On their answering in the affirmative, we took occasion to say, that we never wished to make any Christians against their will; and there was no cause for those who did not desire it to make so much ado about losing their caste."

In September, 1831, was baptized the first-fruits of the Calcutta Church Mission Schools, a youth of good family, named Nobeen Chundra Ghose, who, with firm though humble determination, withstood all the efforts of his relations to turn him aside from embracing Christianity; and in December of the same year, eighteen native converts were admitted into the church by baptism. The unwearied labours of love of the venerable Archdeacon Corrie, on behalf of the heathen, never failed to be productive of some good in every station at which he resided; at this time he devoted a portion of almost every morning to the instruction of a small assembly principally composed of respectable Mahomedans, brought together at Colinga (Calcutta) by the Christian Molwee Hyder Ali; and the fruit of this work was manifested in the baptism of a young and intelligent Molwee, or educated Mahomedan, who had gone through the system of instruction pursued at the Calcutta college. Other converts were afterwards added from this little assembly, and, in 1835, a Hindustani school was established in connexion therewith, at a house in Wellesley-street, in the midst of the Mahomedan

population; and the Rev. J. C. Thomson was appointed to the charge of this branch of the mission. In April, 1833, about a hundred native converts connected with the Church Mission at Mirzapore and Colinga, and those of the Gospel Propagation Society in the villages around, were confirmed by the Bishop; that office being then filled by the Rev. Daniel Wilson, who continued from that time to the beginning of the year 1858 to be as a father to the church in India. A new opening was found for a school and native Christian teacher at Digheepur, a village sixty miles below Calcutta, near Diamond Harbour, the East India Company's first station in North India, at the particular request of several of the inhabitants, who hospitably entertained Mr. Sandys on his visit to them. A Christian Institution was also formed on the mission premises at Mirzapur, for giving to young Christian natives "such an education," writes Mr. Sandys, "as, it is hoped, will enable them to become defenders of the faith, and to be instrumental in communicating a knowledge of the Saviour's grace to their countrymen;" and the English school for heathen boys was placed under the direction of a converted Brahmin, named Krishna Mohun Banerjea, whose management and mode of instruction were highly efficient. The Rev. J. J. Hœberlin being appointed to assist Mr. Sandys in 1836 took especial charge of the village work around Calcutta, as far as Digheepur, where, as in some other places, much petty persecution was directed against the poor ryots who had embraced Christianity. And now a fourfold work was in progress in the mission, namely:—the ministrations to congregations of native Christians at Mirzapur; the preaching to the heathen in the Bazaar chapels in

Calcutta, and in the villages; the schools for the children of native Christians; and the schools for heathen children of both sexes. We may here mention, as regards the important work of gathering together for instruction the children of native Christians, that the first school of the kind in Calcutta was established at Chitpur; the Christian Institution at Mirzapur, with its female branch, was the second; and these were succeeded by the Kidderpur schools of the London Missionary Society, and the Gospel Propagation Society's schools at Barripur. The Mirzapur Christian Institution grew and prospered, till it contained about 70 boys; while the girls' school, under the direction of Mrs. Sandys, numbered from 40 to 50 girls, 20 of them being children of native Christians residing on the mission premises; and, the need of increased accommodation being greatly felt, the press was removed to a house in Mission Row, where it continued in active operation.

On the 4th of January, 1837, Mr. Sandys had the gratification of receiving into the church by baptism, 47 natives, mostly adults, who had been under Christian instruction for the last two years. Concerning one of these converts, a Brahminee, Mr. Sandys says: —"She, with her little son, came to reside with the Christians at Simliah (a division of Calcutta, nearly in the centre of the native population), about two years ago; during the last year she has been residing on the Christian premises at Mirzapur." Her native language was Hindui, and she had studied the Catechism and New Testament in that language, but, "with the view of attending the means of grace, which are here conducted in Bengali, with profit, she has regularly attended our Christian Female School, which

is held daily in the afternoon; and there learned to read in Bengali. Her conduct from the first has been very consistent; and I have every reason to believe that she is a truly converted character. It was to me very delightful to witness the Brahminee bring her little son to the baptismal font, and thereby do what she could to prevent his being trained, as most Brahmins are, in all the deceits and abominations of idolatry, and to ensure his being instructed in the ways of truth and holiness." Two events characterised the progress of the mission during the year 1839: the opening of a new street chapel close to the Madrissa, in connexion with the Hindustani department; and the consecration of the church at Mirzapur by the Bishop, under the name of Trinity Church. A report of Mr. Sandys, dated October 26th, will show some of the difficulties and discouragements attendant on missionary labour. "The schools at Baraset," he writes, "were both, for a time, nearly broken up; almost all the pupils having left in consequence of the commotion produced by one of the late scholars having embraced the Gospel. I hear to-day that some of the boys have returned to school; and I purpose going over to-morrow, with a view of examining them, and encouraging them to endeavour to induce all to return. There were 120 pupils in the Bengali school, and about 80 in the English; but since the conversion of Mihadib—now Andrew,—the numbers have scarcely been a tenth of those mentioned." Again Mr. Sandys writes:—"It is painful to record that several instances have occurred, through the corruption of human nature, of native Christians falling into gross sins; and that the expulsion of such from the church has been the consequence." Yet did the Word of God

not return unto Him void, and the places left vacant by these apostasies, and by the departure of some established Christians to be with Jesus, were more than filled by their successors, so that the average number of communicants at the Mirzapur church was reported at not less than 60, besides a little flock at Agurpara, where, through Mrs. Wilson's exertions, a school, mission house, and church had been erected adjoining the Orphan Refuge; and a knot of native Christians at Thakerpuker, under a native catechist, visited every month by Mr. Sandys.

Various causes, a principal one being the lack of labourers, made the progress of the Calcutta mission for some years very slow, though the educational efforts continued, and in 1846 we find, connected with the mission, three English schools for boys at Mirzapur, Dum-Dum, and Alipur; and five vernacular schools, besides a flourishing English establishment at Agurpara. Of the Central School at Mirzapur, Mr. Long, who had devoted to it much pains and time, writes:— "Last year I feared that, in consequence of the opposition made by the Vedantists" (a set of natives who were seeking to establish a sort of reformed Hinduism), "and orthodox Hindus, to missionary schools, this seminary would be closed; but the efforts of the anti-missionary party have greatly failed; their schools are declining, while missionary schools are increasing both in numbers and efficiency. This school has now more boys in it than ever, the number being 226. It is, however, with me a subject of deep regret, that, since its establishment in 1823 up to 1846, it has only produced two converts, notwithstanding that the truths of the Gospel have been plainly and fully preached to the boys in it. This, though a lamentably

fact, instead of discouraging us, ought to stimulate our exertions to overcome the barriers raised against the believing reception of the Gospel." A third convert from the Mirzapur school was added to the number in the following year, he being the first holder of one of the small scholarships founded by local liberality for the encouragement of the elder students. Mr. Long was also cheered by the success of several of his scholars, from whom were chosen most of the teachers for the schools connected with the mission. A plan was commenced in 1847, by some European inhabitants of Calcutta, for organizing a system of instruction to their servants, by appointing readers under the superintendence of a missionary to visit weekly at convenient hours, and read and explain to them the Scriptures. A Chinese reader was also appointed to visit among his countrymen in the city, and distribute tracts and portions of the Bible amongst them.

In 1848 the new and noble cathedral of St. Paul was for the first time used for a Bengali service, on the occasion of a confirmation of native Christians held by the Bishop of Calcutta, when 160 candidates were presented, the Bishop's address being interpreted to them by Mr. Sandys. Three young men from the school at Dum-Dum, two of them Brahmins, received baptism during this year. After this time, Mr. Long was led to devote especial attention to the out-station of Thakerpuker, eight miles from Calcutta, making it also a place of meeting for the native catechists and teachers, and giving a day in each week to their instruction, that thus, receiving constantly fresh teaching for themselves, they might become more efficient among their countrymen. Mr. French, who visited the station in 1851, thus writes:—"We drove

over yesterday to visit Mr. Long's out-station at Thakerpuker. I was deeply interested in all I saw. The schools seemed very flourishing,—the number being 60, and the answers very satisfactory,—and the animated, beaming countenances of the children proved the interest they took in their work. About 30 adults attended the morning prayers; some very aged apparently, and others quite young people. We visited two or three houses with Mr. Long, and were cordially greeted by the people. It was a sight which gladdened one's heart; but comparing these with the other villages we had seen, we could not but feel how much labour must have been bestowed on this infant church. Mr. Long is hoping to get a church built in the village before another year is over. Mrs. Long seems to take her full share in the missionary work, and is studying hard at Bengali." The much desired church was completed the next year, and opened with a congregation of about 300; the school also increased in numbers and efficiency. Mr. Long's plan of education is entirely vernacular: his aim, to give the native boys the simple industrial training suited to the Bengali; to impart to them a sound education through the medium of their own language; and to instruct them in gardening, rope-making, boating, and such other business as shall fit them for their position in an agricultural and alluvial district. This plan he carries out by bestowing his first and greatest attention on the teachers, and leading them to enter into their work with interest and energy. One of the Thakerpuker boys has been found competent for a Government scholarship in the Medical College, and three others have been apprenticed at the Botanic Garden. While the work has been going on at Thakerpuker, the school at Agur-

para under Mr. De Rozario has also prospered, and the missionaries' hearts have been cheered by some instances of an after-blessing on labours which at the time seemed to have been almost in vain. In Calcutta itself a Hindustani service in the church at Mirzapur has been commenced, and some instances of its usefulness among the Mahomedans have been apparent. One man, a jewel merchant from Daghestan, who had journeyed from Bombay to Calcutta to make inquiries concerning the truths of Christianity, adopted at his baptism the name of Abdul Messeeh, and has begun to imitate the venerable man who formerly bore that name, by speaking in the bazaars to the Mahomedans on the subject of religion.

Respecting another field of labour, Mr. Sandys writes: "A cultivator of the soil in the Sunderbunds, far from civilized parts, or the hearing of the preached word, had read the Scriptures, a copy of which he had obtained from his employer, and in the wilderness had been led to 'behold the Lamb of God which taketh away the sin of the world.' Obtaining permission to come and remain in Calcutta for a season, that he might learn of these things more fully, he was baptized by me on the 5th of May, 1851, after a fair trial; and has returned to his employment in the Sunderbunds with copies of Scriptures and tracts, which he promised to read and distribute among the people. We may therefore hope that more fruit will spring up from this first-fruit, and that others will come to know the Lord through this weak instrument of His grace. What an encouragement to the distribution of God's holy Word! It is intended that intercourse between this part of the country and the Mirzapur mission station should be kept up in future." Some Birmese

youths have also been educated in the Calcutta mission schools, and have been baptized; and one at least has returned to his native country, to which he may carry the glad tidings of the Gospel.

It is evident that the work of female education and its fruits, especially among the higher classes of a people of Oriental habits, must be in a great measure hidden from public view; yet have there been encouraging proofs that there remains a blessing for the women of India. The interesting memoir of Bala Tagore, a young lady who not only herself embraced the truth, but who was also the instrument of confirming and strengthening her husband's faith, so that after her death he too was led to declare himself a Christian, is an instance of this; a cousin likewise of Bala's, animated by her example and instruction, devoted herself to the study of the Scriptures. Removed from her friend, and sent to Benares by her relatives, this lady learned the Devanagri character in order to be able to read the Bible which she there obtained; and in 1852, escaping to the house of her cousin, she openly embraced Christianity, and was baptized in the Mission church. We have said that the husband of the first-mentioned lady had become a Christian; he was a gentleman of high education, familiar with the English language and literature; one of a class becoming daily more numerous in the higher native circles of the capital, among whom English habits are fashionable, and whose course of study at the government college has made them familiar with English composition and modes of thought. To meet the spiritual wants of this class—to set Christianity before them, and lead them from the mere negation of idolatry, which their education almost necessitates,

to a true faith in Christ—is clearly an important work; and, in 1856, a missionary was sent out for this express purpose, and was joined by one already on the spot; funds having been made over to the society by the late bishop for the use of a Calcutta mission, and the parsonage and church in Cornwallis Square added by the trustees of another fund. For the secular instruction of the Calcutta gentry provision has been made in the old and new Hindu colleges, and in the Madrissa, or Mahomedan College; all to a certain extent supported by government; there is also a government institution for imparting an English education, and a medical college, founded by Lord William Bentinck. But in all these the teaching of Christianity has been strictly prohibited, and the result has appeared in the numbers of educated young natives, too much enlightened to believe in the popular idolatry, who have fallen into Pantheism and infidelity certainly not less pernicious. A great and useful attempt to lessen this evil was made by Dr. Duff, who planned and superintended with much success the course of education now pursued in the schools connected with the Free Church of Scotland; but much yet remains to be done, and there is room for many labourers in the field.

This subject leads us to speak of an educational establishment whose usefulness does not appear to have been as yet fully developed. Below Calcutta, on the right bank of the Hughli, opposite to the fine scattered houses of Garden Reach, and separated from the Botanic Garden by a plantation of teak trees, the green lawn and Gothic architecture of Bishop's College present a pleasing appearance from the river. It consists of three sides of a quadrangle, open towards the Hughli;

the college chapel, hall, and library face the river; while on each side are apartments for the students, &c. The foundation-stone of this edifice was laid by Bishop Middleton, in December, 1820. It was erected by means of grants from the Gospel Propagation, Christian Knowledge, and Church Missionary Societies, aided largely by the Bishop himself, in order to form a Mission College, with particular reference to the education of a native ministry. In this respect it has not yet answered the expectations of its founders, yet we have the testimony of Bishop Wilson that it has not been without a blessing. "People ask," he writes in 1841, "for the fruits of good from Bishop's College. I point to Jones, at Jangera; to Driberg, at Barripur; to Oundatchie, at Ceylon" (the best prepared of all his candidates, by the Bishop of Madras' testimony, at his Lordship's late ordination); "to Coombes, at Cuddalore; to E. I. Jones, Chaplain for the Tamil missions to the Bishop of Madras; to Carsten, Chaplain to the Free School; to Cammerer, in the southern missions; and to a host of catechists and teachers lately despatched to various missions, and almost emptying for a time our college. Mark my words, I pray you. Bishop's College will yet be the glory of Christian India, if we go on in faith and prayer, are ourselves reasonably moderate in our expectations, and check incipient evils as they appear, with evangelical simplicity and love, and yet firmness, as becometh the Gospel. My Cathedral will work with the College, I trust, a few years hence." The first Principal of Bishop's College, Dr. Mill, an eminent Sanscrit scholar, wrote a work called "Christa Sangita," a history of our Lord in Sanscrit verse, which has been found very useful.

A few particulars of the life of one of the early students, Mohesh Chunder Ghose, may be given in the words of the friend who preached his funeral sermon. "Mohesh Chunder Ghose was born and bred a heathen, and, to all human appearance, was destined to be a child of wrath. But God, who is rich in mercy, for His great love wherewith He hath loved us, even when our brother was dead in trespasses and sins, quickened him together with Jesus Christ. In early life he was sent for his education to the Hindu College, with all the prejudices of Hinduism influencing his mind. But he did not continue long in this institution before his understanding became too enlightened to submit to the monstrous dogmas of Brahminism. He could not any more so far lower his thoughts as to recognise a God in the sun or moon, neither could he believe that idols made by the hands of men were entitled to Divine honours. He was accordingly led to dismiss Hinduism from his belief. But as the mind, when once moved, naturally flies to sad extremes, unless restrained by Divine grace, our friend did not stop where his convictions of the fallacy of Hinduism, if properly regulated, should have kept him. From worshipping many gods, he ran to the opposite and more dangerous error of worshipping no God; and thus he shook off the trammels of superstition and idolatry, merely to put on the still more galling chains of infidelity and atheism. Long did he in this state deny the existence even of the Supreme Being, and live literally without hope and without God in the world. But the grace of the ever-merciful Jehovah prevented him. He was brought into circumstances, and called to form acquaintances, whereby he was led to examine the truths of natural and revealed religion,

These evidences were too overwhelming not to produce some impression upon his mind; and a better opinion of the Gospel was undoubtedly generated within him. But as to any feeling of the force of truth, he was quite a stranger to it, until, as I often heard him relate, he thought very seriously on the subject on one occasion, and began to examine narrowly the professions of sincere inquiry which he had all along been making. His conscience, he said, convicted him; he found that there had been no sincere inquiry on his part. He became humbled at the idea, and he prayed for Divine forgiveness and direction. He asked, and he received; he sought, and he found; he knocked, and the door of mercy was opened to him. It was then that all the arguments which he had been reading in favour of Christianity, and some of which he had been secretly trying to rebut against the light of his conscience, struck him with irresistible force. 'A flood of light,' said he, 'rushed into my mind.' His soul now found an anchor to rest upon. He now saw things differently. He believed in the Scriptures, and he understood how mercy and truth had met together; how righteousness and peace had kissed each other; how God could be just, and the justifier of him that believeth in Jesus. . . . His decision of character was very remarkable; no sooner did God reveal His Son in him, and he feel the necessity of baptism, than he resolved to pursue his course without conferring with flesh and blood. He was accordingly baptized with as little delay as possible. He continued to grow in grace and in spiritual wisdom, and diligently to pursue his studies at Bishop's College, where he had succeeded in gaining admission through the assist-

ance of a kind friend. His untimely death has been felt as a severe shock by every one who knew him. He had just begun his initiatory labours as a missionary catechist; he had just begun to realize the promise which his natural abilities and his collegiate education had given to the society with which he was connected; he had just begun to appear in active life as a burning and a shining light, when he was cut off from the land of the living." These extracts are not only interesting on account of their subject, but also on account of their author. This was the Rev. Krishna Mohun Banerjea, once a Koolin Brahmin, baptized by Dr. Duff in 1832, afterwards connected, as before mentioned, with the schools of the Church Missionary Society, and now minister of the church in Cornwallis Square, Calcutta; and let none regard as useless the labours of the missionaries in the metropolis of India, when we learn that on one occasion this gentleman having invited all his converted friends to dine with him, forty well-educated young men, mostly from the Brahmin and Kashtu castes, sat down to dinner as Christian brethren, the table being headed by the wife of their entertainer.

The Central Female School in Calcutta is at the same time a boarding-school for native Christian children, principally orphans, and a day-school for the surrounding heathen population. To the boarders a superior education is given, both in Bengali and English, as well as a thorough knowledge of Scripture, fitting them to be the wives of educated converts, or to become instructresses to their countrywomen. The day scholars are taught reading, writing, and working, with general information; the Scriptures are made known to them, and large portions are committed to

memory. The school is under the direction of the local Society for Female Education, assisted by grants and boxes of work for sale from the Society in England. The day scholars are divided into about twenty-six classes, the upper classes reading the New Testament and Bible History in Bengali. All the upper classes, perhaps one-third of the entire school, are usually removed by their parents in February or March of each year, these being the great marrying months; and then others have to be brought forward from the lower classes to supply their place, so that there is a perpetual change of pupils; and the girls are withdrawn at so early an age that they can never acquire more than the mere rudiments of education. One hundred boarders and three hundred day-scholars is stated as an amount within the average attendance at the Central School.

In 1852 a normal school for training Christian female teachers was opened in the neighbourhood of Calcutta, under the superintendence of two English ladies. A small weekly payment is required, and none are admitted but such as, after careful inquiry, may be reasonably expected to become efficient teachers. The two first pupils sent out from this school—one to a school of the Church of Scotland, near Calcutta; the other to Mrs. Neale's school at Burdwan—have given great satisfaction. The plan of requiring a small weekly payment is being gradually adopted in the schools connected with the Church Missionary Society, and has been found to work well; and it appears desirable that the parents should thus in some measure contribute towards the secular education imparted to their children. Throughout the fearful storm which burst over the Upper Provinces in

1857, Calcutta was kept in quiet, and missionary effort no further interrupted than by the effects of the panic at first felt, and the absolute necessity of abandoning for a time all other affairs in order to organize plans of defence in case of a rising within the city. Arrangements had to be made for the protection of the large establishments, especially the female schools, from the rage of a mob, and the alms-house close to the Mission premises in Amherst Street (Mirzapur) was to be made the place of refuge for all fugitives in that quarter. Mercifully no disturbance occurred, and the prompt measures of government were made instrumental in preserving the peace of the capital.

The call of the Bishop for a day of religious observance on the 24th of July was extensively responded to, and on the 7th of September a Brahmin from Lucknow, whose father was in the service of the King of Oude's prime minister, was baptized at Calcutta. The missionaries feel that the events around them are but a call to renewed exertion, and are ready to take advantage of every opening to spread that Gospel which can alone effectually prevent a recurrence of the horrors of that year.

The country around Calcutta is flat, alluvial, and very populous, and covered with a vast shade of fruit trees, tall and majestic, and a thick undergrowth of humbler plants. The banks of the Hughli above the city are pleasing; many ghauts (flights of steps leading to the water, generally from some temple on the bank) give a variety to the scene: some of these are broad and handsome, and they are mostly connected with the villages buried in trees at some little distance from the shore. At intervals European houses are seen, standing in beautiful gardens, and amid groves

whose trees occasionally come down to the water's edge, and dip their branches into the full tide. Small bouquets, offered by the women to the goddess of the river, may be seen floating on the water; and often the more saddening spectacle of a human corpse, carried down with the stream, reminds the stranger that he is in a land of idolatry. Besides the many brought down to die in the Ganges as a sort of passport to heaven, their death not unfrequently hastened by the cold damp and the exposure, most Hindus who cannot afford to erect a funeral pile to consume the bones of their relatives, cast the corpses, more or less burnt, into the sacred stream, down which they float, a prey to the vultures that alight on and destroy them.

Agurpara is reached from Calcutta by a road lined with fine trees, planted by the Marquess Wellesley; and beyond this, about 16 miles from Calcutta, is Barrackpur, a military station, and a country residence of the Governor-General. On the opposite side of the river is Serampur, long a Danish settlement, where the eye is gladdened by the sight of a church and mission establishment, belonging to the Baptists, where the venerable Dr. Carey, with his colleagues, Marshman and Ward, so long laboured, and to the maintenance of which they devoted their lives and fortunes. "Here the first missionary press was established; the first version of the Scriptures and the first tracts printed in the Bengali language; and the first steam-engine ever seen in India set up for the manufacture of paper whereon to print the Word of God. Here also is the Botanic Garden in which Dr. Carey took such delight, where still grow plants reared by his hands. Aldeen, so long the residence of the Rev. David Brown, was at the southern extremity

of Serampur;—a house surrounded by extensive grounds, within which stood the deserted temple where Henry Martyn was lodged in his visits to Aldeen. Chandernagor comes next to Serampur, and then Chinsura, a station of the Missionary Society of the Free Church of Scotland, with another church; this town formerly belonged to the Dutch, and is famous for its tobacco plantations and manufacture of cigars. Proceeding further up the river to Santipur, we reach the district of Nuddea, or Kishnagur, a very flat, but fruitful country, consisting chiefly of arable land and grassy plains, interspersed with fine avenues and rich clusters of forest and fruit trees near the villages. The town of Kishnagur on the Jellinghi is the sudder station, or seat of local government; and Nuddea, six miles to the west, on the Bhagrutti, is the Hindu University of Bengal, full of colleges and monasteries, and frequented by Brahmins from all parts of the country. A little cluster of Christian stations has been gradually formed in this thickly peopled district. The mission was commenced in 1826, as an offshoot from that of Burdwan,—in that year Mr. Deer resided at Culha, a large trading place, nearly opposite to Santipur;—and now nine stations are occupied in the district; namely, Santipur, Kishnagur, Nuddea, Chupra, Kabastanga, Rottenpur, Bhollobpur, Solo, and Joginda. At Santipur, the largest purely native town in Bengal, a normal institution has been organized for the training of teachers for the Society's schools. The students are the sons of Christians in the various Kishnagur districts, and their education is entirely conducted in the vernacular tongue. The school is under the care of the Rev. C. Bomwetsch and the Rev. A. Stern, and has

received a very favourable report from the Government Inspector, who writes: "These young men, instructed by Mr. Bomwetsch almost without text-books, and without one word of English, have acquired not only a thorough knowledge of the art of teaching, but a thorough grounding in mathematics, history, geography, astronomy, Sanscrit, and theology. I never examined a class with a more satisfactory result; while the intelligence and acuteness of these lads, the sons of low-caste villagers, the Christians of Kishnagur, were most remarkable. I think that the government and the public owe much gratitude to those who have made this important experiment, for now there can be no doubt that it is possible to give the requisite kind and degree of training in the course of two or three years, without an English education, which would occupy twice as much time, and be twice as expensive to the parties taught."

But even more is aimed at, through God's blessing, at the Santipur College than the training of teachers, though who shall estimate the importance of truly Christian teaching amongst a people still ignorant, though professing Christianity, and many of them quite incapable of training their children in the way in which they should walk? If the teachers sent out from the Institution, and acting under the superintendence of the missionaries at the several stations, prove worthy, it is proposed to re-admit them for further training, with a view to raise up a native ministry, which, working at first under European superintendence, shall gradually supply the wants of the native church.

A ride of about thirteen miles from Santipur brings us to Kishnagur, where Mr. Blumhardt and Mr.

Dyson are stationed; the church is used for both Bengali and English services, and the mission schools are organized and effective. Mrs. Blumhardt has a boarding-school for native Christian girls, supported by the sale of work from England, and a few subscriptions; and also an infant school. As Mrs. Blumhardt devotes her own time and attention to the infants, the cost of this school is but four anas (sixpence) a month, for each child, to buy a piece of cloth for dress, to enable them to come to school neat and clean. Mr. Hasell, for the present, makes Nuddea his head-quarters, intending to itinerate from this as a centre during the cold months, and in the rains to preach and teach in the town and villages around.

Eight miles north of Kishnagur lies Chupra, with a Christian village and church, and boys' and girls' schools. The inhabitants are mostly cultivators of the soil, renting the land from the neighbouring zemindars, and raising on it crops of rice and oil-seeds. Mr. Kruckeberg has charge of this, and of the Solo district, itinerating also during the cold season. Mrs. Kruckeberg thus writes with regard to her girls' school:—"I am assisted in teaching my girls by four native female teachers, two of whom were educated in our school, Mahie and Arah. Mahie's parents came here with two daughters and one son, to become Christians, in the year 1848. I took the two girls into the school. Mahie, the eldest, being about thirteen, was married, as is the custom of the Hindus, when very young, but soon returned to her parents. Her husband came not with her, but did not give her up; though she was a Christian, and he a Hindu, he always regarded her as his wife. She began at once to give her whole mind

to the lessons, and we soon found that she was a very promising girl. She learnt everything very easily—she showed great love to the Word of God, and gave great satisfaction in every respect. We had it in view from the beginning to have her for a teacher, and she has not disappointed us. In March, 1851, her husband came here to become a Christian. After due preparation he was baptized; he got an employment in the boys' school, and Mahie in the girls' school. She has a thorough knowledge of the Holy Scriptures; she is also able to instruct the girls well in plain needlework, and is a great help to me. She is known to love her Bible, and to be a woman of prayer. Another very clever girl was married two years ago to a reader at Bollobpur, and is employed there as a teacher in the girls' school; her name is Dabie; she gave great satisfaction, and when she could, she would talk to the heathen about the Lord Jesus. I was very sorry I could not keep her here."

Proceeding fourteen miles further east, through fields of wheat, barley, &c., and past several villages, the tower of the Kapasdanga church is visible above the surrounding trees, with its adjoining mission-house and Christian settlement. There is something almost English in this little village on the banks of the Boirob, with its green fields and herds of goats and cows, especially as no palms are near to destroy the illusion. A pleasing picture is drawn by Mr. Krauss of the arrival of the Bishop of Madras at Kapasdanga in 1846. "The Bishop, his chaplain, and the missionaries arrived; and the Christian boys and girls from the schools met them in procession. On their entering the compound, these children formed into lines on each side of the road, the boys being opposite to the

girls. The gong struck seven from the church-tower at that moment, the morning sun was just risen in his eastern brightness, and the numerous birds which tenant the large banyan-trees in the compound were warbling forth their praises to their Maker. It was a lovely sight, and was agreeable to us all. The visitors stopped their horses for a while to admire it; and while they were doing so, the school children marched off in order to the front of the church and school, where they struck up the morning hymn, and sang it through, taking up the parts very naturally and perfectly. The Bishop begged for its repetition more than once; and he said he never beheld a more lovely sight than that of these poor Hindu children, who were dressed in their clean white Christmas clothing." Mr. Schurr is now stationed at Kapasdanga; the number of baptized Christians amounts to nearly 500, and some of the native teachers and schoolmasters are affording valuable help. Mr. Schurr's aim, like that of Mr. Long, has been to impart as much efficacy as possible to the native teaching, by superintendence, advice, and frequent prayer and Bible reading with the catechists, and thus to prepare a native agency to act upon the bulk of the people. In this manner he is enabled to superintend the three stations of Kapasdanga, Ruttenpur, and Joginda, as well as to undertake itinerating journeys in the neighbourhood. Of his girls' school he writes: "Our Christian girls' boarding school is the prop of our hopes for the future, and we have seen that our labour in the Lord is not in vain. It has averaged 80 girls. The several visitors who have lately been here have been surprised at their neatness and amount of knowledge: they are a happy band,

frequently singing Christian hymns. We hope that they will prove pious and good mothers in future. . . . . One night I had about twelve Christian plough-boys for instruction, and I asked them whether they were in the habit of praying. Some replied in the affirmative. I then inquired whether any member of their families used to pray. Almost all of them said yes. On inquiring after the names, I found that, with one exception, they were all young women who had been married from the school. This is a hopeful beginning; for when people begin to pray, they show some want that can only be supplied by God; and this, I hope, will ultimately lead them to become His true children. Our schools are the groundwork of our hopes."

We must quote Mr. Weitbrecht's description of the next station, Ruttenpur, as applying, in some measure, also to the other Christian villages. It consists, he tells us, "of neat and comfortable cottages, each of the more respectable containing two or three rooms, with a nice verandah in front. To every cottage some ground is attached, which the people cultivate, raising therein fruit, vegetables, and other useful productions, which, in some cases, provide support for the families, and in others considerably add thereto. Bright-coloured and pretty flowers, such as grow spontaneously in Bengal, enliven the garden, especially that part of it near the cottage;—then the people are sitting at their work in the verandah, the women spinning, the men perhaps reading a book aloud, and the children playing around; while the chickens and other live stock, but especially the cows, feeding somewhere near, give you the idea of comfort and plenty. If you enter the cottage, the first thing that strikes you is a humble little library of

suitable books; and the appearance of other trifling accommodations, such as a wooden desk, or a chair, at once reminds you that you are in a Christian dwelling, for no heathen of that rank of society would possess such articles. Most of these people are ryots (cultivators), and much discretion has been shown in keeping them, as to position in society, exactly as they were found, only teaching them to live more comfortably." This pretty village owes its existence to the exertions of the Rev. C. W. Lipp, who reclaimed the land from the jungle, and taught the people to cultivate and adorn it. Here this indefatigable missionary resided for sixteen years, amidst many trials from the fluctuating state of his people, who, at times giving him much cause for rejoicing, have often gone back and caused disappointment through the fickleness and duplicity which seem so deeply rooted in the native character. This has, indeed, been more or less the case at all the Kishnagur stations; but yet, remembering what they once were, and making allowance for all the disadvantages of neglected youth, and years of debasing superstition, there is much reason for thankfulness at the present condition of many amongst the native Christians, although they have not reached that high point which was fondly looked forward to some years since. We may well bear in mind the illustration contained in the address of Mudho, a native reader at the next station of Bollobpur, to the Bishop of Victoria:—"If, hereafter, you hear anything of an unfavourable or discouraging nature of this mission, please to remember the work of the statuary. He has hard and rough material to work upon. In shaping it, if one tool break, he does not desist from his work, but provides another tool.

If the tool becomes blunt, he sharpens it, and goes forward with his work until he has finished the statue to perfection." Mr. Lincke has had severe trials at Bollobpur; the early death of his wife broke up the plans for female education which seemed so promising; and the loss of an indefatigable and very efficient catechist, named Luke, has been severely felt. Most earnestly is it, therefore, to be wished that others may be led to come forward and occupy the vacant places, as well as that an additional blessing may be granted upon those still toiling in the work.

By crossing a branch of the Ganges at Culna, and travelling in a north-westerly direction, the district of Burdwan is easily reached from Kishnagur. The town itself, the capital of the rich, fertile, and populous district, is about seventy-two miles north-west from Calcutta, and has in its centre the large and rambling palace of the Burdwan rajahs, who, although their political power was lost at the Mahomedan conquest, are still extremely wealthy, and held an immense quantity of land under the East India Company. The Mission compound occupies an area of about twenty-one acres, on one side of the great Benares road, about two miles from the town; and the Christian village forms an angle parallel to two of its sides, and is supplied with a kitchen-garden, an orchard, and a large tank. The school for Christian boys, either orphans or children of the Christian villagers, is close to the church; and opposite to this are the infant-school, orphan girls' school, and play-ground. There are also two dwelling-houses for missionaries, with kitchen-gardens, out-houses, and stables. The church, built by the exertions of Mr. Weitbrecht, is perhaps the finest of any in Bengal, out

of Calcutta. Its beautiful spire is seen from afar, as it stands in the green lawn which occupies the vacant space in the compound. Fine trees are around it in groups and avenues, and a magnificent peepul grows close to the church.

The commencement of mission work in Burdwan dates from the year 1817, when two schools were opened there by Lieutenant Stewart. This at first excited much jealousy among the Brahmins, who, fearing the loss of their own pupils, circulated all sorts of evil reports; but ultimately the Brahmin schools were entirely superseded by those of Lieutenant Stewart, which were increased to twelve, numbering 1,200 scholars. These were all vernacular schools, and were made the medium of conveying a knowledge of Christianity to the boys, although the Scriptures were not yet introduced. An English school was commenced in 1819, and Mr. Jetter and Mr. Deer were appointed as the first missionaries to Burdwan. They were joined by Mr. Browne in 1820. An extract from one of Mr. Deer's letters in 1821 may show the blind adherence of the Hindu to the superstitions of his ancestors:—"Lately, the son of the expounder of the Hindu law in Burdwan came to me, accompanied by another Brahmin, who highly extolled his learning. In the course of the conversation, I told him that I could not possibly conceive how men of learning could degrade themselves so much as to prostrate themselves before cows; and, lying upon their faces, pay divine worship to those beasts. He replied that cows were worthy of such honour, because they sprang from a deity. I said, 'But you see that man's excellency consists chiefly in his reasonable soul, but a cow is entirely devoid of reason. What difference is there,

then, between cows and other beasts?' Hereupon he exclaimed, 'No! highly venerable, highly venerable are the cows! Their want of reason excepted, they are, in every other respect, the representatives of God!' and then he proceeded with the most fervent zeal to ascribe to cows a far greater value than he could put upon himself. One of our school-boys, who had been present at this conversation, said, after they were gone, 'It is really the case that the people esteem the cows so highly; for if a man of a moral character dies, the people are wont to say, Oh! what a good man he was; he was as virtuous as a cow!'"

Girls' schools were commenced in Burdwan by Mrs. Perowne in 1822, and a small chapel was opened for native worship on the Mission premises in 1825. In 1826 Mr. Deer, as before mentioned, removed to Culna, with the view of extending the mission, living, with his wife and children, in a small hut, that he might superintend the schools which he had established there. Much discouragement from the extreme deceitfulness of the native character at times attended both his work and that of Mr. Perowne. In 1827 Mr. Thomason, senior chaplain of the East India Company, who had ever taken a deep interest in the missionary work, thus writes of Burdwan:—"Since the last examination, Mr. Perowne had built a little chapel on the Mission premises, where about twenty of the boys attend morning and evening for family prayer. They were assembled before in his house, and presented a pleasing spectacle. But now the improvement was striking. At seven, the chapel bell was rung by James, whose neat cottage is close by; and, on entering the place, it was highly pleasing to observe the neatness, the order, and seriousness of the little

congregation. The seats are furnished with kneeling-places, and a separate desk is assigned to the reading of the lessons, Mr. Perowne himself occupying an elevated sort of desk, from which he addresses the people. The joy which we felt in witnessing this new state of things was completed by our attendance at the chapel on the Mission premises the evening that we left Burdwan. For the first time I heard our Liturgy read in Bengali, and the responses given distinctly by the natives. It was a rich feast. Mr. Perowne has full service in this chapel every Sunday evening, and several natives (about thirty at present) attend from the neighbourhood. One person comes regularly on the Sunday from a distance of eight miles in order to receive instruction." The feeble health of Mr. Perowne, and the want of accommodation at Culna, rendered it needful that Mr. Deer should return to Burdwan in 1828, still keeping a watchful eye over the Culna schools, and occasionally visiting the little congregation there, consisting of about twenty persons.

A high-caste Brahmin from Culna was baptized by Mr. Deer at Burdwan, giving pleasing evidence of real conversion to the Christian faith; while, about the same time, Mr. Deer had to suffer one of the usual trials of a missionary in witnessing the insincerity and duplicity of some who desired, from worldly motives, to make a profession of Christianity. He thus recounts a painful instance of the power of caste:—"In the beginning of July, the sister of one of our people died, four days after having given birth to a son. The child's father and other relatives immediately remarked that it would not live. My wife asked them to commit the child to her, promising to procure a nurse for it, and to bring it up, but they refused.

Soon after the child sickened, most likely from starvation, for it drank milk with great eagerness when they gave it some at our request. The offer to take the child was again made, but again refused, because they would have lost caste if they had complied. They alleged that a devil had got into the child, and consulted with one another how to dispose of it in the night. It was now evening, and the father had left home in the morning, with the remark that he wished not to find the child on his return. Some of the relatives proposed to lay the child on the bank of the tank in the night, because the house would become defiled if one possessed with a devil had remained in it; but they well knew that the jackals would carry off the child; and so it was; for early next morning, on one of us going to see what had become of it, it was no more to be found. I would not have reported this barbarous deed had not we ourselves heard their own words. They would sooner see their offspring perish, than lose caste by giving the child to our care."

In 1831 Mr. Deer having been joined by Mr. Weitbrecht, they together undertook a tour in the neighbourhood of Burdwan, speaking of the Word of Life to all whom they met, and being usually received with kindness and attention. A small chapel was built in 1832 for the Christian congregation at Culna, and an English school established at Burdwan, for which a school-house was afterwards erected, under the superintendence of Mr. Weitbrecht, by voluntary contributions, nearly two-thirds being given by the Rajah and his family. The large hall, supported by ten pillars, is calculated to accommodate 150 scholars; while the verandah in front, looking towards

the high road leading to the town, is used in the evenings as a place for preaching. And now schools, both for boys and girls, were established at Kishnagur on the east, and at Bancoorah on the west—the beginning of that extension on the part of the Burdwan mission, which has been going on to the present time; and five adults, the first-fruits of Kishnagur, were baptized by Mr. Deer. In 1832 the Rev. H. C. Krückeberg was settled at Bancoorah, and the Rev. J. Häberlin at Kishnagur; schools were also established at Nuddea. The following extract is illustrative of one of Mr. Weitbrecht's itinerating tours:—"Aug. 30, 1832. Set out to Ragran, a large village in the neighbourhood of the station, to inspect a school newly established. I had to cross the river Darkissen, which, in the rains, rises to a considerable height. No boat being in readiness, I was obliged to avail myself of a singular kind of conveyance. A number of sticks, of a light kind of wood, resembling the cork wood in Europe, were tied together, so as to be just large enough to sit upon; and having placed myself upon it, four Hindus, who were ready swimmers, pushed the little raft through the water: in this way I reached the opposite shore. I found 130 boys assembled in the new school, twenty of whom were able to read the Gospel. I gave the teacher the requisite books, and fixed upon a spot on which to raise a school-house. In the meanwhile, the villagers were assembled in crowds; a messenger of the Gospel had never been seen here before. I sat down under a tamarind-tree, read a chapter, explained to them its meaning, and invited my numerous hearers to call upon the living God now when He is to be found. A lively conversation ensued."

A tropical tempest is thus described:—"About two o'clock in the afternoon the storm increased, and turned into an awful hurricane. The face of the earth was enveloped in clouds, or masses of water, so that no object could be perceived at a distance of forty yards. We have no conception in Europe of the fury of the elements in these tropical countries. Wind and water seemed in conflict with the earth: after an alternate respite of half a minute, the blast was repeated with tremendous power, and drove sheets of water upon the already inundated land. With great difficulty we secured our doors and shutters, but several times the bars were forced out of the hooks, and the doors broken off from their hinges and carried away. About four o'clock we saw the strongest trees, from five to six feet in diameter, yield to the power of the wind, and torn up by the roots. We were just sitting down to take some refreshment, when my servant came and told me, with great lamentation, that the stable had fallen in, and covered horse and conveyance. Scarcely was he gone, when some of our native Christians came, crying, 'Our huts are destroyed; what shall we do?' One said, 'My father is buried under the roof;' another, 'My child is dead,' &c. I could no longer rest at home; but, wrapping my mantle round me, I ventured through the water to succour the afflicted sufferers. Every individual was called to assist; the unfortunate people were taken out from under their shattered huts; our two horses and the buggy were dragged out. I was thankful to see that man and beast had been saved alive, without suffering serious injury; and we continued, in the present emergency, to afford quarters to all in our house; for the roof of our Bengali chapel had by this time come down, and even

the brick wall had given way, on the eastern side, to the pressure of the wind. While engaged in these arrangements, I was several times in danger of being thrown down by the fury of the storm; it required indeed firm resistance to keep my ground. About sunset the storm abated at once for a few minutes, and by ten o'clock in the evening the whole was over.

"October 8.—At daybreak we went out to see the devastation around us. In some villages scarcely a hut was entire; most were unroofed, and many destroyed altogether. The poor people walked about with pensive looks, some weeping to see their little property gone to ruin. Little damage was done to the crop, as the rice-plant was not yet in ear; but trees and vegetables of every description were torn to pieces, or lying on the ground. The road through the station was lined all along with very fine trees: where the storm had free access, they were torn up by the roots. For several days the road was so completely blocked up, that it required the greatest exertion to pass through. October 15.—Went with brother Krückeberg to Belna. The late storm broke asunder in the midst a tall beautiful cotton-tree, about ninety feet high, the fall of which destroyed our school. The boys, eighty in number, were assembled in the open air. After examining them, I addressed the people in the village on Titus ii. 11, &c. Through the medium of our school, the people here have become acquainted with the Gospel, and there are not a few who appear to appreciate its truths."

The month of August, 1834, was rendered memorable in the history of the Burdwan station by a tremendous inundation; after which event a strong embankment of earth was raised round the Christian village, which

was rebuilt in a regular manner, with little gardens attached to the houses; and the tank was made larger and deeper, so as to ensure a regular supply of good water. When, in 1845, and again in 1848, other floods occurred, the embankment effectually protected the Mission premises. This inundation was the immediate occasion of commencing the Orphan School, which at first consisted of native children who had lost their parents by the flood, and were literally starving. A building was erected for them, of which Mr. Weitbrecht writes, that it "is solid in construction, and contains bed-rooms, domestic offices, store-rooms, an hospital, and apartments for the superintendent attached. A fine piece of ground is enclosed around it by a high wall, and a little tank has been dug, a very necessary addition in this country for bathing and washing. This is supplied with water from the large tank. The arch erected over the channel which conducts the stream, gives the interior of the place quite a picturesque appearance. Besides the benefit of a Christian education, the children enjoy a thorough training in domestic employments and industrious habits, and perform all the work of the school among themselves." At the end of a year from its establishment, Mrs. Weitbrecht states, that "forty girls have been already received, three of whom were Christians, and the remaining thirty-seven, heathen refugees, who came in the most wretched and starving condition possible. During the twelve months in which the school has been in operation, one of the Christian girls has married, and four of the refugees have died, notwithstanding every care, and the best medical assistance benevolently rendered. That so many have survived is astonishing when the state in which

they came is considered; and the circumstance is a striking proof of the beneficial effects of wholesome and regular food and industrious habits, with extreme attention to cleanliness, and an airy and comfortable house. There are now thirty-five girls in the school, who have made a most pleasing and satisfactory progress, considering the dreadful state of ignorance in which they were a year ago. Several can already read the Gospels in Bengali, and easy words in English. They nearly all know Watts's catechism, and one on the evidences of the Christian religion. Some can sing a little, and all know a hymn or two; were there suitable children's hymns in Bengali, they would be as forward with them as with catechisms. All, except the two or three infants, have learned to sew, and many do so in a very neat manner. Several can mark, and all can spin; most of them net and knit. Every attention has been paid to the formation of industrious and active habits. They do everything required in the way of cooking, cleaning, taking care of the little ones, &c., except washing their clothes, which they will do as soon as I can get a mangle. The irons of this country are too large for them to use. A Christian woman has been hitherto employed to nurse and cook, for some of the girls are very young; but she is about to be removed to take charge of a similar institution for boys, which we are about to commence."

In 1837 Mr. Weitbrecht was still earnestly labouring among his people,—visiting them in their cottages on moonlight evenings, and endeavouring by various means to mature their Christian character; and he now found some of the older converts very useful as teachers. He also preached to the Hindus in the

surrounding villages, and made two long excursions, one as far as Hughli, and the other along the road to Bancoorah, teaching, and distributing tracts and gospels, visiting also the schools at the latter place; while Mr. Deer and his native catechists laboured hard at Kishnagur, at Nuddea, and at Santipur, preaching daily to the heathen, and testifying to the truths of Christianity both in the bazaars and in the schools, with at least the effect of loosening the hold of idolatry on the minds of the people. The year 1839 was in many respects a remarkable era in the history of the Kishnagur mission. Some of the sect called Kurta-Bhojahs, who appear to have been in some degree enlightened as to the folly of idolatry, and as to the unity of God, professed their belief in Christianity; and this was followed by a request for instruction and baptism on the part of whole villages, quite unprecedented, which filled the hearts of the missionaries with joy. Doubtless much that was worldly or superstitious mingled with this movement;—the candidates were imperfectly instructed, for the supply of teachers was quite inadequate to the demand, and thus many were admitted who did but nominally become Christians. Still a real influence for good was working in the hearts of many, and an abundant supply of work offered for additional missionaries, of whom Mr. Alexander was stationed at Solo, Mr. Krauss at Kapastanga, and Mr. Lipp at Ruttenpur, while Mr. Deer resided at Chupra, and Messrs. Blumhardt and Krückeberg at Kishnagur. Persecution in some places tested the sincerity of the faith; and although some drew back, others stood firm in their profession of the truth; and anxious efforts have ever since been made to provide such an

education for the children of the numbers then gathered into the visible church as shall, with God's blessing, fit them to grow up intelligent Christians. For this purpose a boys' and girls' boarding-school were attached to each of the five missionary stations, as well as the heathen schools; and a church and Mission residence at each place became the scene of ministrations to the adults already baptized, as well as a centre from whence to go forth and preach the Gospel to the surrounding heathen. After years of persevering labour, Mr. Alexander died at Solo in 1845. This same year witnessed the arrival of a Jesuit priest, who, with large funds at his disposal, settled himself at Kishnagur, and began to use every means to win over to the Romish faith the recently baptized converts and catechumens. With some he succeeded, thereby causing great grief of heart to the missionaries.

The following is a description of the work at Kapastanga in 1846:—"The boys came into Mr. Krauss's study before breakfast for their Scripture lesson; he is now reading with them the Pilgrim's Progress in Bengali, and nothing can exceed the interest and delight with which these poor Bengali youths study the matchless allegory of the illustrious John Bunyan: it is one more testimony to its wonderful and universally-felt truth and power. At eleven o'clock, when the family breakfast and worship are over, the people make their appearance in the verandah for medical advice and medicine. At twelve o'clock on alternate days, the girls' and boys' singing classes seat themselves, cross-legged, in a semicircle, on the drawing-room floor, for instruction in psalmody; all the school-girls and their teachers

taking their places at one o'clock every day in the verandah for needlework, under the eye of Mrs. Krauss, and continuing there till four. In the early morning and the evening the church bell tolls, to summon the native Christians, who may be seen casting their garments decently about them, and quietly walking, in twos and threes, to the house of prayer. One evening, when we went to see it, it was filled to overflowing with the children and others, many not being able to get further than the verandah. The principal catechist conducted the service in a serious and reverential manner." Again, Mr. Krauss writes:—"The Christian congregation has assumed a somewhat different aspect from that of former years, from the fact that above 120 persons have settled near the Mission premises, having removed from several villages; and their houses form a Christian village, the external appearance of which strikingly contrasts with that of the comfortless abodes of the heathen. The number of souls in this Christian village is 367, all of whom are baptized except one single person, a new inquirer not yet prepared for that sacred rite. Their methods of support are miscellaneous. The new village has chiefly been raised by the contributions of some kind friends, to assist each family with one or two rupees for building their houses, which otherwise they could not in their poverty have done."

Three new missionaries were located in the Kishnagur district in 1847, and Mr. Blumhardt had the satisfaction of receiving back into his congregation fifty-nine individuals who had been drawn aside to join the Romanists; Mr. Krückeberg also re-admitted seventy persons at Chupra, at which station he had

succeeded Mr. Deer. The Bollobpur station was first occupied in 1849 by Mr. Lincke; a church, mission-house, and schools being erected, and a small Christian village formed around them;—a bungalow was also built at Joginda, as an occasional residence for the superintending missionary from Ruttenpur. This year terminated the labours of the Rev. C. T. Krauss. He had enlarged and re-opened his church; prepared forty young persons for confirmation, and overtasked his strength in translations and other missionary labours;—and he went to receive his reward; Mr. Schurr succeeding him at Kapastanga.

In the year 1850, seventeen years after the ground was first broken in the Kishnagur district, six substantial churches and mission-dwellings were to be found in as many villages; and if the missionaries had still often to lament the deficiency of spiritual life and zeal among their people, yet in looking back twenty years they could not but see how powerfully God had worked with and for them in bringing out so many from heathen superstition, and affording them such precious opportunities for the instruction of the younger members of the flock; instruction which, even if its effects are not yet fully visible, may still bring forth in after years much fruit to the glory of God. Mr. Fisher, the senior chaplain at Calcutta, thus reports his visit to the schools at Nuddea and Santipur, the latter in connexion with the training institution before mentioned:—

"The school at Santipur is most interesting, containing about 400 fine, intelligent, native youths, the vast majority of them being Brahmins, and a good many Gosains, who were scarcely ever known to attend a Christian school before in these parts. The exam-

ination proceeded very satisfactorily; several native gentlemen from the neighbourhood attended and took part in it; at the close the whole number of youths were gathered together in a large verandah, and rewards, in the shape of useful books, distributed to a great many of the most deserving. Thence the party proceeded by palanquin to Kishnagur, twelve miles distant, and next day examined the missionary schools at that fine station. There is a Government college, and besides, one or two opposition schools there, so that there is not the same number of boys available as at Santipur; but there were nearly 200 present in the English school, and their proficiency was highly respectable; they have advanced further in their studies, as was to be expected, than in the newly-formed institution at Santipur. But perhaps the most interesting, and certainly the most novel scene of all, was at Nuddea, whither the party went on Thursday. Nuddea, that celebrated and sacred place of Brahminical learning, lies about six miles from Kishnagur, but at the other side of the river, and just at the point where the Jellinghi and Bhagrutti unite their waters and form the Hughli, that being, in the estimation of the Hindus, a peculiarly sacred spot, as is the junction of the Ganges and Jumna at Allahabad; and when the wind, as on the day in question, blows strongly up the river from the south, the passage across is an extremely rough one, not unattended with danger. In the Nuddea schools, which have been established a good many years, but have extended greatly during the last twelvemonth, there are about 200 of the finest Hindu youths that can be seen. Many of them are sons of the great pundits of that 'Oxford of Bengal'—men whose fathers would have scoffed in

the loftiest scorn at the bare idea of any of their descendants seeking instruction in a Christian school, or so much as sitting down within its walls, or touching its teachers and its books. Now they sit on the same benches with Christian and other boys, and read the Bible and other Christian books without objection. These boys have a look and a bearing indicative of their high birth and pretensions;—spirited, yet quiet; respectful, but highly intelligent."

The present state of the nine stations now comprised in the Kishnagur district has been already referred to; we now therefore return to Burdwan, whence we turned aside to pursue the history of this vigorous branch whose growth rejoiced the heart of Mr. Weitbrecht, while he still laboured at his old post. So many pleasing details of his work in this mission are given in his published memoir, that a few extracts seem all that is needful to illustrate his persevering course. In 1852 he writes, with regard to one of his itinerating journeys:—"February 4th. I had a numerous congregation of Hindus and Mussulman farmers, and very satisfactory attention. I am gratified that many people along this river are well acquainted with our books and religion. To-day a farmer repeated to me the substance of a tract he had received from me last year, in so correct a manner, that I clearly saw he had read it with considerable attention and thought. After preaching till I was tired, I read Isaiah lv. They liked it very much. The state of things among this people fills me with hope. It is so different to what it was in former years. As we marched away the following morning, the farmer above mentioned came to meet us once more. He said he could not sleep all night, his mind

was so engaged with what he had heard, and he wished to come and follow Jesus. I gave him Isaiah and a gospel, advised him to read the books with prayer, and, after that, to come to Burdwan, and pay us a visit. As I was passing out of the village, several Mussulmans came out of their cottages, and said, 'Sir, will you not preach to us too? We also are desirous to hear the Gospel!' I promised to do so on my return. There was a simplicity about these people which convinced me at once of their sincerity in making this request. At 4 p.m. I preached at another place, to a fine congregation. When I had finished, a gentleman came out and received me courteously. Under a tamarind tree I had another nice congregation, and preached simply about Christ the Saviour of sinners. It was a blessed meeting. 'We believe every word,' said one man; 'it is as if you had spoken from our own hearts. We want one to save us who is almighty and kind. Could you not tell us for six days the same truth? and then it would take root in our hearts.'"

The latest report of Mr. Weitbrecht concerning his flock, before his sudden death, is cheering. Though the number of conversions was small, yet he looked upon the work as steadily advancing; he considered the state of the native congregation as a great subject of thankfulness; and his catechists and teachers were working cheerfully and faithfully. Doubtless much good was also being effected which will never be fully known here, or is only accidentally discovered, as in the case of Moddusudden, a monitor in the Burdwan English school, who was carried off by a malignant fever. It was not until after the death of this youth that Mr. Weitbrecht discovered that he had testified

to all around him from his sick bed the truth of the religion of Jesus.

The Rev. B. Geidt, who had been for some time at the station, succeeded to Mr. Weitbrecht's post: he carried out the plan of biblical instruction with the teachers, and found that when he was himself absent for a time, the native catechists might be entrusted with the charge of the congregation, with benefit both to themselves and to others. Mr. and Mrs. Neele joined Mr. Geidt in the following year, and assisted him in his labours. In 1853 Mr. Geidt had the joy of adding fourteen members at once by baptism to the native congregation, and in the next year was baptized the first youth who had come forward to embrace Christianity from the vernacular schools. It is certain that by means of these schools much knowledge of Christianity has been diffused, and a gradual, but great improvement is perceptible, since the days when the boys ran off if they found the name of Jesus in their books. Now they pass respectable examinations on the truths of the Gospel, and well know its superiority; but the influence of their parents and friends too often deters them from an open confession of the truth.

Mr. Neele has been carrying out a plan to attract the better educated classes by a course of lectures in English, on the evidences of Christianity, in the large room of the English school. This appeared to give great satisfaction, and one person, at least, was thereby introduced to the missionary, who appeared earnest in his inquiries, and subsequently received baptism. This man was a well-educated Brahmin, who had received an English education at Agra, and afterwards studied civil engineering at the college at Roorki.

After his baptism he undertook the post of head teacher in the English school, and is frequently to be met with in the bazaars discussing with his fellow-countrymen the truths of the Gospel. Indeed, so usual has bazaar teaching and preaching become in these districts that when the natives executed in clay, for the great Exhibition of 1851, a model of the bazaar at Kishnagur, with its usual occupants, they introduced a figure of Mr. Blumhardt addressing a native audience assembled round him.

Farther up the Damuda, beyond the town of Burdwan, extends the district of Bancoorah, called also West Burdwan, which contains the coal mines. This is considered one of the most healthy parts of Bengal, the air becoming clearer and fresher as the land rises. The country is here rocky and undulating, and hills rise towards the south, the scenery in that direction reminding some travellers of Devonshire. Forests and high bamboo jungles frequently occur; abundance of ebony trees grow up the hills, and beautiful creeping plants form floating streamers aud arches from bough to bough. Bears make their abodes in the rocky hollows, and deer abound in the woods. The coal is covered by slate and sandstone, on the former of which are found abundant impressions of reeds, leaves, flowers, and trunks of trees. Upwards of 2000 labourers are employed in the coal mines, from whence the first Indian railway conveys the coal to Calcutta. Some of the workmen are Bengalis, but a great portion are Santhals from the valleys of Behar. Men, women, and children, all work; the men earning about seven shillings a week, the women and boys four shillings. The circumstance of two serious accidents occurring at the mines, both on the Sunday, so

impressed these simple-minded people with the belief that the Christians' God was angry with them for working on His holy day, that they determined that thenceforth it should be made a day of rest. The overseer of the miners then requested that a school might be established for them, which was effected by Mr. Weitbrecht in 1845, and when the colliers found that the Christian woman who accompanied her husband the teacher, could read, write, sew, and knit, they regarded her as a sort of superior being, and paid her a respect which does not often fall to the lot of Bengali females. Through all this country, even to Chota Nagpur, Mr. Weitbrecht was in the habit of making itinerant tours from Burdwan, preaching and distributing Bibles and tracts. Farther still in the jungles we hear of a simple German mission, whose proceedings are almost unknown, but whose members appear to be instructing many of the inhabitants in the rudiments of civilization and Christianity; and, if they have much ignorance to contend with, it yet would seem that there are advantages in a freedom from caste unknown in the plains of Bengal. But other particulars of these wild races must be reserved until we have crossed the boundary of Bengal Proper, and entered the adjoining province of Behar.

BEHAR.

The Curruckpur and Rajmahal hills divide Bengal from Behar. These hills, composed of granite and gneiss, are the termination of the great Satpura range which reaches as far west as the Gulf of Cambay, and divides the valley of the Nerbudda from that of the Tapti. They come quite up to the Ganges at Sicligulli, and form the watershed between the rivers flowing towards the Sone and Upper Ganges, and those emptying themselves into the Lower Ganges and Bay of Bengal. On their western side the country sinks again to the level of the great Ganges plain, here watered by the Sone and its tributaries; the hills sweeping towards the south-west. The Ganges winds through Behar, still a broad stream, and forms the great road for the conveyance of merchandise. Large rivers fall into it, such as the Gunduck and the Cosi, which latter carries to the Ganges the whole drainage of the Himalayas between the two giant peaks of Kinchinjunga in Sikkim and Gossain Thain in Nepal, above Khatmandu. In the rainy season these rivers become torrents, laying the country for miles under water, heaping up islands of mud and sand, and sweeping them away again in a few hours, and forming whirlpools and eddies which render the navigation most dangerous. In the dry season, on the contrary, the confluences of the Sone, Gunduck, and Cosi, with the Ganges, are marked by enormous flats of sand, numerous shifting islets, and long spits of mud.

North Behar comprises the districts of Purneah,

Tirhut, and Sarun, with Bhagulpur, Monghyr, Shahabad, and Patna, on the Ganges. Large fields of indigo, poppy, and other plants, groves of mango, banana, and tamarind, with palms and other tropical trees, show the fertility of the country. Here, indeed, we lose the cocoa-palm, which only thrives within a certain distance of the sea, but the date-palm supplies its place, and the beautiful areca-palm, with its tall straight trunk, smooth white bark, feathery head of foliage, and clusters of betel-nuts, is one of the loveliest specimens of its kind. Green parrots, and other birds of lively colours, but mostly with discordant voices, swarm among the branches of the trees; and large monkeys, with long tails, swing from them for their amusement. More cattle are kept here than in Bengal, and millet and Indian corn are cultivated as well as rice;—indeed, on some lands, Indian corn is raised first, and rice sown after that has been reaped. The castor-oil plant is also cultivated for its oil, which replaces for lamps that of the cocoa-nut. The opium poppy is the cultivation of the dry season, being artificially supplied with water, and presenting to the eye a beautiful green. "A field of poppies," says Dr. Hooper, "looks like a green lake studded with white water-lilies." Earnestly do the cultivators of indigo look for showers in April to perfect their spring crops, but it often happens that the gusts and storms of wind bring only clouds of dust, and the thunder and lightning pass away without rain. The dense haze which hangs over the heated plains, and the wreaths of vapour on the mountain sides, mostly hide from view the lofty Himalayas, which rise above the northern boundary of the great province of Behar; but in the rainy season, and immediately after it, they can be

seen at a distance of 170 miles. At their foot lies the tract called the Tarai, which presents some of the same features throughout its extent from the Sutlej to Brahma-Koond in Upper Assam. It is a region of peculiar unhealthiness, having an atmosphere loaded with vapour, and a most luxuriant vegetation. Of this tract the Mechi is an inhabitant, a mild inoffensive being, Indo-Chinese in origin, with a sallow complexion, who lives by fishing and cultivating spots from which he has previously burnt the long jungly grass.

Beyond the Tarai a tract of forest is reached where Sal (*Vateria robusta*), the best Indian timber tree, grows luxuriantly; also Sissoo and many others—the home of innumerable birds and large bees which form their nests in the hollows. Creepers and orchids hang from the trees, and often stifle them in their embrace, and then form a mass of dense verdure and bright flowers around the withered stem. Streams having their origin in the mountains wind their tortuous way through this mass of vegetation till they issue through the Tarai into the plains, and take their course towards the Ganges. We can but give one glance at the snowy Himalayas with all their changing beauties, and this especially for the purpose of noticing the Sanatorium of Darjeeling, established on a ridge overlooking the gorge through which flows the Great Runjeet, and on the very verge of the hill state of Sikkim. Here we have arrived at 370 miles north of Calcutta, and 7,000 feet above the level of the sea; and it is to this place that Europeans resort from Bengal to renovate their enfeebled frames. A good deal of trade is here carried on in the produce of the countries north of India, as musk, salt, borax,

soda, gold dust, woollen cloths, and Thibetan ponies. Perhaps we may hope that hereafter Darjeeling may be made a missionary centre from whence to carry the good tidings of salvation among the mountain gorges of Sikkim to the quiet and unwarlike, but teachable and expert, Lepchas, who inhabit this territory, under the protection of the British Government, between the treacherous Bhotanese on the east, and the fierce inhabitants of Nepal on the west.

When we leave the hills and return to the Ganges through all the extensive and fruitful province of North Behar, no station of the Church Missionary Society is passed; and, populous as is this district, many thousands of its inhabitants never heard of any better religion than their own idolatry.

Patna has been, and still is, a great centre of Mohamedanism;—when viewed from a distance it appears a fine town, though when nearer some parts are seen to be very ruinous. The houses are built along what, in the rains, constitutes the river bank,—in the dry season, however, the Ganges recedes two miles from the town, and the intervening space is sown with rice and oats. Near Patna is one of the great manufactories of opium belonging to the East India Company, and seven miles off is the military station of Dinapur, of which Henry Martyn was for some time chaplain.

Buxar, also a large Mahomedan town with a fort, nearly on the confines of Behar, was for some time the residence of Kurreem Messeeh, a native catechist of the Church Missionary Society;—he taught the native women in cantonments, mostly soldiers' wives and their children, and received the approbation of Bishop Heber for his quiet and unobtrusive labours.

In 1826 Archdeacon Corrie writes:—"The want of a place of worship has long been felt here. A circumstance occurred which led me to begin one, which, though it will not answer all that is wanted, will prove, I hope, a suitable substitute for a time. Mary Carrol, a native Christian, having obtained some arrears of pension as the widow of Serjeant Carrol, brought me a hundred rupees, 'as an offering,' to use her own words, 'to the church.' This woman has been long one of the most attentive and consistent Christians at the station; her religious impressions were first received at Chunar, and this offering she made of her own accord in token of her gratitude for the blessing of Christian instruction. I obtained from the commanding officer leave to inclose a small piece of public ground adjoining the parade, and, with a donation from another friend added to Mary Carrol's gift, commenced a small building, convenient also for the natives who live in the adjoining bazaar." Subsequently a more substantial building was erected by subscription, and an English catechist stationed at Buxar, Kurreem Messeeh being removed to Caunpur. The Rev. J. J. Moore undertook the duties of the station in 1836, but he did not long remain there, and the place was only occasionally visited from Chunar by Mr. Bowley and some of his band of catechists, until, at the earnest request of the Christian natives, Kurreem Messeeh was again sent to reside there in 1842. Mr. Richards, then missionary at Mirut, in the latter part of that year came down to Buxar on account of his health; but he afterwards went to reside near Chunar, and since that time Buxar has been left without an English missionary.

The population of Behar is estimated at about twelve millions; Bengali, with two colloquial dialects, Tirhitiya or Mithili in North Behar, and Magadha in South Behar, is the language mostly used in the eastern part of the province; towards the west this gives place to the Hindui and Urdu, which last is indeed spoken everywhere among the Mahomedan population and in the towns. The people of Behar much resemble those of Bengal; but are more robust, not so dark, and wear more clothing. In the hills south of the Ganges exist races entirely different, and representing some of the earliest inhabitants of India; unfettered by caste, they have never adopted the religion of Brahma. The Puharris have for ages inhabited the hill fastnesses of the Rajmahals; a wild race, their hand against every man, and every man's hand against them, successfully withstanding all the efforts of the conquerors of the plains to bring them into subjection, and retaliating on their part by plundering expeditions into the lowlands. It was impossible for troops always accustomed to a level country to climb the steep paths, and force their way through the thick jungles in the face of men who knew every inch of the country, and kept every pass, armed with poisoned arrows, which made each wound a death-blow. The honour of subduing these wild tribes by kindness was reserved for Mr. Cleveland, a young civilian in the Company's service, about the year 1780. He formed a corps of hill men, armed with their native bows and arrows, and stationed at Sicligulli, and thus brought them into contact with civilization, availing himself also of their acquired habits of discipline and knowledge of the hills to keep the more unruly in check. This corps, supplied with

fire-arms, and trained as light infantry, is now stationed at Bhagulpur, a pretty scattered town between the hills on the banks of the Ganges; and here a missionary effort has been made in their behalf. Long ago, in Bishop Heber's days, a devoted young missionary of the Gospel Propagation Society, Mr. Christian, was appointed to labour among these wild people; but both he and his wife lost their lives by jungle fever, the consequence of too long a sojourn amongst the uncleared hills. That their work, though short, had not been in vain, was evinced on the arrival of Mr. Droese at Bhagulpur, twenty-three years after, (in March, 1850,) when an elderly native woman of good behaviour came forward to profess her belief in Christianity, stating that she had been baptized by Mr. Christian. In a year's time Mr. Droese was permitted to baptize eleven converts, all hill people, six of them soldiers, the rest females, including two girls from Mrs. Droese's school; and many others have since been added. The new mission-house at Bhagulpur is at the west end of the station, close to the fort, where all the hill people reside in a kind of village, built for them by Government, and consisting of long rows of houses; having no fear of losing caste, and being open and cordial in their manners towards those who treat them with kindness, they always welcome the visits of the missionary or his wife, and their women are far more accessible than those of the Hindus. A little mission church was opened on New Year's day, 1856, a day also signalized by the baptism of fifteen converts.

Although the mountain gorges, deep jungles, and low forests are peculiarly picturesque, yet the climate of the Rajmahals in their present state appears to be very inimical to Europeans, so that it is neces-

sary for the missionary to take up his abode at Bhagulpur, and only to make occasional visits to the higher country at favourable seasons. This is the less important, however, as the presence of the hill corps keeps up a constant communication between Bhagulpur and the hills. These the Puharris thoroughly enjoy; even by those stationed at the fort the hills are still regarded as their home; thither their wives and children are constantly sent; there are their old ancestral possessions; there their connexions reside, and all their recollections centre around those rugged and jungly hill sides. A Puharri is not fond of cultivating the ground; he prefers fishing, or hunting for game, or searching the forest for edible roots; but if he do clear some spot for cultivation, it is always in the most rugged and least accessible part, where it would be difficult for another man to climb; there he casts in his seed, Indian corn, junera (*Sorghum vulgare*, another kind of grain), bora beans, and small pulse; and as they grow, the tall Indian corn and junera afford a support to the twining bean, and a shade to the lowly pulse. The appearance of the Puharri is very different from that of his neighbours of the plains; he is black, short, and slight, with long narrow eyes, a rather broad face, and flat nose, his hair hanging down at full length. His mental peculiarities are not less marked; free from the shackles of caste, and of an elaborate system of false worship, he is much more accessible than either Hindu or Mahomedan, though of course more wild and fierce in his manners and habits. His finery consists of strings of bright coloured beads; and he takes great pains in combing and ornamenting his long black hair; his house seldom contains other furniture than

a cot, with horns of deer hung on the walls for ornament. Mr. Droese thus describes his first convert:—

"Mahesha Shama, the first I baptized, is a hill man, who became acquainted with the truth through the Baptist missionaries at Monghyr, whose munshi he was at that time. Having subsequently obtained a situation at the Government school at Bhagulpur, he sought and obtained further instruction from Mr. Hurter, a Baptist missionary who, previous to my arrival here, pursued for a short period his zealous labours, and fell an early victim to his zeal, which induced him to expose himself too much to the unhealthy climate of the hills.

"In Mahesha I found a sincere inquirer after the truth, or, better, a lover of truth. Even before he was baptized, he used to collect the children of his class round him, praying with them and reading to them the Word of God. He was baptized in September, 1850. Being a man advanced in years, and gracing his profession of the truth with a truly consistent Christian life, he enjoys the esteem, not only of all the members of our little congregation, but also of all who know him. He is remarkably well acquainted with the Word of God, which may well be said to be his sole delight. Oh! how many born in a Christian country might learn from this man to love the Saviour, and to serve Him! He has lately, of his own accord, commenced a prayer-meeting at his house, conducted in the hill language, to which he invites such as are more conversant with the hill language than with the Hindustani. Mrs. Droese has formed a promising school of the hill girls, mostly the daughters of soldiers. "When they first came," she writes, "they were very wild, and would at times start

up in the midst of their lessons to play and jump about in the compound like a herd of frisky young goats; and they would not easily be prevailed upon to betake themselves to their places again, until they had romped about to their satisfaction. All seem to take pleasure in coming to school, for though the greater number live in the fort, which is three miles from our house, neither rain nor sun keeps them away; even the little girls of four years old come regularly, and could not be kept back by the opposition of their mothers, when they feared the long walk in the heat of the sun might make their children ill. The school begins at eight in the morning, when Annie, a baptized Christian whom I have hired as a teacher, reads and spells with the children, and teaches the younger ones their letters. They then learn a verse of a hymn by heart, which is repeated to them line by line, as most cannot yet read fluently. After this they learn in the same way some sentences with questions and answers from the Catechism by heart. I then take the children myself, and make them repeat what has been told them, and explain what they have learned. Afterwards, I go through the Bible history with them; and, lastly, they write, in which they have already made more progress than in reading. The rest of the time is spent in work, and some of them do crochet already so well that I can sell their work. At about one or two o'clock they go home; but I forgot to mention that they are all present every day at our morning prayers, which my dear husband reads at ten o'clock in Hindustani. I should not have ventured so soon to invite the children to it; I was therefore the more delighted when they themselves begged us *to* allow them to come. Dori, Guyia, and Shurria,

are the three eldest girls in my school, and are about fifteen years of age. About four months ago, they came together into my room; you can hardly conceive my joyful surprise when, in reply to my question, they said: 'Mem-sahib, we wish to be baptized and become Christians.' I asked them why it was they wished to be baptized? 'Oh,' said they, 'we love God's Word, and know it is true, and we wish to walk in the good way.' These three girls had been among the first who visited my school, and were then so rude, wild, and self-willed, that I often did not know what to do with them, and began to fear I should never be able to control them. Now, it is long since I have had any cause of complaint of them; they are diligent, obedient, and quiet."

In the same district with the Puharris, there exists another, and a very different race, the Santhals. The Puharri never condescends to occupy the valleys; his delight is in the hill-tops, and level tracts are his abhorrence; there are therefore lower lands between and around the hills (the Damin-i-koh), where he never settles; and, in 1832, when the boundaries of the hill men were marked out by Government, the Santhals, a wandering race, whose country extends from Cuttack to Rewah, were permitted to settle on these lands. "The Santhal," writes Captain Sherwill, "is a short, well-made, active man; he has the thick lips, high cheek bones, and spread nose of the Bhil, Coli, and other hill tribes of South and Central India; he is beardless, or nearly so; he is, moreover, an intelligent, obliging, and timid creature; very cowardly towards mankind, but brave when confronted with wild animals. The Santhal is an industrious cultivator of the soil, and as he is unfettered by caste, he enjoys

existence in a far greater degree than does his neighbour, the priest-ridden and caste-crushed Hindu. With the exception of the larger villages in the central valley where all the land is highly cultivated, the Santhal villages are generally buried in thick jungle, with small cleared patches of ground near each village, bearing crops of rice, junera, Indian corn, mustard, and several kinds of pulse. The villages are composed of upright log huts, with thatched roofs, arranged so as to form a long street, one house deep. Almost to every house is attached a pig-stye or a dove-cote; and bullock or buffalo sheds are distributed throughout the village." Notwithstanding their character for peaceableness and timidity, it has been found that the Santhals can be fierce and formidable, cruel and blood-thirsty, when their passions are aroused; and in 1855, upon some real or imagined injuries received, they rose in insurrection, and poured down over the plain country, doing immense mischief. The outbreak was, however, quelled; and measures have since been taken for establishing schools in the Santhal country for the Christian instruction of the people. In this work Mr. Droese, assisted by Mr. Erhardt, was engaged before the breaking out of the Sepoy mutiny, which, added to the fear that the Santhals might take advantage of the confusion again to rise, caused great consternation at Bhagulpur, and suspended for the time bazaar preaching, and other missionary work. The station was, however, mercifully preserved, the native cavalry there having been seized with panic and fled; and thus the 200 native Christians, as well as the missionaries and their wives, with other Europeans, were delivered from great peril. The hill soldiers remained true to their allegiance;

their children were obliged for a time to remain in the fort; but after November they again resorted to their daily school, where Mrs. Erhardt and Mrs. Droese were ready to receive them. The failure of the rice crop and the unsettled state of the country have contributed to make provisions sadly scarce, so that the Orphan School is just now more than ever expensive, as well as very full, several children almost dying from want having been received, who had lost their parents in the Santhal insurrection. The Female Education Society supports seven of these children, and would gladly support others if its funds would permit.

On the 25th of May, 1858, one of the orphan girls was married. "At eight o'clock," writes Mrs. Droese, "almost the whole of our congregation assembled in the church where the marriage of Orfa, one of the orphan girls, took place, to a Christian hill-soldier. They are a nice couple, and bid fair to be happy with each other. Orfa had been about four years in the Orphan House, and before that was for some time a day-scholar, until her uncle, with whom she then lived, died. She received her bridal dress from the school funds; it consisted of a bright red petticoat, a white jacket, and a fine head-veil. She also had, as wedding presents, a Bible, a hymn-book, a brass plate, and drinking vessel. After the marriage, twenty little ones, between the ages of two and seven, assembled round the baptismal font. I know you would have rejoiced to see those black children, dressed in clean white clothes, admitted into the visible Church of Christ. They are the children of prayer, which, I am sure, will not be offered in vain for them."

Another, probably aboriginal, tribe, the Colis, occupy the Curruckpur Hills;—they are middle-sized,

strong, very dark, and black haired, with thick lips; they collect iron from the soil, and barter it for the few commodities which they need. The Rajmahals are connected by lower hills with the Curruckpur range, the highest point of which is Mount Parasnath. The fine cone of this mountain, with its rugged peak, often crossed by belts of vapour, is a beautiful object from the Grand Trunk Road, which, after quitting Burdwan, passes south of Parasnath, and then, leaving the hills by the Dhunwa Pass, descends to the valley through which the Sone and other rivers flow to the Ganges. The great highway of the province, however, especially for the conveyance of heavy goods, is still the river, on which passage-boats abound, from the small craft of the natives to the large steamboats towing a kind of floating hotels full of passengers, which pass at stated seasons. The shores are usually high on one side, and flat or shelving on the other, mostly of sand, which extends in many places far inland, and from which in the dry season the wind raises tall but baseless columns, that move over the plain, sometimes seeming to stalk with steady pace, sometimes scattered in clouds of dust, filling the air, and obscuring all objects at a greater distance than thirty or forty yards. No mosses, ferns, or lichens grow along the banks, and but few trees,—the vegetation consisting mostly of annuals, which spring up during the rainy season, and again disappear. Here and there may be seen a ghat or quay, with a collection of mud huts, a bazaar, and perhaps a few European bungalows surrounded by their gardens. Alligators lie on the sand-banks, and porpoises tumble about in the water. Birds abound, especially in the quiet evenings,—Brahminee *geese* seeking their lonely roosting-places; gulls and

terns in riotous flocks; and pelicans, beating the water of the pools to disturb the fish from which they make their noisy supper. Mosquitos, crickets, and other insects are rather an annoyance to the voyager, and thick gossamer webs float in the air. Ponies, goats, and dogs are common on the banks; also the humped cow, and, occasionally, camels and elephants, with men, women, and children; while here and there the painful sight occurs of the rotting bedstead on which a human being has been laid, and left to die within sight of the Ganges; or a stranded corpse, preyed on by the pariah dog, and the adjutant bird.

The Sone is said to be "the only large tributary of the Ganges which is not snow-born;" it rises in the mountains of Gondwana, in Central India, not far from the source of the Nerbudda, and has a course of 500 miles;—jasper and agate pebbles of great beauty are found in it. Like other feeders of the Ganges, in the rains it sweeps down a rapid flood, three miles wide; but in the dry season it is not much more than eighty yards across, leaving great wastes of sand in the midst and on either side. Beyond the Sone, the next river of any size is the Karamnasa, which forms the boundary of Behar, and on the other side of which lie those great north-west provinces, which reach to the sources of the Ganges and Jumna, with an area of 72,000 miles, and a population of thirty millions. This vast territory comprises six great divisions, under the authority of the Lieutenant-Governor of Agra, namely, Benares, Allahabad, Agra, Dehli, Mirut, and Rohilkund, besides the late acquisition of Oude, and the hill country of Kumaon. It will be necessary to divide these, in order to describe them with more precision.

BENARES AND ALLAHABAD,

WITH

OUDE AND BUNDELCUND.

THE river Karamnasa is the boundary of the Bengal and Behar government; it appears to have been a boundary wholly political in its origin, as the sweep of the Vindhya mountains to the northward of the Sone river, and their termination close upon the Ganges at Chunarghur, would seem to form the natural division between Behar and Allahabad. North of the Ganges no such physical feature breaks the surface of the great valley, although the country is far from being such a dead flat as in Bengal. The upper portion of this valley, as far as the mountains of Nepal, is occupied by the fertile and well-watered, but until lately miserably ill-governed and oppressed, province of Oude; and on the east by the district of Goruckpur, ceded to the East India Company by the Nawab of Oude in 1801. To the north rise the blue hills; and beyond these may be discerned, in clear weather, the white and glittering summits of the snowy Himalayas rising into the dark blue sky, and glittering at sunrise with those brilliant hues peculiar to Alpine scenery. The soil of Oude is remarkable for its fertility;—rice, sugar, and many palms abound, as well as wheat, maize, and all sorts of grain; pulse, indigo, flax, mustard, &c. Its numerous rivers, of which the Sei, the Goomti, the Sarjon or Gogra, and *the* Rapta, are the largest, render irrigation easy in

every part of the country. The climate of the lower parts, therefore, long continues moist, and the trees and fields look green nearly all the year round; but this moisture, so conducive to vegetable life, is not healthy for Europeans, and fevers are common in such districts. The summer of the higher regions is characterised by frequent sand-storms, resembling hurricanes in violence; but no climate can be finer than that of Oude in the cold season, that is, from the end of October to February, when the mornings and evenings are even chilly, and hoar frost may be seen upon the grass. The whole country is studded with magnificent trees, and fine forests and jungle tracts abound near the borders; in the Goruckpur district these have mostly been cut down and cleared, though enough of fruit-trees, &c., are still left to make the country very picturesque. "Birds of the richest plumage, and a great variety of insects, fill the air. Those who have not seen the fire-flies, incessantly hovering about some favourite tree, can hardly imagine the effect produced as it grows dusk. Reptiles, however, a less pleasing feature, are also in great abundance, and amongst them the deadly cobra di capello. In the rainy season scorpions are so plentiful that hardly a day passes without some one being stung by them. The sting is not fatal, but causes excessive pain, accompanied by fever; and, without timely assistance, the part stung swells to an enormous size." The mosquitoes are even more annoying; they are especially troublesome in the evening, and so numerous that, after hundreds have been killed, their numbers do not appear to diminish.

The district of Goruckpur is one of the most interesting in Upper India. Formerly the favourite

resort of the boar and tiger, it has, under the rule of the Company, rapidly increased in cultivation, and consequent trade and wealth. The nullahs have been bridged over, the morasses crossed by embankments, and good roads have enabled the cultivator to dispose of his crops to advantage. Two miles from the town, in a forest of mango trees, stands the celebrated Hindu temple of Gorucknath, a great resort of pilgrims from many parts, and remarkable as containing no image of the deity to be worshipped therein. Before the danger and anarchy around compelled the Europeans to withdraw for a while from Goruckpur, the Mission station there was complete, and very pretty; its church, in the Grecian style, with a large open portico or verandah in front; and its schools for boys and girls standing amidst plantations of plantains and large mango trees, under one of which the girls of the boarding-school frequently took their lessons. Some of these girls were orphans, some the daughters of native Christians. They learned to read and write Hindu and Urdu; also plain needlework and knitting. "Every morning at ten o'clock," writes Mrs. Mengé in 1853, "all my girls come into the verandah adjoining my room, where they read, write, knit, and crochet till two o'clock, when they have some tiffin; after which they play till the bell is rung at three, when they re-assemble, and resume their work and lessons till half-past five. The Sunday is spent in reading the Scripture, repeating hymns, questions, &c. After church they join us in the garden, and sing some beautiful Hindustani hymns to English tunes." Two Hindustani services were held every Sunday in the station church, and attended by the school chil*dren* and the native Christians in the town, in addition

to the English service. There was also a small place for preaching near the bazaar, in the verandah of which the missionary often spoke of the Word of life to many willing hearers. A village had been formed about two miles from Goruckpur, to be a habitation for native Christians: it was called Basharatpur, or Gospel-town. When the ground on which it stands was granted by Government to Mr. Wilkinson, it formed a wild jungle tract, extending to upwards of a thousand acres, a noted lurking-place for tigers;—now neat cottages diverge in straight lines from the church as a centre; and a sight has been witnessed as pleasing as it is uncommon,—that of all the villagers, decently dressed in their white flowing robes, with Bibles in their hands, directing their way thither every Sunday morning, to attend the service performed by the missionary or catechist.

The poor people in the villages of Oude all speak Hindui; the Mahomedans generally Hindustani (Urdu). These last, being here the dominant race, are mostly found in the towns, holding, or having held, employments under the Government, and oppressing the peasantry to the utmost of their power. Towards the Nepal frontier the hill tribes begin to be met with—a wild race, as elsewhere in India, and probably akin to those inhabiting the hills on the other side of the Ganges.

Lucknow, the capital of Oude, consists of an old and a new city, joining each other; the former lying towards the south. The streets of the old town are even narrower than those of Benares—perfect labyrinths of building, ill-drained and filthy; but the appearance of the new town is peculiar, and before the late siege was both curious and splendid. Along

the south bank of the Goomty were large houses, standing in broad airy spaces, royal palaces and gardens, the principal mosques, and the British residency, —a lofty and extensive building, with a fine range of underground apartments, now pierced in every part by shot and shell, and recalling in its ruins the heroic defence of Colonel Inglis and his gallant band, and their merciful deliverance, after their numbers were so far reduced that there were not enough men left to work the guns, but they were obliged to run from one to the other to fire them. The Imambara, or large mosque, since used as a temporary Protestant church, attracted notice from its splendid hall, containing the tomb of the founder, and filled with a strange and incongruous collection of ornaments; and its fluted and wreathed minarets, rising above the surrounding houses. Imagine this and other really fine masses of building, interspersed with the richest tropical foliage; handsome residences of English officers and others connected with the court; gardens and fountains; and add to the picture the surrounding villas and parks, which render the environs so different from the bleak, desolate country round Delhi and Agra; and it will not be surprising that, until its late devastation, the town of Lucknow should have been remarkable for its picturesque brilliancy, or should have suggested a comparison with Moscow or Constantinople. A fine old Gothic-looking bridge spanned the river, and a new one of iron, near the Residency, led to the cantonments, some five miles from the city: there was also a bridge of boats lower down.

A strange mixture of adventurers from every part *has always* been met with in the capital of Oude, and

the city population, as well as the court, has borne a very bad character. The principal amusement of the latter used to consist in wild beast fights, which often led to brutalizing and disgusting scenes. When Oude was taken under the government of the East India Company in 1855, the able administration of the lamented Sir Henry Lawrence improved the police of Lucknow, and raised the prospects of the lower classes throughout the country, but for that very reason excited the displeasure of the numerous adventurers and speculators who had been living on what they could wring from the cultivators, and whose sole dependence was on the bad Government which had tolerated their excesses for the sake of increasing its partisans; so that it was not surprising that Lucknow speedily became a focus of discontent and rebellion. This being also the last large city of India to remain under a native government, has hitherto presented the fewest opportunities for missionary work, and Oude has been a neglected country. But a brighter prospect is opening; and the countrymen of Sir Henry Lawrence will not forget that it was his especial wish that, together with the introduction of the British rule, the blessings of the Gospel should be offered to the people; and his deliberate opinion that thus only would our sway be permanent, or be productive of lasting good. Mr. Mengé and Mr. Stern have been appointed to commence the Mission at Lucknow, the former bringing with him the fruits of his long experience at Goruckpur; and a large native house, or rather palace, formerly belonging to a brother of the king of Oude, has been fixed on as its head-quarters. It is a curious rambling old place, with eight courts, and upwards of 200 rooms,—more

than sufficient space for the development of every work connected with the Mission. Mr. Mengé has collected a small congregation of natives, who have come from other stations,—some of them part of Mr. Perkins' flock from Cawnpur,—and he is enabled to preach daily in the streets and bazaars without hindrance, and even to command on the part of the people a willing attention. Mrs. Mengé also has ten girls in her school—eight the children of native Christians from Ludiana, Agra, and Benares, and two orphans. The elder of these two lost her parents at Amritsir, and was sent to Lucknow to her grandfather; but he was nowhere to be found, having, it is supposed, joined the rebels. She is a very nice amiable girl, but rather delicate. Her name is Piari (the beloved). The other little orphan, a very healthy child, about two years of age, was picked up in the Oude district, and sent by one of the assistant commissioners.

The Rev. W. Wilkinson, in 1824, was the first to occupy Goruckpur as a missionary station. The church was opened in August, 1826, for two English and two Hindustani services on each Sunday; but Mr. Wilkinson entered into the full spirit of missionary work, and was not contented with these stated services. "Enlarged success," he writes, "must depend on our going among the people, and literally obliging them to hear the voice of mercy;—not half-a-dozen besides the Romish Christians have as yet entered the walls of the church; and, unless we seek them in markets and public places of resort, our Hindustani churches will remain empty. No part of our work, therefore, can be so important as this; in visits *of this* kind I always find a ready hearing, and never

return from them without feeling glad that I have been." "Mrs. Wilkinson has had a number of girls under instruction, some of whom read very well in the Pentateuch and Testament; catechisms have been committed to memory, and on the whole they have afforded her much pleasure. A schoolmistress having at length been procured, a girls' school will be immediately opened in the town." With regard to the boys' school, Mr. Wilkinson says:—"When I arrived here in February, 1824, I found, under a tree in the Mission compound, a few unclothed boys, with their bodies covered with dirt and dust, reading, or rather chanting the letters of the Hindui or Kaithee alphabet, in the written form. An old man was their teacher, who was able to conduct them no farther than the mere writing a consonant and vowel, similar to our 'ab,' &c.; and even that in a very imperfect manner, as far as sound and sense were concerned. However, they had been gathered together, and here commenced missionary labours. To alter the existing plan would have been to break up the school, and the old man was too firmly rooted in his habits to have them easily changed, if they could be at all: had I discharged him, and placed another in his stead, the probability is that every boy would have gone with him; and such reports would have been raised as to prevent fresh boys from going to the new master. I therefore adopted the plan of retaining the old man, and placing another with him to assist him, and with a view to increasing the number of the boys. The school, under this arrangement, soon did increase, and after allowing time for the boys to attach themselves to the new master, the old man was discharged. A few boys left with him, but returned in a few days to ask

for re-admission. It was thought prudent to refuse them, and the event proved this step to be right; the school was more anxiously sought for, and better appreciated. . . . After this, other schools were formed in different parts of the town. . . . The want of efficient superintendence, with other circumstances, made it necessary to lessen their number, and, if possible, to concentrate them. This was in some degree effected by the erection of a suitable building in a central part of the town. From the school on the Mission premises has arisen a seminary for the instruction and training of youths as catechists, schoolmasters, and readers; and, we hope, ultimately to be preachers of the Gospel to their countrymen. There are twelve of them; and of these, three are from among the number that were collected under the tree in the compound on my arrival. From being filthy and in every sense disagreeable in their appearance and habits, they are now become cleanly, interesting, and intelligent. Their knowledge of Divine truth is inexpressibly gratifying, and its effect on their minds is in many respects visible. As a relaxation from their studies a piece of garden ground has been marked out for them, and is now occupied with fruit-trees and vegetables of their own planting and sowing; a basket of its first produce was brought to me a few days since, with expressions of pleasure on their part which could not fail to produce corresponding feelings on mine. Besides this recreation, they are now occasionally employed in the art of bookbinding, with which at present they are all much pleased. The central school has now become a little church; the Scriptures are read and explained; and I trust that ere long it, too, will be a place where *prayer* is wont to be made.

"My first instructions among adults commenced with a young man who had formerly been brought up in the Rev. Mr. Corrie's school, at Agra, with his wife and mother; the number very gradually increased. My regular services are now two on a Sunday; about thirty persons attend. We have had nine baptisms, six deaths, and two marriages. Many, I hope, are looking towards the badge of Christian profession; but are not able, as yet, to put it on. May the Holy Spirit add courage to their faith! My bazaar preaching, during the hot months, has necessarily been less frequent; having no place to assemble the people, and the streets being exceedingly narrow, crowded, and confined, the heat is excessively oppressive. The usual number of beggars assemble every Saturday to receive alms and instruction. I had nearly forgotten to mention that about thirty people daily assemble for prayer and instruction at our seminary building: this is always a most delightful and interesting season. Pray for us, that the Word of God, having found an entrance, may have a free course, run, and be glorified."

Much blessing appears to have been given to the labours of Mr. Wilkinson, so that, in 1829, his native Christian flock numbered 105 persons, including children. One venerable old man, a Mahomedan, and the head of his village, was baptized in August, 1828, by the name of Cornelius;—he joyfully gave a piece of ground in his village for a church and school.

Of this man Mr. Wilkinson writes:—"Faithfulness to conviction, a ready reception of Divine truth, an implicit determination to renounce all for Christ, were, in him, remarkably exemplified; no consulting of flesh and blood, so almost universally seen in most cases when the mind is enlightened and the judgment

convinced, but the heart unaffected, or at least but slightly. His determined but steady conduct seems to have operated well on the minds of most of his relations." But severe trials awaited him. "He came to me this morning, August 13, in great distress of mind. He returned to his people on Monday, and was well received by them all; but on Tuesday night a brother-in-law broke in upon their peace, and being a man of some consequence and influence among them, turned their hearts from the dear old man by false statements and misrepresentations. . . . The catechists went to see the good old persecuted disciple, and to comfort and strengthen him. They found him quite solitary. He had just been beset by a number of men, about fifty or sixty, sent to him by the Mufti, a law officer of the court, and high priest of the Mussulmans: the disgraceful manner in which they had treated him had a good deal depressed his feelings: this is not to be wondered at, considering the great veneration in which he had always been held; he was, however, blessed be God! firm and unmoved, asserting his determination, in the strength of Divine grace, to continue stedfast in his profession of Christ. The next day the Mufti sent a second despatch of men—not to insult, but to allure him back to their faith: all manner of entreaties were used; and having got all his own people to mourn and lament with them, the trial was very great to him. They left him late at night, and returned to their haunts like a flock of wolves, greedy, but disappointed of their prey. The Lord stood by and strengthened His servant.

"August 19.—The good old patriarch's trials are not all over. I went this morning to see him at his house, and found him a solitary being; his family had all

been torn from him, and carried he knew not whither. I have employed persons to find them out, and hope they have succeeded. Who would have thought to have seen him so resigned even to this? Yet so he was. I found him with Martyn's Testament in his hand, and the Psalms and Prophet Isaiah by his side. Good companions in tribulation!"

Mr. Wilkinson was in the habit of bringing Christianity before the natives of the surrounding country in itinerating journeys during the cold season, as far as Azimgurh, Jaunpur, Benares, Chunar, and Ghazeepur; and in 1831 he obtained from the Government a grant of land for the Christian village before noticed: he was also much employed in the work of translation, until ill-health obliged him for a time to resign his post. While in England he received a letter from William Churrum, a Hindu convert, of which the following is an extract:—

"Tell the Christians in England that William Churrum, by the grace of God a servant of Jesus Christ, was once a servant of sin, and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think that had not English Christians sent (the knowledge of) Jesus Christ to me, I must have been for ever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two missionaries. What are one or two? Do they not know how many millions of my poor Hindu brethren are yet without God? Oh, tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England, and then I think, 'Well! many millions,

and only one, two, or three missionaries come to India to save millions of those who are perishing in sin.' Tell them we have 330 millions of gods, whose slaves we are! And oh! tell them that though these gods never spoke before, yet, in the day of judgment, the God of English Christians, who is the God of the whole world, will give each a tongue to condemn them for not sending the Gospel and more missionaries to India!"

How urgently the need for additional help was felt we may judge, from the fact that on Mr. Wilkinson's return in improved, but not in strong health, having placed this same William Churrum as a catechist at Azimgurh, sixty miles from Goruckpur, he was obliged, for want of assistance, to take the oversight of that distant station, in addition to his work in the town, in the Christian village, and during the cold season in itinerating. But Mr. Wilkinson's health failed, and he was obliged finally to leave Goruckpur shortly after the appointment of the Rev. F. Wybrow to assist him. He, too, passed away in a few more months; in the words of an aged Hindu convert—"Our shepherd, with his staff in his hand and his sandals on his feet, has walked over the Jordan of death to the promised land of Canaan, leaving us poor sheep in the wilderness. But, blessed be God, the pasture is not yet quite withered. The rivulets, and streams, and running brooks of living water are not yet dried up, and we know that the foundation never fails; so that, whilst we sorrow for our earthly head, our heavenly Head still lives, and we in Him. We are the gardens of the Lord; and if His sun shine upon us, we shall remain fresh and flourishing."

For a short time Mr. Leupolt took charge of the

mission, and then the Rev. R. Mengé succeeded him, and laboured there fourteen years.

The Bishop of Calcutta visited Goruckpur in 1841, and consecrated the church at the European station, named Christ Church; also confirming about twenty female orphans. Concerning the Christian village, Mr. Pratt, who accompanied the Bishop, thus writes: —"The farm is about three or four miles from the station. The Bishop went over one morning, and inspected the church, the school-house, and other buildings; with all, and particularly the church, he was much pleased: it is indeed a very interesting object in the midst of the surrounding forest. There are about sixty boys learning agriculture—a few of these learn to read; they are instructed by Charles Doss, a most worthy native catechist, a convert of Mr. Bowley's. Besides these, there are some Christian families residing on the farm, and earning their maintenance by manual labour. Mr. Wilkinson set on foot the cultivation of sugar; this was taken to market, and sold; and thus a spirit of trade and honest enterprise was encouraged; but it has been found best to change this for the cultivation of corn for the use of the mission. When sugar was cultivated, the wild elephants used to come down in the night, and make sad havoc, not only among the sugar-canes, which were the objects of their search, but also among all the other plantations. Since the sugar has been given up, this inducement to transgress has not existed, and no more depredations have taken place." But the clearing could only be accomplished gradually; and for some time deer and other animals from the uncleared jungle made frequent ravages in the crops; and bears and tigers occasionally destroyed cattle and

even human beings. However, Mr. Wendnagel, as Mr. Mengé's assistant, persevered in the cultivation of the farm; and gradually Basharatpur became more populous, and houses were built by Christian settlers on all sides of the pretty church and tank. Of these the house occupied by the orphan boys labouring on the farm was the largest, and built of brick; and the care of these boys became one of the chief labours and anxieties of Mr. Wendnagel, who strove, while instructing them in agricultural labours, to impart to them also, at times when they were unable to labour in the fields, the rudiments of mental education; until, in 1844, he removed to Benares.

In that same year an English school was established in connexion with the mission, wherein the Bible was regularly studied, the school opening and closing with prayer; and often has the beautiful prayer written by Dr. Arnold for the use of his Rugby boys been repeated on behalf of these heathens, entreating for the gift of God's Holy Spirit, that they "might be His both in body and spirit, in all their work and in all their refreshments, through Jesus Christ." As years passed on, notwithstanding the difficulty of inducing the people to continue their work with steady perseverance and thoughtfulness, the farm began to prosper; and Mr. Mengé was enabled, with the money paid for rent, to have more land cleared from the jungle;—fresh cultivators came to settle, and Basharatpur became a thriving place.

In 1852 Mr. Mengé writes:—"Last cold season I itinerated for six weeks in an easterly direction from Goruckpur. I visited sixty-eight villages, and one mela, where I remained a fortnight, and preached eighty-seven times. The reception I met with was

very gratifying; and in several places, milk, sugar-cane, and fish were hospitably offered to me. Indeed, the longer I am here, the more necessary I consider it to itinerate. But I leave it to be judged what permanent impression can be made on a district which contains about two millions and a half of inhabitants, by one missionary of the Cross. On my return from the district I commenced preaching in two new places, so that now I preach every day in the week in various parts of the town. In consequence of preaching so often, I am also becoming more known, and am visited by numbers of persons, but more especially by zemindars and pundits, who have business in town from various parts of the district. For weeks in succession I have had more than forty visits a week in the house, so that I have little time for anything else than making known the Gospel to Hindus and Mahomedans."

In connexion with this statement it may be remarked, that more attempts appear to have been made by villagers and others to save European parties and individuals from the murderous hands of the Sepoys in the Goruckpur district, than anywhere else in the North-West, and that it was in this district that Colonel Lennox and his family, having escaped from Fyzabad, were sheltered, and generously and hospitably entertained, by the Nazim Mir Mahomet Hussein Khan and his nephew, at great risk to themselves, until they were enabled to proceed to Ghazipur. Other fugitives were protected by the Rajah of Gopalpur, afterwards to be mentioned.

Before these events, however, Mr. Mengé's health had given way under the pressure of work and anxiety; and he was obliged to resign the district to

the Rev. J. A. Kreiss and the Rev. H. Stern; but the labours of the former being shortly closed by death, Mr. Stern remained alone, assisted by the faithful native catechist, Charles Doss; and was at his post when the insurrection broke out. For some time all went on quietly, though with fear on every side;—but so many strongly-armed parties of the mutineers overspread the district, and the defenceless state of the Europeans in detached stations became so apparent, that the English residents were ordered to withdraw; and the Mission property in Goruckpur, Basharatpur, and all connected with it, were given over in charge to the Rajah of Gopalpur, who undertook to protect, as far as he could, both the village and the native Christians. It appears, however, to have been beyond his power to shelter them from both insult and injury at the hands of the Mahomedans. For two months they lived in continual jeopardy; and at length being threatened, unless they abjured their faith, with still worse treatment, they thought it best to remove; and abandoning their homes and goods, and stealing away in small parties, they met at Shahpur, and continued their march until they reached Aligung, in the district of Chupra, where they encamped for some time in a large mango grove, and where Mr. Stern rejoined them, and the Relief Committee kindly supplied their immediate and pressing wants. Since that time they have been enabled to return to their old quarters, and in some measure to repair their ruined homes.

Mr. Wilkinson, and afterwards Mr. Mengé, were in the habit of itinerating during the cold weather in the district round Goruckpur, visiting the towns of Azimghur, Jaunpur, &c. The appearance of this

latter town, which is about forty miles from Benares, excites attention on account of the peculiar style of its architecture—huge screens rising in front of the mosques give an Egyptian character to the buildings not usual among the many stately trees which are scattered throughout the town. There is a large old fort, and near it a small European station. A stately bridge with many arches, a fine specimen of Mahomedan architecture, crosses the Goomti; while on an island in the middle of the river stands a very curious old figure of a winged lion guarding an elephant, in character resembling the sculptures of Nineveh, and evidently much older than the bridge. This bridge, besides being one of the greatest thoroughfares of the city, serves also as a bazaar, its width admitting of stalls or shops on each side; and, being thus constantly thronged with people, it has been used as a frequent place for preaching, so that many persons in the country round, on being questioned as to where they had obtained their first knowledge of Christianity, have answered that they heard it on the Jaunpur bridge. Many learned and intelligent Mahomedans reside in this place; and here Mr. Wilkinson in 1831 established a catechist, to superintend the school which had been commenced, and to read the Scriptures in public places; such as on the bridge, near the great mosque, and at the Rajah's house. Mr. Bowley from Chunar, and other missionaries, from time to time visited Jaunpur, and Mr. Knorpp gives an interesting account of his visit in January, 1834:—

"I went this morning, in company with Mr. Bowley, on a missionary tour to Jaunpur. At four o'clock in the afternoon we arrived there; our tent was pitched

in the Serai. This is a most disagreeable place: surrounded by a high wall, to which are annexed small dwelling-places, there is scarcely any fresh air, which makes it extremely disgusting. The smell of horses, oxen, cows, elephants, and camels, which are day and night in the Serai, is scarcely endurable, and it requires a good deal of resolution to take up an abode with them; but as it is at the entrance to the city, it forms the best place for a missionary. Many ruins point out the extent of the once existing city. It is still considerable, and inhabited almost entirely by Mahomedans. We remained here till the 31st of January, and had many conversations with Mussulmans, who came daily to our tent. From morning till night we had our place full of people, and distributed a large box of books. The spirit of the followers of the false prophet was very bitter and provoking; but towards the close of our stay they became more moderate and quiet."

In 1840 a small Gothic church and free school, erected some time before by European residents, was transferred to the Church Missionary Society; and the Rev. R. Hawes took up his abode at Jaunpur. His first efforts were directed to increasing the efficiency of the school, and introducing religious instruction. In this he succeeded so well, that the Bible was made a subject of study in each department of the school—Persian, Hindui, and English; and a competent English superintendent being appointed, the school was soon in a flourishing condition. A catechist named Timothy was appointed to be a helper to Mr. Hawes. This young man had been a student in the schools of the Scotch church in Calcutta, under Dr. Duff; and having completed two years' training

in English, Persian, and Hindui, he returned to his friends. It appears, however, that he took with him Mr. Bowley's Hindui version of the Scriptures; and hearing some time after of that gentleman's arrival at Ghazeepur, he went to visit him, and conversed anxiously and inquiringly upon religious subjects. He left Mr. Bowley, promising to rejoin him at Chunar, after having visited his friends at Jubbulpur. Here, however, his father and mother exerted their influence: the former urgently entreated him not to forsake the religion of his fathers; the latter laid plans for his worldly advancement, which for a time engrossed his mind, till one evening, on his way home, he picked up an English tract, and his eye was caught by the words of our Lord, "What shall it profit a man if he gain the whole world and lose his own soul?" Roused from the indifference which had been stealing over him, he resolved to delay no longer, but at once left his home, and set off for Chunar, travelling by double stages till he reached that place, where he devoted himself to the study of the Scriptures, and to preparation for baptism. He had subsequently the joy of seeing his aged father at Jaunpur, learning those truths which in former days he had so strongly opposed.

In 1844 two branch schools were established at Badshahpur and Zufferabad, and soon after another at Furridabad, twenty-five miles distant. Mr. Hawes and his catechists were successful in collecting a small Hindustani congregation, and in 1847 extended their operations as far as Azimghur, where a school was placed by the Government in the hands of the mission. Shortly after this Mr. Hawes was obliged to leave the country, and Jaunpur was

left without a missionary (though Mr. Cesar diligently kept up the school work), until, in 1852, the Rev. C. Reuther went to reside there. The catechist Timothy now took the management of the school, &c., at Azimghur, Mr. Reuther visiting the place once or twice a month. Timothy has been faithful to his charge, and had brought the school into good order and efficiency before the beginning of the mutiny. Then he and his family had to escape for their lives, and fled to Ghazeepur, having lost their all; and the school and bungalow were plundered of furniture, books, and every moveable article. Jaunpur was likewise plundered, and the Mission property shared the fate of the other European dwellings; only the walls and roof of the church and school remained. No lives, however, were lost; and although Mr. Reuther and his party were stopped on the river, and a cry raised by a Mahomedan that "this was the padre who used to preach on the Jaunpur bridge," the anger of the people was not thereby excited, and they reached Benares in safety, but with the loss of all they possessed.

The zillahs or districts in the Benares and Allahabad divisions are, in the former, Goruckpur, Azimghur, Jaunpur, Mirzapur, Benares, and Ghazeepur; and in the latter, Allahabad, Banda, Humirpur, Futehpur, and Caunpur, the latter comprising the lower Duab. The first town passed on entering the Benares division of the North-West Provinces from Behar by the Ganges route is Ghazeepur, famed for the beauty and extent of its rose-gardens, or rather rose-fields, which occupy many hundred acres, all red in the morning with blossoms, but stripped ere midday of the full-blown roses.

In Ghazeepur, as in all the large towns of this province except Benares, the Mahomedan population predominates, though in the country it is greatly outnumbered by the Hindus. The European houses and cantonments lie towards the south-west, where a fine reach of the river serves to temper the heat of the wind in that quarter. Between Ghazeepur and Benares, the country has a fruitful and pleasing aspect; and many avenues of handsome trees vary the scenery as the traveller passes amidst plantations of tobacco, mustard, peas, and sometimes vetches, sugar-canes, poppies, raree (a kind of pulse), and wheat, often encircled with a delicate border of blue-flowered flax. The sacred city of Benares is the great centre of Brahminical worship; according to Hindu superstition, whoever dies here is sure of being conveyed at once to heaven, and many come from very distant parts to obtain, as they believe, this privilege. Benares is built on the left bank of the Ganges, in a crescent form, according with the sweep of the river, and is seen to most advantage from the opposite shore, whence, standing on the projecting plain of sand formed by the curve of the stream, the whole amphitheatre is visible; the bank occupied for three miles by ghauts with noble flights of steps, and temples of varied yet beautiful Oriental forms, and the houses rising terrace above terrace, interspersed with other temples, and surmounted by the lofty mosque and minarets of Aurungzebe. At evening and early morning, the ghauts are crowded with people in bright and many-coloured garments coming down to bathe, and forming a lively and animated picture. On a nearer approach, however, to this famous city, much that is ruinous and unsightly is discovered: dilapidated and

crumbling walls hung with enormous spiders' webs, resembling curtains of coarse muslin, loaded with dust; and every description of dirt and filth. Yet is there much of interest in the narrow streets—so narrow that no wheel-carriage can penetrate them, while the turnings and windings of many render it even difficult to ride a horse through. Many of the houses are five or six stories high, overhanging at the top, with projecting galleries sometimes quite crossing the street, and a great profusion of carving and painting. The latter is mostly in vermilion varied with ochre and indigo, and represents elephants, camels, dogs, peacocks, and horses, with an endless variety of gods, and a constant repetition of an open hand, with a blood-red spot in the palm. The sacred bulls lie across the narrow streets, and must on no account be touched, save with the gentlest hand; and in some parts of the town monkeys are equally obtrusive, while pigeons and green parrots fly about in numbers.

It is said that Benares has 12,000 brick houses, and 16,000 of mud or thatch; and the Brahmin boast is, that it contains also a million of idols; while we have Bishop Corrie's authority for the fact, that in a district near the city, at least two widows used to be burned, on an average, every month on the funeral piles of their husbands.

It is not only from superstitious motives that Benares is resorted to; it is a great mart for the exchange of various commodities between the north and south of India, particularly sugar, saltpetre, indigo, and opium; and has also manufactories of silk, cotton, and fine woollen stuffs. The Chouk or market square has a great display of goods, including "Mussulman

slippers, Hindu hukahs, children's toys, Patna wax candles, Bhagulpur silks, kinkahs, idols, etc."

At Sigra, or Sikrole, the European station, it is refreshing to see bright meadows and green trees, with strong cactus hedges. The missionaries of the Church Missionary Society reside in the village of Sigra, and itinerate a good deal in the neighbouring country, and on the opposite bank of the Ganges, where the villages lie scattered over the wide plain, half concealed by groups of tamarinds and sugar-cane plantations.

Mrs. Füchs, the wife of one of the missionaries, thus writes of one of these journeys made in 1851 :— "We both found that the simple inhabitants of the villages were much more accessible to the Gospel than the people of Benares. Men and women met us with a pleasing openness. The dwellings of the rich do not consist of one well-built house, but of from twelve to twenty clay huts joined together, which form a labyrinth of little courts and entries: in the innermost of them, which is trodden by the foot of no stranger, the women of the house sit together; the old grandmother by the pan of coals; the wives of the sons and grandsons, some of them only fourteen, and already with a babe in arms; and pass their time with the care of their babies and with chat. These women, like the poor, have a long coarse cloth wrapped round them as their only clothing, but the crown of the head, the forehead, and the lips, are coloured bright red, as a sign of marriage; the lustre of their eyes is heightened with collyrium, their arms and shoulders adorned with black paint, their hair tastefully entwined with silver chains, and the ears, nose, throat, arms, wrists, ankles, and toes loaded with heavy silver

and gold ornaments. To these women, who were kept before their marriage as prisoners in their fathers' houses, and since their marriage never crossed their own threshold, my visits were extremely interesting; and I had, at first, always a torrent of curious questions to answer before I could begin any serious conversation, such as: Whether I had painted my face white and dyed my hair, or if that was my natural colour? Whether my gloves were a part of my body, or could be taken off? Whether I went to bed at night in my cloak and bonnet, or took them off? Whether the straw hat I wore was made of gold, &c.? and when I had answered and explained, they would break out into admiration of the Europeans, which afforded me occasion to observe, that we owe what we are to the blessings of the Gospel, and that this alone could make us happy in time and eternity."

Due north from Benares, about Chandwak, Mr. Füchs found an inquiring set of people, the Raghabarsis, of whom he writes:—"Nowhere did people come to our tent as they flocked in at Chandwak, from two in the afternoon till dusk, from all the surrounding villages. They are an intelligent, friendly, and polite class of men, but the great stain of female infanticide still attaches to them. We have since succeeded in establishing a school among them, and hope thereby to get a hold on them."

The mission at Benares was established by the Rev. Daniel Corrie, who, being appointed to that station as chaplain in 1817, immediately began to exert himself in the formation of Mission schools, in which attempt he was soon followed by the Baptist and London Missionary Societies. Shortly after Mr. *Corrie's* arrival, a wealthy native of Benares, in

Government employment, named Jay Narain Ghossaul, who, though not a Christian, had for some time professed himself favourable to Christianity, offered to give his house in Benares, together with 200 rupees a month (about £300 a year), to the Church Missionary Society for the purpose of a school. His letter to the Committee thus explains his motive :—" Benares, Aug. 12, 1818. Honourable Sirs,—It is now many years since I felt very ill, and leaving Calcutta came to Benares, where I used every possible means known to Hindus in order to get well. Mr. J. Duncan, who was at that time a resident of Benares, and was my particular friend, procured for me the assistance of several European surgeons, who were not able either to afford me relief. At length, a Hindu, who had been very ill, obtained some medicine and advice from a merchant, Mr. Wheatly, by which he obtained a cure. On this, I also sought acquaintance with Mr. Wheatly. He gave me a Testament, and I also bought of him a book of Common Prayer. He often passed much time with me in explaining the meaning of these books; and wrote many letters to me also on the subject of the Christian religion. In respect to my complaint he recommended some simple medicines, but advised, above all, that I should apply myself to God in prayer, to lead my mind into the truth, and to grant me bodily healing. I complied with his advice, and obtained a perfect cure. I then asked him what I ought to do for the name of Jesus Christ. He advised, that as I had felt the benefit of the advice which he had given, I ought to consult the benefit of my countrymen; and, with this view, I ought to found a school for instruction in English, Bengali, Persian, and Hindui." The letter then goes on to state his offer of

endowment for the school, and earnestly to request that the Church Missionary Society would send out a printing-press to Benares, together with one or two missionaries competent to superintend the proposed school;—"men of learning," he continues, "who may be able to satisfy the inquiries of the learned of this ancient city on subjects of science and history, as well as of religion." A deed of gift was signed, transferring Jay Narain's house to the Church Missionary Society for the purpose of the proposed school, which was opened on the 17th of July, 1819; the course of education being entirely under the control of the Society's representatives, and a certain number of poor scholars being wholly maintained from the original fund. A Government grant was shortly afterwards obtained in aid of the school, which has ever since continued an efficient and prosperous establishment.

The next step was to secure and occupy Mission premises in a village near Benares, it being found detrimental to the health of Europeans to reside in the town itself; but the distance proving inconvenient, a dwelling at Sigra nearer to the city was erected in 1823, for the occupation of the head master of the school, and eventually for the other missionaries also. Mr. Morris and Mr. Adlington were the first devoted labourers in this part of the mission field, constantly visiting the fairs and places of public resort, and preaching in Hindustani; Mr. Adlington also taking charge, till his health failed, of the ministrations at Secrole. His congregation consisted mostly of East Indian writers and their families, together with some natives converted to Christianity; the service being conducted in Hindustani, according to the Liturgy of the Church of England; while a missionary prayer-

meeting was held on the first Monday in each month, alternately at Benares and Chunar. The missionaries had reason to hope that the services were very useful to many who, being stationed at Benares only for a time, afterwards carried the knowledge and the interest there acquired to other parts of the country. In 1827, eight Hindui schools had been established, averaging 250 boys; also a native girls' school in the city, and one at Secrole for the daughters of Christians. The number of students in Jay Narain's school amounted at this time to 150.

Mr. Morris and Mr. Adlington being both invalided, the Rev. Ralph Eteson arrived at Benares to take their place in 1829, to the joy of Archdeacon Corrie, then on a visitation tour in this scene of his early labours. The Archdeacon thus expresses his thankfulness for the progress of the mission here and at Chunar:—"I may be allowed to express my own feelings of grateful admiration of the condescension and care of Divine Providence, in respect of these scenes of my early ministry in India. In the view of the present means of efficient instruction, all the discouragements attending first beginnings, and all the anxiety arising from subsequent interruptions, are forgotten. Events must be left, and may be humbly and confidently left, to Him 'whose never-failing providence ordereth all things both in heaven and earth,' and who is especially engaged to bring in the fulness of the Gentiles, when all Israel also shall be turned unto the Lord.

"One person received a New Testament at Allahabad, and carried it to his village, eighteen kos distant, in the territory of Oude. His friends and neighbours gathered round, from time to time, to hear him

read this new work, till the usual effects began to appear, in the displeasure of some, and the approbation of others. This man lately came to Allahabad, to consult with the friend who related the circumstance, as to what course he should pursue, being himself persuaded of the truth of the Christian doctrine, but afraid of the displeasure which had already been manifested by some of his neighbours. Another man, a Fakir, had received a tract from Mr. Bowley; he carried it home to his village in Goruckpur. A brother of his, a Thanadar in that district, had, about the same time, received a Hindustani New Testament from Mr. Wilkinson. The two brothers now reside together, and their attachment to the new way taught in these books is known, and excites attention to their reading, and conversation on the subject of what they read.

"I was also told, just before leaving Benares, that a boy, taught in one of the Benares schools of the Church Missionary Society, has been adopted by a fakir, well known there, and that this lad reads his New Testament, which he takes with him from the school, to those who come to the temple from time to time, and shows much attachment to Christian truth."

The following are interesting extracts from Mr. Eteson's journal:—"Dec. 1st. This morning, before breakfast, I rode, with the Rev. Mr. Robertson of the London Missionary Society, to a temple in the city dedicated to Huneeman, the enormous monkey who assisted Ram, by his strength and subtlety, in overcoming Rawanee. In the midst of this temple is a dirty pool, supplied from a neighbouring well. This pool is supposed to possess the property of healing those who bathe in it of leprosy and other diseases,

and is therefore called by the Hindus, the Pool of Immortality. On inquiry, however, I learnt that not more than one in thirty are benefited by its imaginary virtues; yet this frequent want of success is not imputed to any lack of efficacy in the waters, but solely to the want of faith in the sufferers.

"In the precincts of this seat of idolatry Mr. Robertson has succeeded in establishing a native school, in which the Christian Scriptures are daily read. This certainly indicates that prejudice is giving way; but something more is requisite than Christian instruction to convert the soul—the immediate agency of the Spirit on the degenerate and benighted heart.

"At the door of this temple we stood for half an hour, conversing with about twenty Hindus, and urging upon them the holy doctrines of Christianity. After breakfast I visited my Hindui schools. The examination at each of them collected about twenty people in the street, to whom I made known, as well as my imperfect language would allow me, what wonderful things God had done and promised, in order to save their souls. About twelve copies of Kythee Gospels, and some Hindui prayers, were distributed amongst them.

"December 8.—In the morning I took Mr. Robertson to one of my Hindui schools, where we alternately addressed about twenty to twenty-five Hindus. After breakfast, I visited another Hindui school, and again addressed a native audience. On our way from this school to Jay Narain's, we examined a large gateway, painted, like the gates of most houses which belong to rich natives, with different figures, such as ridiculous imitations of English ladies and gentlemen. Soon after, a servant came out to invite us inside. The

owner's brother was waiting to receive us, and conducted us to an upper room, which was well furnished with carpets and looking-glasses. The feet of the bed were of solid silver. After we were seated, sweetmeats were presented, and conversation commenced. The Babu inquired who I was, and what was my employment? This, of course, introduced the subject of my mission. In the meantime, the elder brother was introduced; and, as they both seemed curious to know the contents of the Gospel, I left with each of them a copy of the New Testament. I then proceeded to the free school, and examined the Persian classes."

In 1833, the Benares mission was strengthened by the arrival of the Revs. Messrs. Knorp and Leupolt. The chapel in the Sepoy lines was then usually attended, on Sunday morning, by nearly forty native Christians, and on Thursday morning by about thirty. One of the missionaries writes:—"I am thankful to say that, in reference to several of the native Christians, I have much comfort and encouragement; and the congregation generally hear the word of God with much attention." Preaching and discussion were also constantly carried on in the streets of Benares, a most important missionary post, both because the concourse of pilgrims renders it at all times easy to attract a congregation, and also because in dispersing to their respective homes these pilgrims carry far and wide the knowledge or the books that they have received.

In 1834 a brick chapel was erected in Benares, and shortly afterwards a house for the native female school, and one for the superintendent, were built on ground adjoining the Missionary compound. An orphan *school was* also commenced at Sigra; and faithfully

and earnestly did Mr. Knorp continue to preach in the streets and in hired verandahs, and to distribute portions of the Scriptures, until his death in 1838. Then the work was carried on by Mr. Leupolt and Mr. Smith, afterwards joined by Mr. Schneider; the orphan and free schools engaging much of their attention, and greatly prospering under their hands. Four days in the week they were accustomed to preach and exhort in different places, devoting Thursday to translations, and Saturday to rest and prayer. The foundation school of Jay Narain had by this time completely outgrown the original building, and a new edifice, substantial, commodious, and in a good situation, was erected, at the sole cost of the founder's grandsons. In 1844 an effort was made to increase the efficiency of the mission by means of additional labourers. A Christian village was now planned; and a substantial church, capable of accommodating 500 persons, was opened in 1846, by Archdeacon Dealtry. Poor as were the majority of the native Christians, they yet began to contribute towards the support of a Christian teacher, to carry on the work amongst the surrounding heathen. In 1848 another Christian village, called Gharwa, was established in an agricultural district about twelve miles from Benares;—this out-station was under the superintendence of Mr. Leupolt, while Mr. Füchs devoted much time and attention to the orphan institution, and Mr. Sandberg preached in the chapels, &c. Some Brahmin converts, men of cultivated minds and firm convictions, were during this year added to the Church, and continued stedfast, notwithstanding the persecutions of their relatives.

In 1849 Mr. Smith returned from England, and

the mission continued to increase, so that, in 1851, 380 towns and villages were visited from this and other stations ; and Mr. Reuther especially, who had just joined in the work, spent from three to five hours every day in the streets of Benares, often meeting with opposition, but also often cheered by the attention of the people to his preaching. Mr. Cuthbert, who visited Benares at this time, thus writes :—"In that immense city, filled with idol temples, where truly Satan reigns, there the daily work of the missionaries is, early in the morning to go to the ghats, where so many Hindus from far and near assemble to bathe in the sacred stream. With these people the missionaries hold converse and discussion. Strangers often view the ministers of the Gospel with astonishment, and argue at first against that Gospel ; but, unable to refute its truths, remain silent, and frequently receive tracts and books, which they carry away to their distant homes. In the afternoon the missionaries go through the streets, and into the corners of the city, and there preach Christ and His salvation ; and although much exposed, seldom finding a covered place, yet they regularly proceed in this daily task, accompanied by catechists. At times, few attend to the catechist at first, until some person of note stops to listen ; then many follow his example, and often dispute with the preacher. The missionary relieves the catechist by reading some chapter of the Bible, and commenting on it. Prayerfulness is the blessed feature of this mission, which struck me especially. The missionaries from the two stations, Sigra and Bhelapur, meet for united prayer every Wednesday evening at the former place ; and again on Saturday *evening,* they go to Bhelapur, and spend the even-

ing in prayer and Christian conversation. They have also a clerical meeting every two months, in which they are joined by the East India Company's clergy of Benares and surrounding stations. Also the first Monday in every month is especially a day of prayer. In the morning the native Christians meet in the prayer-room with the school boys and girls and the catechists. In the evening the natives meet again in their prayer-room, and the missionaries also have a meeting among themselves."

When Mr. Reuther removed to Jaunpur, Mr. Cobb took his place at Benares, also acting as principal of Jay Narain's school, which, notwithstanding various changes and trials, continued to prosper, and to be so acceptable to the natives that, of the 491 pupils on the books in 1852, the larger proportion were Brahmins, and the rest all youths of high caste. To some of these the introduction, in 1854, of a stricter discipline, and of the payment of fees by boys not on the foundation, so as to place the college on a footing of financial independence, was very displeasing; and an outbreak occurred which, being met with firmness, was rather conducive in its effects to the good of the institution. Students from this college, on passing the requisite examinations, are eligible for Government appointments. Mr. Cobb testifies to the fact that, of the numbers in connexion with the institution, he "is only aware of four cases of boys objecting to read the Scriptures, and only of one actually withdrawing from scriptural teaching."

There are five vernacular schools in connexion with the Benares Mission, and a girls' school in the city, under the charge of Mrs. Smith. The orphan girls' school is assisted by the Society for Promoting Female

Education in the East: it has been very satisfactory in its results; many girls brought up in it having become, through God's grace, sincere Christians, and respectable members of society. Mrs. Leupolt, assisted by six or eight young native teachers, has the care of an infant school. The following are extracts from an account by Mrs. Mather, of an annual meeting of the Benares schools in 1853:—"At these periodical meetings it has been our custom, for the last seven years, to have a tea meeting. After the repast, which consists of bread, biscuits, fruit, &c., speakers address the company in Hindustani. Every year these occasions become more interesting. The whole of the native Christians did not come to tea, as, had such a general invitation been given to the native Christians of Benares, it would have been difficult to find a building large enough to receive them. The number which sat down was about 150, in the handsome Gothic girls' school just erected. I thought the speakers who commanded most attention were two excellent catechists, named Nehemiah and David Mohun. They are decidedly superior, in talent and rank, to the generality of the native Christians, and their opinion seemed to have weight amongst them. As the women bring their children with them, they are often obliged to leave after tea, when they get cross and sleepy; and those who do not care to listen can make this a good excuse for going. This time, however, I thought I saw a change. I noticed many women listening as if they were really interested in what was said. I had long been wishing to see Mrs. Smith's school in the city, because I knew she had succeeded in getting girls of good caste to attend. Between fifty and sixty were present the morning I

went, and I heard two large classes read, and saw others writing, doing accounts, &c. They answered the questions put to them very correctly. The plan of paying children for their attendance is as repulsive to our feelings as it is to many in England, but at present it cannot be done away with. Mrs. Smith provides the girls with clothes, which they have clean twice a week. They are allowed to take them home with them, that they may love to be neat and clean at all times; besides this they get three pice a week. She has a most suitable house for her school, with a small piece of ground in front enclosed. The premises would accommodate twice or three times her number of children, and Mrs. Smith told me she could easily collect them, but the funds are so variable she dared not attempt it."

In 1857, the Mint at Benares was the scene of a missionary conference, at which were present twenty-nine missionaries connected with different societies, two chaplains, and five native catechists. It was a time of great interest, and the united prayer and Christian intercourse then enjoyed was doubtless permitted to strengthen the hearts of the labourers for the time of trial, which, though they knew it not, was then approaching. Benares was saved by General Neil's prompt action, under God's blessing, from the destruction which was being planned for its European inhabitants, and the Mint strongly guarded as a place of refuge in case of need; in fact, for some time it was the common rendezvous of the civilians during the night. Great alarm was of course felt, and most of the Church Missionary party, with the orphan girls, took refuge in Chunar. Mr. Leupolt, however, remained, and exerted his influence with the

natives in procuring for the Government commissariat stores and other requisites. The trustworthiness of the native Christians was now appreciated, and many were taken into Government employ, as gunners, police, &c.; and thus Mr. Leupolt was enabled to provide in the most satisfactory manner for the fugitives who came in from the unprotected neighbouring villages. Early in July, the college and schools were re-opened after the recess; and although street preaching was for a time suspended, the missionaries were enabled to carry on their educational work without insult or injury.

The difficulty of paying school fees in a time of scarcity and general disorganization, and the unsettled state of men's minds at such a crisis, contributed in some degree to lessen the number of students at the college, who are nevertheless returned for the first week of September, 1857, as amounting to 344 on the books, and 274 in attendance. "That we may be enabled," writes Mr. Cobb, in concluding his report, "in gratitude for the peculiar mercies of the past year, to abound more in prayerful labour, and that we may have strength, wisdom, and success vouchsafed to us in our labours, we ask the earnest and effectual prayers of all who desire the extension of the kingdom of Christ."

It being found necessary for the health of Mrs. Füchs that she should proceed from Chunar to England, her orphan girls have been placed for the present at Kapasdanga, under Mr. Schurr's charge, the Female Education Society having made a grant towards defraying the expenses of the poor little fugitives. Mrs. Leupolt was accompanied to England by Daniel and his wife, two members of her

husband's church. They were lodged while here in the Strangers' Home, and the white-haired old Christian was ever ready to assist the missionary employed there for the good of his countrymen, adding to the exhortations given his own remarks and arguments. When the time came for their return, they parted from Mrs. Leupolt with deep grief, and from the missionary with warm thankfulness for his kindness to them, reminding him of Mark ix. 41.

Continuing our course up the Ganges from Benares, we soon reach Chunar, a place of much interest on the opposite bank. Here, as we have before mentioned, is the rocky termination of the Vindhya mountains, abutting on the river; and the crest of the hill is occupied by a fort, whose northern outworks are washed by the Ganges. Below the fort on the east is the pretty Gothic church built by Archdeacon Corrie after the model of one in his native village, whose tall tower may be seen from the river peeping between the trees; and near it is a large native town, also interspersed with trees, and some very good European buildings. Stone quarrying and tobacco cultivation are the principal industrial occupations at Chunar; and there are always many European invalids in garrison there, it being considered a healthy station, though very hot, on account of the reflection of the sun from the grey limestone hills. Schools were established at Chunar, under the direction of Mr. Corrie, then chaplain at the station, by Mr. Bowley, a catechist, in 1816. He laboured also amongst the invalid soldiers and their native wives and families with great success, so that Mr. Corrie when he revisited the place strongly urged the building of a church (service having been hitherto per-

formed in the school-room), and the settlement of an ordained missionary there. The Rev. W. Greenwood was accordingly appointed in 1818, and Mr. Turnbull freely gave a site for the church. The baptism of a Brahmin and a Mussulman convert by Mr. Corrie, on the 2nd of June, 1819, is thus described by Mr. Bowley:—"At ten all the native Christians assembled, with a crowd of Hindus and Mussulmans, it being understood that two natives were to be baptized. Numbers stood without, for want of room. After the regular service, and an address, from Isaiah lii. 14, 15, Ram Narain and the moonshi came forward. The Brahmin thus addressed his hearers:—'Behold! I declare before all, and let Hindus and Mussulmans pay attention to my words; I have been on pilgrimage to Juggernaut, to Dwarkanaut, to Budrinath, and to the different Teruths: but, in all my travels, I found not the true way of salvation, till I came to this place and heard the Gospel, which, by God's grace, has convinced me that this is the only way to happiness; and I truly believe and declare, before Hindus and Mussulmans, that if they do not embrace the Gospel, the wrath of God will abide upon them, and they shall be cast into hell.' On saying this, he drew out his Brahminical thread, and broke it asunder before the people, saying, 'Behold here the sign of my delusion!' and then delivered it to Mr. Corrie. After him, Moonee Alee, the moonshi, thus addressed the people:—'Attend, brethren, and hearken unto me. I was a Mussulman; and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Koran, and I have paid adoration at the tombs of Pirs (saints). In those days, whenever I

saw a Christian, my spirit was stirred up within me to slay him; but, on hearing the Holy Gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith since I saw the Pentateuch and Psalms. To receive Christian baptism I have come from Delhi. My mind has moreover been strengthened and established by the instructions which I have received from the Rev. Mr. Corrie, and now, before all my brethren present, I embrace this true way of salvation.' After this Mr. Corrie addressed the people from Matthew xxviii. 19, and then baptized the two candidates."

In 1820 Mr. Bowley writes:—"When I first assembled the native Christians, from twelve to sixteen assembled; but the grain of mustard-seed has been growing till it has become a tree of from 90 to 100 branches. When Mr. Corrie first administered the sacrament to them, I could hardly get any to come forward, through fear of unworthiness; the Sunday before I left Chunar for Calcutta, the communicants had increased to fifty native Christians, who lead consistent lives; and, in fact, I seldom hear a complaint even of those who are not communicants. What heartfelt gratitude is due unto the Lord, that the native Christians of Chunar are so highly thought of that none who live in outward sin will venture to join them!" After a time Mr. Bowley was again left alone in his mission, until the arrival of the Rev. T. Morris; he had received Lutheran ordination while in Calcutta, in 1820, whither he had gone, principally to superintend an edition of the New Testament in Hindui, which he had himself prepared on the basis of Henry Martyn's Hindustani translation. This proved a most useful work, and highly acceptable to

the people amongst whom he laboured. In 1824 Mr. Bowley was admitted into English orders by Bishop Heber, who fully appreciated his long and zealous exertions.

Of the bishop's visit to the station, Archdeacon Corrie gives the following account:—"At Chunar, I may say, we beheld more than had been previously told us. On Saturday morning, the 11th of September, fifty-seven of Mr. Bowley's congregation were admitted to confirmation, with nearly the same number of Europeans. Several gentlemen came from Benares, and some officers from Sultanpur. The whole had the appearance of a jubilee, and the church, which the bishop calls handsome and appropriate, was entirely filled. This service was in the morning; the heat was not oppressive, though the service continued from seven to ten o'clock. The bishop preached in English, on the parable of the Good Samaritan; and here, as at Secrole, ministered to the native Christians in Hindustani. I had here the pleasure to assist in administering the Lord's Supper; and with no ordinary feelings—partaking, I trust, of gratitude to the God of all grace,—I beheld the blessed fruits of the Gospel in the improved religious state of so many, both European and native Christians, in the place where I entered on my ministry in this country. In the afternoon, worship was held in Hindustani, when Mr. Morris read prayers, and Mr. Bowley preached. One aisle was filled with native Christians, the other with natives: among whom, towards the upper end, were twenty or thirty respectable Hindu inhabitants of Chunar, several of whom seem on the very threshold of the kingdom of God. The middle of the church was occupied by Europeans."

In 1826 Mr. Bowley purchased, from funds raised in the neighbourhood, a house in the Bazar, which he fitted up as a school and preaching-house; he commenced preaching here on the 17th of February, 1827, addressing about fifty persons. Mr. Bowley was permitted to see several instances of conversion as the fruit of his labour: among others, a teacher in his own Hindui schools, named Kummum Loll, a man of intelligence and respectability, whose baptism excited great consternation among the heathen, but who died in the faith of Christ a year after; and two devotees, who gave up their mendicant habits and evinced the sincerity of their profession by working with their own hands for an honest livelihood. Mohun Dass, another convert, a Government pensioner, was for ten years a hearer and approver of the Gospel before he could make up his mind to receive baptism and profess himself a Christian; at length he presented himself, and his two sons with him, though all had to endure a violent and unceasing persecution on the part of his wife, who kept their house in a perpetual turmoil. Mr. Bowley had also to rejoice over a Zemindar living on the opposite side of the river, who having received a tract on "The Fundamentals of Christianity," in verse, was thereby led to inquire into the truth of the Christian religion; and, though amidst much opposition, not only went steadily forward himself, but also exercised a very beneficial influence over his people, inducing some of them to offer themselves as candidates for baptism, and boldly bearing witness to the truth of the religion of Jesus to all with whom he came in contact. Having been baptized by the name of Christian Tryloke, he caused a bungalow to be built on his

land for a school, to be superintended by a catechist; and devoting himself entirely to the spread of the Gospel, he attended Mr. Bowley on his itinerating tours, read and spoke to the people wherever he came, and greatly assisted the missionary cause by his energy, as well as by his consistent and devoted conduct.

In 1828 Mr. Bowley, accompanied by three native catechists, journeyed as far as Goruckpur, preaching and teaching as he went, and strenthening the hands of Mr. Wilkinson by showing to all that respectable, well-informed, and intelligent natives were to be found standing forth as witnesses for the truths of Christianity. On Mr. Bowley's return to Chunar, he had the gratification of seeing a yet farther blessing on his work, in the reception into the church by baptism, of nine natives, to whom three more were added in December of the same year, making a total of 105 natives (fifty-one of whom were adults), baptized by him during his ministry at Chunar. The active services of this devoted servant of God were now impeded by the state of his health; but he had brought forward a little band of zealous native converts who, under his superintendence, were, in some measure, supplying his place. Thus Archdeacon Corrie writes:—"I rode into the Bazar, and found Christian Tryloke, accompanied by the missionaries, exhorting a crowd, from whence they adjourned to the chapel. Charles, a son of Mohun Dass, read the account of our Lord's discourse with the woman of Samaria, with a commentary and some appropriate observations of his own; after which Kewal Messeeh, the Brahmin whom I baptized here in 1828, struck up a hymn of his own composing, in native measure; it was peculiarly adapted to excite the attention of the

natives, being quite in their own taste; a few Christians joined with him. Then Tryloke read a sermon on joy in heaven over one sinner that repenteth; his prayer after sermon was put up with great fervour, and the way in which he pleaded for his countrymen and kindred was very affecting: he seemed, indeed, in an agony on their account." With regard to his schools, Mr. Bowley thus writes:—

"Since my return the Persian and Hindui schools have been visited every day. The lads of the Persian school have read in class, to the end of Genesis; the second class have read the New Testament; and they have had the Scriptures plainly unfolded to them, to the apparent satisfaction of all. I feel convinced that, under the Divine blessing, much good would result from this mode of proceeding, if regularly persevered in; consequently, when we itinerate into the country, some qualified person ought to be on the spot, to carry on the work without intermission at the station. Proceeding in this manner, we should find that God is the same yesterday, to-day, and for ever, and that He would bear testimony to the word of His grace. We have an incontrovertible proof of this in the conversion of the two sons of dear old Nicodemus (Mohun Dass). There are also two fine lads in our English school, who are thoroughly convinced of the truth, and I hope converted to Christianity, though not baptized. They lament very much the hindrances that are in the way of their openly embracing the truth, in consequence of their heathen parents. However, when the obstacles are removed, these may yet shine forth. All the good impressions they received were from the pious labours of Charles Dass, when schoolmaster here; hence they speak of him with

much esteem. He used to explain the New Testament lesson, and apply it to them in Hindustani;—and surely, Christ in our hearts, and His fire on our lips daily, in our attendance upon these heathen schools, must produce glorious effects. All I can say for myself is, that I have never been able to do justice to the schools, because my missionary labours amongst the adults have drawn me away from them. Let us but have really pious schoolmasters, whose minds will be influenced hourly by divine grace to glorify God in the conversion of their charge, and let them persevere patiently, by bringing the subject daily before the throne of mercy, then shall we see great things. Every schoolmaster to the heathen ought to possess a missionary spirit, if we would see the fruits of our schools; otherwise missionary funds must continue to be expended to little purpose. I have come to the above conclusion respecting schools after long experience and observation. Again, had the first disciples of our Lord been permitted to remain in Jerusalem in peace, the spread of the Gospel would have been greatly retarded in the progress which it was destined to make in the apostolic age. It was their being scattered in the neighbouring towns which was the means appointed to make the savour of the name of Jesus known to the surrounding people, and was blessed of God to the conversion of myriads, inasmuch as it was backed with a positive command and a promise. Thus must we look for similar effects from similar proceedings. The sheep of Christ are scattered abroad in the world amongst Hindus and Mussulmans; and these sheep must hear the Shepherd's voice, and, in hearing, shall follow. Unless we see missionaries pursuing this course more generally, no

extensive work of conversion must be immediately expected; unless we go to the heathen, we must not expect they will come to us; unless we go out and invite them, the distance is too great to warrant any expectation of their seeking after us or the religion we profess. We too frequently hear very painful remarks, to the above effect, made by discerning natives. Satan must be attacked in his strongholds, and not permitted to rest in peace in his usurped dominions. But this mode of proceeding runs counter to our depraved nature, and requires sacrifices which the old man is not willing to make. But how can we prove ourselves to be disciples of Christ, unless we take up our cross daily and follow Christ? May this spirit of self-denial be granted to us more and more!"

In conformity with the views thus expressed, Mr. Bowley constantly occupied himself with missionary tours, not, however, relaxing his exertions at Chunar, where, in 1828, he was enabled to establish orphan asylums for the children, principally, of the native Christians; and in the succeeding year, when assisted for a time in his labours by Mr. Friend, a missionary association was formed at the station. In 1834, we again have an account of one of his journeys, this time along the Ganges towards the East.

"August 13th.—To-day, after giving a few tracts to some boys, it soon went abroad that we had books for distribution, and people continued to visit us till six in the evening. First, a group of four learned Mussulmans came; and, with great confidence, tried to defend the divine mission of Mahomed from the Koran. About an hour after this, our boat was crowded to excess with learned Arabic and Persian scholars, who were too proud to be seated lower than on

chairs; consequently they stood the whole time, and their features betrayed anger and pride working in their minds. After six P.M. the principal sudder-ameen, or chief native officer in the district, a fine-looking venerable man, a Mahomedan, came in a palanquin, for the express purpose of arguing with us. Opposite our boat we seated ourselves on three chairs, and several moras and a bedstead were brought, and the most respectable seated themselves, while an immense crowd surrounded us to listen to the argument. . . . . August 17.—We went on to the mouth of the Dewa river, where it flows into the Ganges. Here we entered a new temple, where several pundits came forward, and gladly accepted of single Gospels and tracts in Hindui. Chupra is a very extensive town, built for miles along the banks of the Ganges, after you leave the mouth of the Dewa; it seems principally inhabited by Mussulmans, both respectable and learned."

"Adjoining Chupra, on the banks of the river, and extending up the banks of the Dewa, are several very respectable villages, with fine brick houses and temples, beautifying the prospect to a great distance. On our arrival, the visit of a missionary seemed quite novel, and curiosity seemed to be upon the stretch to hear what a poor Christian padre could say. Hence the first rumour of our arrival brought the first Mahomedan—the chief native judge—to us, without ceremony, and he argued most strenuously against the divinity of Christ and the Trinity. We did not attempt an explanation beyond, 'Thus God has revealed Himself, and thus we believe.' After trying his skill for upwards of two hours, in the midst of an immense crowd, he took leave, and promised to come again;

but his zeal subsided, as well as that of the other Mussulmans, so that they never after came forward to renew the contest."

"Nov. 12.—Walked to a temple surrounded by devotees, several besmeared with ashes, and logs of wood burning before them to keep them warm. One man is called Khar Eshwur, because he says that he always stands, and never sits or lies down; another was a man with both arms extended above his head, like two dried sticks, so that the poor deluded being has rendered himself dependent upon others to feed him, &c. We made our stand before the Khar Eshwur, and entered into conversation with him. He said he had been standing for the last eight years, and should stand four years more, it being appointed him by his Guru (teacher). I addressed the people, stating that no parent desired to see his child in affliction and misery, and that God was good and merciful; but by such actions as these they published to the world that God was a hard master, and delighted in the afflictions of His creatures; that instead of doing God service they were adding to their guilt; that we knew their Shasters had prescribed these austerities, and that there were numerous religions in the world; but in the midst of all these one alone must be from God;—therefore, it became us, as rational beings, to investigate our religion, lest we should deceive ourselves for ever."

Thus did Mr. Bowley continue year after year his abundant labours, doing a chaplain's duty at Chunar, superintending schools, making translations, and travelling through the country round, to spread the knowledge of Jesus. Accompanied by some of his catechists and readers, men who owed to him, under

God, their own acquaintance with the truth, he annually visited the great fair held on both banks of the Ganges below Buxar at the commencement of the cold weather, preaching and teaching by the way;—then in June he would travel as far as Jaunpur, and in February traverse the hilly country south-east of Chunar. When his Sunday duties at the station forbade a lengthened absence, he would go out on Monday morning among the nearer villages, regardless of the absence of roads, and the insufficient accommodations, and return by the end of the week. He was permitted to see his efforts blessed with a large measure of success: a native Christian community gathered at Chunar, besides the native wives of soldiers, &c.; Bishop Corrie's beautiful church filled by a congregation comprising at least 200 Hindus; and catechists sent from thence to Buxar, Goruckpur, Benares, Mirzapur, and Allahabad, for the furtherance of missionary work in those places. Mr. Bowley was somewhat relieved in 1841, by the appointment of a resident chaplain to the station; and on the 10th of October, 1843, his twenty-seven years of labour were ended, and he departed to his eternal rest. The Rev. A. Richards, from Buxar, then took charge of the mission, and the orphans were removed to Benares, whither also went some of the native Christians, and, Mr. Richards' health being delicate, for some time very little was attempted at Chunar, until, in 1847, the mission was placed under the care of the Rev. D. Hechler. His health also failed; but in the midst of trial he was cheered by the spirit of the native Christian congregation, who, hearing that it was in contemplation to remove the missionary from Chunar, instituted a daily prayer-meeting for the express

purpose of entreating that their minister and their religious privileges might be continued to them. It was found impossible, however, to spare a resident missionary for this station; but a native catechist, named Solomon, has been settled there, as well as a schoolmaster, both under the superintendence of Mr. Leupolt and Mr. Füchs at Benares; and, as already mentioned, during the disturbed state of the country several of the missionary party resorted to Chunar as a place of refuge.

Between Chunar and Mirzapur sugar-cane is much cultivated, and the space from the Ganges to the Vindhya mountains is occupied by a jungly uneven country, in many parts of which may be found bears, wolves, deer, and wild hogs. Mirzapur, like Benares, is built on a curve of the Ganges, and is 360 feet above the sea. Here commences the great Dekkan road, leading to Jubbulpur, 239 miles. Mirzapur is a large and increasing city, and promises to become the great commercial depôt of the North-West Provinces, especially as regards the cotton trade. Indigo seed from Bundelcund and the Duab is also a great article of commerce, with lac, sugar, and saltpetre. The manufacture of carpets is carried on to a great extent; brass washing and cooking utensils are made, and idols worked out of the sandstone. The buildings are interspersed with fine trees and gardens; the river presents a busy scene of boats both passing and at anchor; and a sanatorium, built on the brow of a hill at a distance of four miles, commands a magnificent prospect.

Proceeding still farther up the river, or along the Grand Trunk road, which here follows nearly the same course, we reach the confluence of the Ganges

and Jumna, where stands the city of Allahabad, occupying a healthy situation, and one which might be very advantageous in a commercial point of view; nevertheless, Allahabad is ruinous beyond the general average of Indian cities, nor does it appear ever to have possessed many fine buildings. The native town, for two miles along the Jumna, is densely populous, with narrow irregular streets, and for the most part poor houses. The fort, which is large and very strong, is built at the point of the triangle formed by the two rivers, and commands a view of their upward course. This fort was happily saved by the disarming of the native guard, and formed an asylum for many helpless Europeans when the station was burnt and plundered. Allahabad was for some years a station of the Serampur missionaries, in addition to whom, in 1828, two native teachers were employed under the superintendence of the Rev. G. W. Crawford, the chaplain, who also assisted in maintaining two schools. The sands at the confluence of the rivers are a great resort of pilgrims, especially during the months of December, January, and February, when a great mela is held, and many come from distant parts to bathe in the sacred streams. The fair likewise attracts merchants from all parts of India. Booths are erected, where diamonds, pearls, coral, shawls, cloths, &c., are exposed for sale; also imitation jewellery and toys for children. Some of these latter are made of silver and enamelled, and others of ivory beautifully carved; pewter is the material of the commoner toys. Religious mendicants assemble in numbers, and lie within enclosures fenced off by sticks at a little distance from the booths, having with them dwarf cows, also sacred,

decorated with fantastic ornaments. To this place of general resort Mr. Crawford was accustomed to proceed, accompanied by two catechists;—Yusuf Bagar, a much-respected native of the place, formerly a Mahomedan, and David Batavia, a native of Ceylon.

"Yusuf," writes Mr. Crawford, "was at first weak, from recent illness, and also rather timid; but he very soon gained strength, and although pressed by the whole weight of the Mahomedans of the city, who crowded to hear and dispute with him, some with good, some with ill-will, allowing no one else to reply, but attacking him alone, yet he answered with patience and meekness and with great wisdom, confounding them all, and proving that Jesus was the only prophet anointed to save mankind. In describing the effect of his labour, I must, with pain, acknowledge that the greater part of our audience heard the word with much indifference; some laughed and ridiculed it; others, especially Brahmins, became very angry; while others heard for an instant and then passed by in contempt; yet multitudes did hear with earnest attention, took the pains to inquire concerning the Christians, and became regular listeners day after day. Multitudes openly confessed that they disbelieved the whole of the Hindu religion, and only followed its forms for fear of losing caste; and multitudes not only accepted religious books, but entreated for them, saying that they would willingly pay something for them."

After a time, however, Mr. Crawford was removed, Yusuf Bagar was sent to fill an important post at Jaunpur, and David Batavia was summoned to Futtehpur, to engage in the education of a number of Christian children; and thus Allahabad was

again left without any labourer belonging to the Church Missionary Society, though the American board had there an establishment, the native Christians connected with which suffered greatly while the station was in the hands of the rebellious Sepoys, but were relieved by the advance of the force under General Neil, which had done such good service at Benares. Since that time David Mohun has been ordained pastor over the native Christians who came from Secundra with the Government press.

Bundelcund forms a large division of the Allahabad province south of the Jumna; its language is a dialect of Hindui. Parallel ranges of hills, in a direction nearly north and south, offshoots of the Vindhya mountains, furrow the country and divide the courses of the streams which flow towards the Jumna, the climate becoming gradually drier towards the west. The country is not very populous, yet there are many villages; and Dauro, Saugor, and Chatarpur are large towns. The people appear a free and manly race. Diamond mines are worked near Panna, a town on the high ground east of the Cane river, the headquarters of a sect called Prannathis (from their leader, Pran Nath, who lived in the time of Aurungzebe), who, although in great ignorance and with a confused medley of ideas on the subject of religion, yet have neither idols nor system of caste. This whole country has been but occasionally visited by missionaries from Benares, &c., as is also the case with Rewah, a small protected state towards the east. A large extent of country here presents itself for occupation, but our course lies in another direction; and only remarking that a catechist has been stationed at Jubbulpur, on the other side of the Vindhya mountains, as a first

opening into Central India, we follow the course of the Great Trunk road, which, after entering the Duab between the Ganges and Jumna by a bridge of thirty-six boats at Raj-ghât, passes on by way of Futtehpur to Caunpur. The country is flat and sandy, and the green appearance of the crops of the rainy season soon gives place to painful dust and glare. On the road the traveller meets long strings of camels, carts with solid wooden wheels, hackeries drawn by three bullocks, and Hindus of a different stamp from the Bengali, spirited and independent in bearing, the men armed with swords and round bucklers, the women less timid and secluded than those of the lower provinces. The horrors and devastation of Caunpur are now an oft-told tale. The mission of the Gospel Propagation Society there shared in the general ruin; its well-built house, noble orphan institution, large garden, and native Christian village, were made a desolate waste; its missionary and his wife died a martyr's death. But at Allahabad and other places are to be found Christian fathers and mothers of families, once trained in their schools, who all speak of Mr. and Mrs. Perkins with deep interest and affection, and, doubtless, "their works do follow them." Another labourer from the Gospel Propagation Society has a little native service in one aisle of the roofless church, and is at present the only clergyman in the place.

AGRA AND DELHI, MIRUT AND ROHILCUND.

THE principal part of these great divisions of our Indian empire, included, with Allahabad and Benares, in the general name of the North-West Provinces, lies in the valleys of the Ganges and Jumna. "Duab" is the Indian name for a tract lying between two rivers, and this term is especially applied to the large extent of country between these mighty streams, the lower part of which, as far as Caunpur, belongs to the division of Allahabad. In the Duab, a dry atmosphere and much sandy soil checks the exuberant fertility visible to the east of the Ganges; yet, wherever water can be obtained, the land yields good crops. The trees that love the waterside disappear, but many others remain; and some of them, as the mhowa, the tamarind, and the jamun, attain a noble size. By the sides of the canals with which British enterprise is intersecting the country, are formed plantations of bamboo, mango, mulberry, sissu, toon, &c., all furnishing useful and valuable wood. Cotton is here an important article of produce, also sugar and indigo; and, in the cold season, wheat, barley, grain, and mustard are cultivated. The spring crops are sown in November and December, and reaped in March. June is the time of busy preparation for the crops of the rainy season; after this, the weeds, which spring

up with as much rapidity as the cultivated plants, occupy much time and attention, until, with August, commences the gathering-in of the summer harvests, to be followed by the sowing for the succeeding spring. As long as the crops are on the ground, the appearance of the country, though flat, is pleasing; but in the dry season, the arid wastes of sand blown over by the hot winds, which continually raise the surface in clouds that pervade the whole atmosphere, are equally trying to every sense.

The Duab is well peopled by bold and independent races. Many towns are met with notable for their size and antiquity; and large villages, whose flat roofs and height above the plain give them an imposing aspect from a distance. The appearance of an up-country village is thus described by Mr. Raikes:—

"If you strike off the beaten path at any point from Allahabad to Delhi, you can scarcely go many miles without coming to scenes of much quiet beauty. Villages, surrounded at one season with the richest vegetation, at another with golden crops, throw an air of rural comfort and abundance over the scene. The mango grove, the tank, the village shrine, adorn a landscape which, if not beautiful, is at least pleasing to the eye. The most prominent object in such scenes is the old village fort, which has for centuries sheltered some clan of Rajputs, half kings, half robbers. Passing the underwood in which cattle are grazing, the lotus-covered pond, the groves and orchards which cluster around, you come to the stronghold, whose rising towers look over the surrounding plain. The approach is by a rough steep track, worn deep with the feet of men and cattle. The thick bamboo jungle, which once surrounded the walls, has been cut down;

the moat has been nearly filled up with the rubbish of a century; the massive doors have fallen into decay; but still there is a rough kind of stateliness, a sort of baronial dignity, hanging about the place. Pushing through the wicket, you come, under a heavy gateway, into the quadrangular enclosure within the walls. Here all tells of rural abundance, and the *dolce far niente* of country life. On one side are buffaloes and cows tethered, lazily chewing the cud, or eating their provender out of huge earthenware vessels let into the earth; on another side is a range of stabling for horses, bullocks, or other cattle. Here a long open passage is filled with the palkees and bullock-carriages of the family; there stands a row of closed chambers stored with the produce of the farm, heaps of grain, oil-cake, or sugar, in great reservoirs of unbaked clay, defying damp and vermin. At the further corner of this enclosure is a rough stair leading up to the flat roofs of the stables and storehouses below. Here are the lounging-places, the beds of the male members of the family, and chambered galleries, leading to the more private abodes of the women. Your Rajput is not very choice about his bedroom or bed, and is satisfied with any corner in which the wind blows upon him, where he can find a place to hang up his trusty sword and buckler close at hand. For a seat he has a great clumsy wooden platform, or a cart-wheel set up on legs. The most luxurious have nothing better than a carpet or rug, with great pillows of red cloth, stuffed with tow or cotton, of which the shape and size would make an English upholsterer stare. Furniture, besides what we have described, there is none; but in the recesses of the wall you may see, perchance, a bundle of dusty papers, a

powder-horn, an inkstand, and perhaps the picture of some god or hero. Pigeons fly in and out of little boxes fastened against the walls, and perhaps a stray, melancholy-looking peacock stalks sentinel-like along the galleries. In a quiet corner, as you stoop to look into the deep cool well, the sudden dropping of a curtain, and the clank of a bangle, tell that the female apartments are not far off."

Next to the Brahmin and Rajput proprietors rank the Jats, who inhabit much of the upper Duab and Delhi territory. Their proved bravery in earlier days is only equalled by the steadiness and perseverance of their agricultural management; both males and females are proverbial for their industrial qualities, and some of the finest estates and best regulated communities of the North-West Provinces belong to the Jats. The dwellings of the lower castes stretch out from the fort, where the heads of the village reside, to the verge of the cultivation. "A few brass pots, rude ploughs, and well-ropes, form their wealth; a few toil-worn bullocks, with perhaps a milch cow or buffalo, their live-stock. The early dawn sees thousands of these hard-working men plodding forth to their daily work in winter; the summer moon shines on their labours all the night. A cloth round their loins, made in the village loom, and a rough woollen blanket, made by the village shepherd, for winter, form their ordinary dress. The coarsest bread, with the rare addition of a little sugar, or ghi, satisfies their hunger."

Hindui, with its various dialects, is spoken by the village population all through the North-West Provinces, while among the Mahomedans of the towns Hindustani is the current language. The more pre-

dominant Hindui dialects are the Bruj or Brijbhasa, spoken in the neighbourhood of Agra, and Canouj in the Upper Duab. The difference between these and the pure Hindui appears to be simply colloquial, and Hindui books are intelligible all through the provinces. The native inhabitants are sunk in deep ignorance: the instruction of females is of course never attempted; and even of male children the number of those who attend any school has been estimated at about six and a-half per cent. The few Sanscrit schools are confined almost entirely to the Brahmins, the Arabic to Mussulmans. There are also some Persian and Hindui schools, but the vast bulk even of the Rajputs, the most extensive landholders in the Delhi and Mirut districts at least, are destitute of any education whatever.

On the right bank of the Jumna, seventy miles above its junction with the Chumbul, surrounded by hilly ground, intersected with deep ravines, the abode of wolves, stands Agra, a city built over the remains of its ancient grandeur. The fort is large and strong, built of red and very hard sandstone, quarried at Futtehpur, nineteen miles distant. Many descriptions have been given of the beautiful works of art erected at Agra and in its neighbourhood in the time of the great Akbar; while of modern buildings, especial interest has been attached to the Government College with its spacious quadrangle, the gaol, the vernacular normal school, and the school of industry. A good road leads between quays and ghauts on the right, and the commercial part of Agra on the left, to the bridge of boats across the Jumna, here a shallow stream about ninety yards in width during the cold season. Two miles from the town the road passes the beautiful

Taj Mehul, standing in a garden, whose cypress-bordered walks, fountains, and stiff but bright flower-beds enhance the effect of the white marble quadrangle with its four beautiful minarets, and the noble oval-shaped dome in the centre. On the side next the river, two mosques of red stone relieve the dazzling whiteness of the centre building. Scattered along the banks of the Jumna, or placed in such sheltered and isolated situations as taste or convenience dictated, the houses of the European quarter might be seen stretched out for miles to and beyond the cantonments: their inhabitants as defenceless and as little apprehensive of danger as if residing in England. The mission-houses, the orphan asylums, and the large printing establishment connected with the mission were located at Secundra amidst tombs, whose substantial walls and spacious enclosures rendered them a fit nucleus for the modern buildings. The necessary retreat of the Europeans into the fort after the battle of the 23rd June, 1857, was followed by the entire destruction of this fine station; the city mob, led on by fanatic Mahomedans, burning, plundering, and destroying wherever they came, and leaving behind them a mass of ruin and desolation.

At Agra, missionary work has long been carried on; the Rev. Daniel Corrie was for some time stationed there as chaplain, and, under his direction at first, his pupil Abdul Messeeh laboured with unwearied diligence for the conversion of his countrymen. The kuttra, where Abdul Messeeh resided and taught, one of the first places in India where the Gospel was proclaimed, is thus described by Mr. Corrie:—"The word kuttra means a court; that occupied by Abdul was known by the name of Boottat's Kuttra, having

been built and occupied by the chief of the eunuchs of that name. In 1812 this court was put up for sale by auction, when it was bought by an English gentleman, who, in the year 1813, generously gave it for the purpose to which it is now applied. The north side of the kuttra next the street, consists of a gateway and folding-doors and two shops. Over the gateway and shops Abdul resides; the entrance to his dwelling is by stairs from within the court; it comprises an open hall, with a room on each side, and servants' apartments connected with them. The interior of the kuttra, at the time of the sale in 1812, was a complete ruin, except on the east side, which consists of five narrow cells in which some of the converts reside. When the premises came into our possession, the rubbish was cleared away; and, on the south side, a building was erected for divine worship, about fifty feet long by twenty-two wide, and sixteen high within. The side towards the court is built with five arches, which render it open to all who assemble in the court; people passing in the street can also see the congregation assembled, and thus many have been attracted to enter and hear. A spreading tree had grown up in the middle of the court during the dilapidated state of the premises, and was carefully preserved on the alterations being made: it forms a grateful shade for such as resort thither during the heat of the day. In this place Abdul Messeeh regularly celebrates Divine service, twice on Sundays, and once or twice in the week, besides performing daily family worship with the Christians who reside in and near the kuttra."

Between March, 1813, and August, 1814, about fifty persons were led, chiefly through his labours, to embrace the Christian profession, with about twenty

of their children. "Of these, some were fakirs, or religious mendicants; and some were of the class of house servants. Six were Mahomedans of the first respectability; and the remainder, being the greater part, were of the labouring orders of the people. During most of that time, about 100 heathen and Mahomedan children were also admitted into our schools." The care of finding work for the converts then occurred. "Cotton and wheels for spinning were provided for the females; and two of the men being weavers by trade, were employed in weaving the thread into cloth, which served for making clothes for the children and poor. Some land was also hired, and ploughs provided to set the husbandmen to work."

The necessity for Mr. Corrie's visit to England, on account of ill health, in some measure broke up this little community, but he was enabled to place four of the educated Mahomedan converts with friends to whom they might be useful in their respective employments, and who would encourage them in their attempts to spread the knowledge of the Gospel. They were accordingly sent to Muttra, Coel, Bareilly, and Bandha, in Bundelcund; and though one of them afterwards drew back, the other three appear to have been useful helpers at their respective stations, while Abdul continued to labour at Agra, though often amidst much discouragement, and deeply longing for the return of his friend. "All the children of the Hindustani church," he writes to Mr. Corrie, "with their eyes full of tears, entreat their respects, and desire me to say that every time of worship they pray to see your face again in safety."

A few extracts from the letters of Abdul Messeeh

will illustrate the progress of his work. In September, 1822, he writes:—"I, your unworthy scholar, according to your desire, submit an account of the affairs of the church at Agra. By the favour of the Lord Jesus Christ, all the Hindustani and English Christians at Agra continue to pass their time as usual with thanksgiving. Several persons have fallen asleep in the Lord Jesus. Morning and evening prayers are attended by twenty-one men, and twenty-two women daily; and on Sunday, by the grace of God, the whole place of worship is filled, and often it will not contain all who attend. When General Shouldham comes from Muttra to Agra, he and his lady, and all the Christians who attend him, come to our place of worship; and when the Board of Commissioners was here, and when the Judge of Circuit held his court here, all the writers belonging to them attended public worship; and many Hindus and Mussulmans come occasionally, as if to see what is going on. Since my return to Agra, five men and five women (Hindus) have been admitted by baptism to the profession of Christians. Forty persons reside in the kuttra,—thirteen men, sixteen women, six grown children, and five little ones; and, generally, whatever Christians come to this city, they lodge in the kuttra; and often so many strangers arrive, that there is a scarcity of room for them. On account of the excessively heavy rains, there has not been opportunity to build houses in the newly-purchased ground adjoining the kuttra, for dwellings for the resident Christians; for it is Mr. Wright's intention to erect houses there for the Christians, that the space about the church may remain clear. Thirty-five children attend the school;—three the children of

Mussulmans, seventeen of Hindus, and fifteen of Christians. My own state is briefly this:—For some months I continued afflicted in several ways, and all my friends were persuaded that I should hardly recover. For fifteen days I lay without motion, and could eat or drink nothing. The Lord Jesus Christ granted me a new life, like as He raised Lazarus from the tomb; but still I am so weak that I cannot rise without a staff. The black English shawl which you sent, reached me; and, with many thanks, I made a turban of it. A parcel containing the first Book of Moses, and some poetry of Fuez Messeeh, duly arrived. On beholding the beautifully printed book, I was exceedingly rejoiced. Praise to God that my pastor Henry Martyn's labours in the cause of religion are so published abroad that profit results to many, and will extend far and wide, for this translation is intelligible to all. My respects to Mr. Sherer, and your lady, and her mother, and my blessing to the children, Anna and Laura. Now, may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you and with us all."

Again, in 1825, Abdul says:—"Formerly, the people of this city were much offended with me, and said very evil things concerning me. I always showed them kindness, and often attended them when they were sick; and, by the grace of the Lord Jesus Christ, many of them received healing of dangerous diseases; often also, I endeavoured to heal their spiritual sicknesses, and many of these people received and read religious books; and it is become evident to all that Christians love all mankind, and desire no evil to any one. Now, in the place of enmity, these

people begin to show kindness; and, moreover, invite me to their houses, and send me portions from their friendly entertainments. For instance, to-day, Meer Syud Ali, who is head man to the collector, sent me a friendly note, saying:—'The daughter of me, your servant, is to-day to be married: you will greatly oblige me by making one of our company.' I sent for answer,—'Since the day that, by the grace of God, I was honoured with baptism, I have renounced all assemblies for dancing and music; and I should be ashamed, with this white beard, and these broken teeth, to show myself at a wedding feast.' He sent in reply:—'I have read in the blessed Gospel, that the Lord Jesus himself honoured a wedding at Cana of Galilee with His presence, and there miraculously turned water into wine. If you will not come, we shall all conclude that you disobey the traditions of the Divine Jesus. If you excuse yourself on account of the dancing, &c., I will prepare a separate apartment for you, and will invite some aged person, like yourself, to keep you company.' I was rejoiced on hearing this, since it appeared that these people read the Gospels. In the evening, after worship, I went to his house; they had prepared a separate apartment, where several aged persons, learned in religion and wealthy, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, till midnight. From their conversation I entertained some hope respecting them."

After the death of Abdul Messeeh, which occurred at Lucknow, whither he had gone to visit his aged mother and his family, in March 1827, his place was *in* some degree supplied by Fuez Messeeh, whose

baptism in 1817, at Calcutta, has been before mentioned, and who is described by Heber as "reserved, shy, and timid, with a very mild and meditative cast of countenance; an admirable scholar in every part of Eastern learning, reading English pretty well, though too diffident to speak it; and very greatly respected as a learned and holy man, by many both of the Hindus and Mussulmans." Fuez continued the regular service twice a-day in the kuttra, and visited the schools; he was also, with the assistance of a British officer, enabled to establish three native girls' schools, taught by native females.

In 1829 Dr. Parish, then chaplain at Agra, thus writes to the Calcutta Committee:—"On Easter Sunday we had a very grateful sight; and the European congregation bore witness to it;—it was the sight of the remnant of the scattered flock of the late Abdul Messeeh again gathered round the altar of Christ, in remembrance of His meritorious cross and passion, for the redemption of us and our children and of all that are afar off, even as many as the Lord our God shall call. After the administration of the Holy Supper to these native Christians, who assembled with ourselves, as members of the same body, and having the same head, I proceeded to the other sacrament of our church,—I baptized a native adult, who has been for the last twelve months attending at the kuttra, an old blind man, but spiritually illuminated in the saving doctrines of the Gospel, as the officer who kindly superintended the building of the missionary's house, myself who have examined him, and Fuez Messeeh through whose instrumentality he has been brought to the knowledge of the Saviour, firmly and fully believe. . . . I assure you I had

no conception beforehand of the joy which I felt last Sunday morning, whilst ministering to Britons, Indo-Britons, and natives, promiscuously blended in Christian worship and communion." The house referred to had been built as a school and residence for a catechist, who, under the superintendence of Dr. Parish, was also in the habit of conducting various services in Hindustani, and of visiting and distributing tracts at the great Mela (fair) at Batesen. Fuez Messeeh removed in 1830 to Muttra, and the Agra Mission for a time languished, until the Rev. J. Moore was sent thither in 1836, and soon followed by the Rev. C. Hœrnle. The services in the kuttra were now resumed, with regular preaching in the bazaar, vernacular schools in the city, and orphan schools at Secundra, five miles distant, where many children were gathered, sufferers from the dreadful famine of 1838-9. Native Christians, too, began to settle at Secundra, and the foundation of a church was laid by the Bishop during his visitation in 1840.

Nothing can more clearly describe the state of things at that period than some extracts from a letter of Archdeacon Pratt. "You drive," writes that gentleman, "along a street running through the heart of the city, perhaps a mile or more in length, leading from the Fort towards Secundra—paved entirely with flag-stones, and lined on both sides with capital houses and shops, some of them rising to three stories—the busy scene gives you a pleasing notion of the thriving state of trade in Agra—till, at last, as you proceed from the Fort, you come to an opening on the left, and a gate which leads into the kuttra compound. As you enter you see Abdul Messeeh's house on the left; and the balcony on which he sat as he

conversed with natives who came to inquire about his new religion; immediately before you is Corrie's chapel, a very neat building; on the right are some widows' almshouses, also erected by him. On the further side of the compound is a house lately erected for the resident missionary. Mr. Kreiss has been here but a short time; nevertheless he has made good progress in Hindustani; and he tells me he is now able to preach to the natives. What few converts there were at the kuttra have been very lately removed to Secundra; there were therefore no native Christians for examination, yet everything is in a most encouraging state. The premises are in the heart of the city, in the very centre of the part most thronged, and therefore well placed for attracting a crowd of listeners; and yet so situated on one side of the thoroughfare, with a wide entrance into the compound, as not to intercept the tide of commerce. The Bishop visited the kuttra on November 30th. A large number of heathen and Mahomedan children, as many as 500, were collected in the compound for examination; they were the schools in and about Agra, brought in for the occasion. His Lordship heard some of them read the Old and New Testaments in Hindustani; and asked them various general questions, which they answered with the quickness and vivacity so common in the native youth. As we were leaving, we saw one remaining link between the present and the past, in a poor old widow, who crept to her door in the almshouses to make her salaam; the poor old creature has outlived the vigour of her mental faculties, yet it was a pleasure to see any lingering memorial of the days of the beloved founder of the Mission, now gone to his everlasting rest. The

Bishop paid several visits to Secundra. Tales of the awful misery and fearful devastation caused by the late famine are still in every one's mouth. No fewer than 14,000 persons died in the hospital of the Relief Society at Agra, within six months. This dreadful mortality left hundreds of children, not only orphans, but entirely destitute, since they were too young to avail themselves of the relief afforded by Government in the shape of employment. These poor little creatures were at first maintained by the Relief Society; numbers perished from the effects of previous starvation, even after food had been given them; many were also draughted off to other orphan asylums, and the remainder are now being brought up in the Institution at Secundra. These children were first collected at the kuttra by Mr. Moore; but this place was soon found to be unfit for their reception; and finally, at the recommendation of the Commissioner, R. N. C. Hamilton, Esq., they were comfortably settled in the present buildings, near the tomb of the great Akbar.

"We first visited the Boys' Asylum. The building which they occupy is a large tomb, said to be sacred to the memory of one of the Begums of Akbar; and rumour reports that it was erected by the Emperor over the body of his Christian wife. If this be true, there is something peculiarly proper in the present appropriation of this mausoleum for the protection of destitute native Christians. When the tomb was given over by Government for this charitable purpose, the lower part was buried in sand, which the periodical winds had gathered around it year after year; this has all been cleared away. The building consists of a great mass of masonry, perforated by vaulted passages, intersecting one another as they run from east to

west and from north to south. These intersecting corridors are easily formed into separate rooms, for the accommodation of the various classes. A large plot of ground close to the asylum has been rented from a zemindar, with a view of instructing the boys in agriculture, and of eventually settling them on the spot. They are also taught useful trades; so that during those seasons of the year when little or no field occupation is pursued, they are profitably employed in handicraft. As we proceeded in our course from room to room, we saw the busy little fellows at their various occupations;—some making carpets and sitringhees (carpets for tents)—others learning the tailor's trade, or carpentry, or weaving;—some were busy with the blacksmith, learning to make screws;—the carpenters and blacksmiths were manufacturing a printing-press, which is to be set up in the Institution. There is a great demand for the carpets and sitringhees. A new pattern had been devised by some of the gentlemen of the committee, which, if I remember right, is to be called the Secundra pattern, because it is composed by putting together copies of various ornaments, and specimens of stone-tracery, taken from the architectural decorations which cover the tomb now occupied as the asylum. The printing-press will be called into active employment as soon as it is ready for work. But it must not be forgotten that this is strictly a Christian institution. The education given is based on Christian principles. The boys are not only trained to agricultural labour, and the various useful arts, but are instructed in the truths of the Christian religion. After we had gratified ourselves with walking through the vaulted passages, and seeing the boys at work, and hearing them read, we

ascended to the flat roof, in the centre of which we found the white marble sarcophagus of the departed begum. From this elevation we had an extensive view of the chaos of ruined sepulchres which cover the country in all directions.

"The Girls' Asylum is also a Mahomedan tomb, different in its form and internal arrangement from that occupied by the boys, but equally suitable for its object. It stands in a large square compound, enclosed by a wall, and divided by walks into garden beds; and is about a quarter of a mile from the Boys' Asylum."

The Rev. G. Pfander joined the Agra Mission in 1840, devoting himself to bazaar and street-preaching, arguments with Mahomedans, &c. He has likewise written some controversial works in Hindustani, the utility of which has been very great. Two chapels within the city were in 1844 attached to the mission, and regularly used for preaching four times in the week; and while Mr. Pfander and Mr. Kreiss took charge of this work, Mr. Hœrnle and Mr. Schneider superintended the congregations and schools at Secundra. Here the nucleus of a Christian village had been formed by the settlement of several of the orphan boys, who had married orphans from the girls' school, and were glad to remain near their church and pastor. Some of them gained a living by agriculture, and many were employed at the printing-press, which gradually became an extensive and profitable establishment. In order to establish a measure of order, and to accustom the people to local self-government, Mr. Pfander proposed to the congregation at the kuttra the nomination of a punchayet, or jury of five members, to regulate their local affairs. This puncha-

yet had also the management of a church fund, raised by voluntary contributions, and providing in the first instance for the expenses attendant on Divine service, and next for the necessities of the poor among the congregation.

In 1849 the kuttra congregation numbered about one hundred; that at Secundra, three hundred persons. A type-foundry in connexion with the printing-press was likewise established in this year, and an infant-school, under the charge of Mrs. Hœrnle, assisted by Miss Goodenough, one of the agents of the Female Education Society, was found most useful in rousing the children from their natural inertness, and giving them liveliness and energy; their especial delight being in learning to sing.

The missionaries at Agra have entered earnestly into the work of itinerating, and, accompanied by native catechists, have preached in all the villages round. At Runkutta, five miles west of Secundra, they were enabled to establish two simple-minded Christians with their families, who for years continued in a quiet way to show forth the truths of Christianity, having a good report amongst the people. But one main feature of the mission work at Agra has been the controversies with Mahomedans. These were commenced by the publication of Mr. Pfander's works, which excited great interest, and led to written answers from some of the most learned molwis. More than once also Mr. Pfander has been challenged to a public discussion, in which the Mahomedan doctors have laboured hard to prove that the Gospels have been corrupted and interpolated, and are therefore no longer entitled to any credit. All this has so far stirred up the spirit of inquiry that the Mahomedans

of the North-West Provinces are now far better informed than formerly as to the real doctrines of Christianity. Many have read Mr. Pfander's books, which, whether for controversial or other purposes, have been widely circulated; and their perusal has been the means, in several instances, of the conversion of learned and able Mahomedans in different parts of India. Mr. Pfander himself removed from Agra in 1854, in order to undertake the important mission of Peshawur, and left behind him Mr. Hœrnle and Mr. Schneider in charge of the congregations and preaching, and Mr. French, assisted by Mr. Leighton, at the head of the Agra Mission College, an important establishment, the requisite buildings for which were begun in the year 1850. The need for superior education on Christian principles had long been felt in that great city, and Mr. French and Mr. Stuart had collected a school in preparation, whose upper classes were ready to be transferred to the college, which was opened in December, 1853, the building fund having been entirely raised by local subscription. The edifice was simple in style;—eight class-rooms opening out of a spacious central hall, and surrounded by verandahs, with a vestibule at each end, composed the building. The number of pupils soon rose to 330, and Bible teaching was ever a prominent feature in the educational course. It was a great work, and gave great promise for good, when the mutiny broke out. The prompt measures adopted by the officers of Government, and the quiet disarmament of the native regiments in garrison at Agra, on the 31st of May, through God's good providence saved the European residents from the destruction which overwhelmed other stations; and though preaching in the city was

necessarily for a time given up, yet Mr. French continued his work at the college, while a daily evening service conducted by the chaplain, and a prayer-meeting twice a week by the missionaries, showed on whom they relied, and sought to lead others to rely, for help in this great crisis.

Mr. Raikes, one of the judges of the Sudder Court, thus bears testimony to the undismayed and Christian bearing of Mr. French:—"I must pause here to record the impressions made upon my mind by the calmness and coolness of Mr. French. Every Englishman was handling his sword or revolver. The road covered with carriages, people hastening right and left to the rendezvous at Candaharee Bagh. The city folk running as for their lives, and screaming that the mutineers from Allyghur were crossing the bridge. The badmashes (the bad characters of the city) twisting their moustaches, and putting on their worst looks. Outside the college all alarm, hurry, and confusion. Within calmly sat the good missionary, hundreds of young natives at his feet, hanging on the lips which taught them the simple lessons of the Bible. And so it was throughout the revolt. Native functionaries, highly salaried, largely trusted, deserted and joined our enemies; but the students of the Government, and still more of the missionary schools, kept steadily to their classes; and when others doubted or fled, they trusted implicitly to their teachers, and openly espoused the Christian cause. I may add my belief that, owing partly to this good disposition of the students, and partly to the zeal of the missionary, Mr. French's Missionary College was about the last to close, and the first to re-open, of all our public institutions at Agra during the period of the revolt."

But a hostile force from without approached Agra in overwhelming numbers, and after a severe engagement all the Europeans were obliged to take shelter in the fort, leaving the city and station in the hands of a mob, the most lawless and infuriated of whom were the prisoners who had broken out of the gaol. For three days and nights these men went on burning and destroying everything within their reach. Secundra became a heap of ruins—the press, with all its implements, types, works in progress, even account-books, completely destroyed—the orphan asylums ravaged—the church stripped of bells, organ, pulpit, font, and all other fittings, and reduced to bare walls—and the houses of the villagers, in some cases, undermined, that not even the walls should be left standing. Imagine the tidings which arrived from other places when, amid such a state of things as this, Agra was regarded as having been favoured with special mercy; for the orphan children were in safety, the fort was defensible, and though so crowded was free from contagious disease; and the native Christians had, after the battle, been received there, and did good service as gunners, and as servants to the Europeans whose Hindu and Mahomedan domestics had deserted them.

In the fort also the missionaries found refuge; but, after the Midsummer vacation, lengthened by a fortnight more than usual, the English troops again occupying the country round, and the most lawless of the depredators having drawn off nearer to the centres of disaffection, Mr. French tried to rally his college pupils, first in a ruined house near the fort, and afterwards in the old college building, though stripped of everything, even to the doors and windows. Of the upper classes especially many boys have returned;

and if the sacrifice of Mission property seems most deplorable, the power of continued work is still cheering. The villagers have throughout protected the two Christian families residing at Runkutta, the more respectable zemindars behaving nobly towards them; nor has more than one loss of life occurred among the native Christians of Agra and Secundra. The kuttra, with its new church ready for service, and all its old reminiscences of Corrie and Abdul Messeeh, has been reduced to bare walls, and the Mission dwellings rendered uninhabitable; yet mercy in the midst of judgment has been perhaps more strikingly displayed at Agra than anywhere else in the North-West; and the missionaries, in God's strength, are making renewed efforts, while they thankfully acknowledge the grace that has preserved the native converts stedfast in the faith, even while suffering the loss of all their earthly property; and which even now is adding, from time to time, new members to the church.

The districts in the Agra division are Agra, Muttra, Furrukabad, Mynpuri, and Etawah; those in the Delhi division, Delhi, Paniput, Rohtuk, Gurgaon, and Hissar.

West of the Jumna, from Etawah to Hissar, vegetation languishes,—the red sand-stone hills begin to rise; the hardy babul and ferash alone attain to any size; and everything reminds us of a near approach to the deserts of Marwar and Bikanir, and to the offshoots of the Aravalli hills, in the territory of the Rajput Rajahs. In the southern part of this district are the towns of Deeg and Bhurtpur, once strongholds of the Jats, and still remarkable for their peculiar and picturesque architectural details, now fast

going to decay; and Laswaree, the scene of the celebrated cavalry action under Lord Lake. Muttra, on the Jumna, about forty miles above Agra, is much revered by the Hindus as the birth-place of their favourite god Krishna. It is a large town, containing with its suburbs nearly 100,000 people, and in many respects much resembling Benares. Mr. French here established a branch mission school in connexion with the Agra College, which before the mutiny promised well. With the exception of a solitary Baptist missionary stationed at Muttra, this has been the only effort made on behalf of Christianity in that great town;—the only ray of light between Agra and Delhi.

Of the Gospel Propagation Society's Mission at Delhi, whose devoted members perished, together with the chaplain, the Rev. P. Jennings, in the indiscriminate massacre of all the Europeans in the city in June, 1857, it is not within our limits to speak; nor can we do more than glance at the Oriental grandeur which of old marked the Great Mogul capital, striking even in its ruins before the late siege destroyed so much of what was still left. Here, we are told, that whatever Asia could furnish of barbaric pomp or gorgeous show was collected and disposed with as much taste as Mogul or Persian art could give birth to. Domes of vast circumference and fantastic swell; palaces cool, airy, grotesque, with twisted pillars, balustrades of silver, and roofs of fretted gold, rose out of gardens rich in bright hues, and adorned with cool and sparkling fountains. The city of Shah Jehan, the modern Delhi, is walled and has seven gates; its jumma musjid and its imperial palace are large and massive piles of buildings, mostly of red granite, and it stands amidst heaps of ruins, the rem-

nants of the former city, extending for nearly twenty square miles; itself now in some degree partaking of the same character. Nine miles to the south rises the Kutb Minar, a shaft of red granite, 242 feet high, fluted in a peculiar manner, and along the whole way the country is strewed with mosques, minars, and public gardens, intermixed with tombs of every degree of magnitude and beauty.

A low ridge divides Delhi and the Jumna valley from the great plain which stretches on the north-west to Umballa and Lahore. On the farther side is the site of the cantonments; and on the same side the camp of the British army was pitched before Delhi again yielded to its prowess in 1857; the top of the ridge being held by its pickets. The north-west side of the city wall fronts this ridge at the distance of about a mile, stretching from the water bastion to the Cashmir gate. The place of the latter, the blowing in of which was one of the great exploits of the siege, is at present supplied by a temporary barrier; and immediately inside is the church, which has been repaired since the memorable 20th of September, and forms a contrast to the half-ruined buildings around, covered with the marks of musket balls, which, with the mutilated remains of trees and the fragments of shot and shell, tell of the intense rage of the conflict.

The Government college, part of the palace, and the jumma musjid are now occupied as barracks. The famous "Silver-street," the Chandni Chouk, has for the present lost its commerce. Its houses have been plundered, and its traders driven away; though its broad roadways, divided by a double row of trees, with a branch of the great aqueduct in the centre,

still mark it, on entering from the Lahore gate, as the greatest thoroughfare in Delhi.

Anund Messeeh, formerly a Brahmin, whose conversion was consequent upon his assistance in the translation of the Gospels into the Brij-bhasa dialect, and who was baptized by Mr. Fisher at Mirut in 1816, was subsequently employed by that gentleman as native catechist in Delhi. Of him Mr. Fisher writes in 1825:—"Anund appears to me to be as much as ever in earnest in his Christian profession. He had many enemies, and endured a great deal of scoffing and reviling at first, but now the very bitterest have asked his forgiveness for their unkind behaviour, and salute him cordially when they meet—a striking proof that his unassuming, meek, and Christ-like deportment has disarmed their animosity, and convinced their judgment that he is what he professes to be,—an upright, lowly-minded, and pious man.

"There is often, indeed, a natural command of temper and suavity about all Asiatics, from whatever principle: in Anund it is, I trust, a Christian grace. His usefulness seems principally to consist in reading and conversing on the Scriptures to numbers who daily visit his dwelling." Anund was afterwards removed to Kurnaul, a town north of Delhi, where he employed himself in the instruction of the Christian drummers belonging to the regiments, and others, reading the Liturgy with them, and teaching them simple truths from Scripture. An interesting account of the firstfruits of his labour is thus given:—"A young lad named Kanya, about seventeen years of age, the son of a Naick, became one of Anund's scholars, and eagerly received the doctrines of the Christian religion. He was taken seriously ill, and ulti-

mately died. In the course of his trying sickness, Anund was continually with him; and, at the youth's own earnest request, used to pray for him and with him to the blessed Saviour of sinners' souls. On the day of his death he was listening with intense delight to Anund's conversation respecting the pardon of sin and the Lamb of God. His weeping mother entreated him, now that death was near, to pray to Devi Bhowani. With apparent disgust and indignation he replied in his native language:—'I want not Devi Bhowani! Eesa! Eesa! Anund,' he said, leaning faintly towards him, 'pray. Ah, Eesa, Eesa! from Him I shall receive salvation.' With such expressions as these upon his dying lips, he closed his eyes and expired. The parents came up to Anund when they found that he was dead, and, with the tears streaming down their cheeks, exclaimed, 'Our boy was not willing that we should burn him. Our boy has died in your faith, and it is better that he should be buried by Christian hands.' Anund replied that he would bury him after the form of our Church. He was at once requested to do so; and the parents and crowds of their friends attended the funeral, while Anund committed his body to the earth in sure and certain hope of the resurrection to eternal life, through Jesus Christ our Lord."

The school which Kanya attended, and which was under Anund's superintendence, numbered among its scholars in 1830, nine grown-up young men, who, bringing with them a small stock of money for their support, had travelled fifteen or sixteen miles from their homes in order to obtain the advantages of education. They were lodged in the school-house, and were instructed in the simple truths of the Gospel, at

the same time that they were learning with the greatest avidity the rudiments of secular knowledge.

High testimony was borne by the Rev. R. Eteson, the chaplain at Kurnaul, and other friends, to Anund's kind feeling and good sense, as well as to his ready intelligence, and his acquaintance with the Word of God; and his son, treading in his steps, proved a comfort to his father's later years. We may conceive how superior was Anund's method of teaching to that of the natives in general, when we find him, with the assistance of his good friend the chaplain, not only exercising the boys in composition, but also explaining to them geography and natural science by the aid of a globe, a book of maps, and an electrical machine, and withal bringing their new notions on these points to bear upon the subject of natural and revealed religion. In 1836 Anund was ordained by the Bishop of Calcutta, being the first Brahmin who received English orders; and in 1840 he removed to Agra, with a view to itinerant preaching in the country round.

The next division, that of Mirut, comprises the districts of Saharunpur, Muzuffernugger, Bolundshuhr, Alligurh and Mirut itself, long the centre of missionary effort towards the north. The station at Mirut was not so large as that at Caunpur, nor is the native town quite so populous;—it stands on a dry plain, pleasant while green with grass, but suffocating with dust under the influence of the hot winds. The first effort in this place for the good of the natives appears to have been a service in Hindustani read to about forty or fifty persons, servants and others, in a room built for that purpose by Captain and Mrs. Sherwood, in 1814. A native named Permunund, who had been

convinced of the truth of Christianity by the instrumentality of Mr. Chamberlain, the Baptist missionary at Sirdhana, for some time ministered to this little congregation, reading the prayers and portions of Scripture, and singing hymns. In 1815 a school was established at Mirut in connexion with the Church Missionary Society, in a pleasant range of rooms over one of the gateways, and conducted by Permunund and his brother, under the superintendence of the chaplain, the Rev. H. Fisher. This gentleman speaks of Permunund as "a sincere, devout, and simple Christian, calculated to do much good amongst the natives, whom he taught to read the Scriptures, expounding them in a very modest way, and with much genuine feeling."

Mrs. Sherwood relates the following anecdote of Permunund:—"In the latter part of the month of June, 1815, we left Mirut on our return to Europe. Mirut lies about two days' march from the river Ganges, where we had to take boats to go down to Calcutta. The ghât or wharf of the Ganges nearest to Mirut is called Ghurmuktesir. Near this place is a sacred grove, in which lives a Brahmin, highly honoured by the Hindus. In this grove, at the very time of our departure from Mirut, was to be held a meeting of Brahmins, on the occasion of an eclipse. Permunund, who, in his astronomical studies, had just learned the nature of an eclipse, was anxious to impart his knowledge to the assembly, and also to take this opportunity of preaching the doctrine of the Cross. He therefore went before us to Ghurmuktesir, and joining the assembly of the Brahmins, had much conversation with them concerning the eclipse, and explained to them the way of salvation. They heard him with eagerness. Permunund, after the assembly

was over, came to us as we lay at anchor at Ghurmuktesir, and there we had Divine service for the last time, with all our poor servants who had followed us from Mirut. We sang one of Abdul Messeeh's hymns, after which we separated, and Permunund returned."

The period of Mr. Fisher's chaplaincy at Mirut appears to have been especially useful in a missionary point of view, he having been the instrument of leading several natives of superior character and talent to embrace Christianity, and afterwards to teach, under his direction, in various districts around, even as far as Delhi. Some account of his work is given by himself in a letter to Archdeacon Corrie, dated 1822. "I think you have been informed of the failure of the plan which I proposed to act upon (in May, 1820), of gathering together my little flock of converts into one place, owing to the exorbitant demand for rent (and that without any security of continued possession) by the Mahomedan proprietor of the spot of ground selected. The idea, however, has been revived in my mind lately, by the discovery of a very convenient, though small, bungalow, with a roomy compound around; situated within the walls of Mirut, and close to the little room over the gateway, where my native converts have hitherto been permitted to reside. Here is every convenience that we can desire. It is something like the kuttra at Agra, in point of accommodation; and if Mr. B. will sell it to us on terms within our means of purchase, of which there can be no doubt, a sufficient subscription will easily be obtained among my friends here. The Christian families may reside there in comfort, and regular worship be daily enjoyed among themselves, a school probably established, and they will be within reach

to attend on the Sabbath at my house. Our Hindustani service on Sundays, in the hot weather, is at ten o'clock in the morning, and in the cold season, at two o'clock; my church duties to my European congregation not allowing any other hour. The native congregation consists of Mooneef, Behadur, Matthew Phiroodin and his wife, fifteen Portuguese women (most of them married to soldiers in one or other of his Majesty's regiments; sometimes their husbands accompany them), two or three of my servants, and a Sikh named Dilsuk, with his wife and family, who have been candidates for baptism for some time, and whom I propose admitting into our Church on Whit-Sunday. Dilsuk had a school consisting of ten children; they were of a low caste (but Dilsuk himself is a Guru), and I think the fairest and most promising children that I have seen, quite intelligent and industrious; but, strange to say, we have lost them all. The parents of the children, about three weeks ago, took up the idea that Dilsuk was planning to make them all Christians; and the whole party have withdrawn themselves. The only reason is that he has shaved his beard, which has been done merely as an act of mourning for some near relation. They might have heard of his reading his Bible, and of his constant attendance at my house on Sundays; but I can scarcely imagine that this would have had such influence, since they knew of it before he began the school. I regret the loss of the poor boys; they were making great improvement; however, we must try again.

"Matthew still remains here, in apparent rejection from duty as a soldier (his commanding officer had removed him from active service on account of his

embracing Christianity); but receives his pay through the brigade major. His conduct is exemplary, and I do not think a more upright and faithful disciple could easily be found. He takes great pains in studying the Scriptures, coming to me when he finds a difficulty, and occupies his time in a variety of ways to be useful to the missionary cause. Curious inquirers often visit him; and he recently visits the gaol, where he reads the Gospel to those who manifest any willingness to hear him. Oommed, as you know, was convinced of the truth of Christianity while living as a servant with Mooneef, and was baptized by you at Calcutta. He is occupied from morning till night, daily, in reading the Scriptures to the natives, and seems to increase in devotedness and zeal. I like him much, and consider him an acquisition. Mooneef is still with me, but I must part with him as a munshi. I feel anxious to obtain for him some permanent employment, if possible, so as to keep him near me. It will be a benefit to him, and he is useful in a variety of ways to the missionary cause.

"Behadur is at Mirut, and visits, from time to time, the neighbouring villages, to read the Scriptures to those that will hear him. Sometimes he is kindly welcomed and treated with respect; at other places he is hooted and pelted away. His behaviour on these occasions has often struck me with surprise and admiration. Some weeks ago I sent him to a great mela (fair) at Gurhmuktesir, with a number of copies of the Gospel. He went into the midst of the throng, and called aloud: 'Who will come and hear me read these holy books which I have in my hand?' Several people crowded round him, and asked if he was a physician. He told them that he had medicine in his

possession that would heal their souls of the disease of sin; and every good thing was contained in that book. They told him to read it, which he did with a bold and audible voice, and vast numbers stopped to listen, some of whom went away, others crowded up to beg that the book might be given to them. In this way he distributed about three hundred, and could easily have found eager candidates for three times the number.

"I took Behadur with me on my journey to Caunpur, when I travelled to meet Mrs. Fisher and my niece, on their way up from Calcutta. I loaded a camel with Gospels, for the purpose of distribution. Our mode was to visit the different schools, where any were to be found; if not, to find out some favourite place of general resort where we happened to halt; and to read, and offer as gifts to those who could read for themselves, the glad tidings of salvation. We returned by Agra, Muttra, and Delhi; and of course exhausted our stock of books. Behadur visited Kutowlee, to remain during the continual ebb and flow of the tide of pilgrims who frequent Hurdwar, and which, as you know, consists of gathering thousands upon thousands from all parts of India. Kutowlee is a large and populous town, directly in the high-road, and opportunities of usefulness are frequent upon these occasions. He returned a few days ago."

In 1825 Mr. Fisher gives the following account of the confirmation held by Bishop Heber at Mirut:—

"When the Lord Bishop held his confirmation, the whole of the native Christians, whether resident in Mirut, or within convenient reach of us, came forward with peculiar meekness and simplicity of deportment, and, as I venture to believe too, with consistent

warmth of feeling, and a just understanding of the nature and benefit of this ancient and holy rite; and received the imposition of hands. Two hundred and fifty-five Christians (Europeans and natives included) were publicly confirmed in the church; a considerable portion of whom were converts to the faith as it is in Jesus,—many from Hindu idolatry and Mahomedan infidelity; others from the apathy and ignorance of a nominal profession worse than heathenism; all, I have much reason to hope, seriously in earnest to give themselves to God. Our dear and respected Bishop has left an impression behind him which, I think, will not soon or easily pass away. Proofs, indeed, are continually before me that the savour of his truly apostolic visit dwells generally in affectionate remembrance. He interested himself about every minute circumstance, accompanied me to my native congregation, visited my native school, and saw and conversed with many of the Christians who were introduced to him, with the affability and kindness which we had been prepared to expect. We all cherish the hope that the blessing of God Almighty was abundantly with him, and that the peace of God, which he bequeathed us through Jesus Christ, remains upon our souls."

In 1829, to relieve Mr. Fisher of some part of his labours, Mr. Richards, an assistant in the Benares school, was engaged to work with Behadur amongst the native congregation. With this help, a free school was also commenced, which soon numbered sixty-eight scholars; and Mr. Richards accompanied Mr. Fisher to the great Gurhmuktesir mela, where they distributed upwards of 300 copies of single Gospels, among those who, after hearing the truths

of Christianity proclaimed, were anxious to possess them.

"It would be difficult," Mr. Fisher writes, "to say how many people were congregated upon the two opposite banks of the mighty Ganges, and that for several miles in extent. Probably were I to say four or five hundred thousand, it would be no exaggeration. The people gather here, as they say, to bathe in the sacred Gunga at particular hours, to worship their idols, and to wash away their sins. Every evening during the fair, at sunset, having prepared little diminutive rafts of straw or of reeds, they fix on them a number of small earthen vessels, which they fill with oil or ghee, and set fire to the rolls of cotton immersed therein, and launch them into the running stream. You may conceive the nature of such an exhibition, when the river seems suddenly to become, as if by magic, one interminable blaze of starry constellations, extending farther than the eye can reach; while the shouts of the crowding Hindus on the illuminated shore, and the favourite songs of their groups of singers and dancing girls, resound from every quarter."

In 1832 a chapel was erected at Mirut, for the native congregation, by the liberality of the Begum Sumru, who, although professedly a Roman Catholic, expended no less than 7,000 rupees in building and furnishing this chapel. Here the service is conducted in Hindustani; and one of the last acts of Mr. Fisher's long and devoted ministry at Mirut was the opening of this house of God, and the administration of the sacrament within its walls to the native congregation, 100 of whom were in the regular habit of attending public worship. A small girls' school was commenced in the same year. Subsequently Mr. Richards super-

intended the native church. He was ordained by the Bishop in 1837, and was diligent in missionary tours, in one of which he encountered the Sikh Sirdar, Goolab Sing, with a large retinue, going to bathe at Hurdwar. The Sirdar came to converse with him, and accepted some copies of the Scriptures, at the same time promising him his protection if he would come and instruct his people. When Mr. Richards was obliged for his health's sake to leave Mirut, Anund Messeeh for a time took charge of the congregation, then numbering 150, of whom fifty were communicants. After this Mirut was left without a missionary, its chapel closed, and its Missionary compound deserted, until the arrival of the Rev. R. M. Lamb in 1846. Under his care the work prospered; a daily evening service was established for the benefit of the native Christians residing on the Mission premises; and the catechist and readers met the missionary each morning, before going to speak in the bazaars, for prayer and instruction. The boys' and girls' schools made progress; and the instruction given to one little girl resulted, through God's blessing, in the baptism of herself, her mother, sister, and brother-in-law. Mr. Lamb was also enabled to make some extensive tours; an officer then at the station taking charge of the native services, and superintending the native agents during his absence. The English school, made over to the mission in 1852, was superintended by the Rev. N. J. Wilkinson, under whom it speedily became very efficient. After Mr. Wilkinson left, the whole charge again devolved on Mr. Lamb, until the Rev. A. Medland arrived in 1854. In this year the mission chapel (St. Paul's) was enlarged by taking in the east verandah as a chancel. Latterly Mr.

Lamb's health made it necessary that he should pass much time on the hills, where he was staying when the mutiny occurred, and where he lost his life by the fall of his horse, while his colleague, though residing in the city, was preserved through all the dangers of the massacre.

Mirut was one of the first scenes of the Sepoy outbreak; and the information of the rising of the troops was conveyed to Mr. Medland while at church. He and his wife escaped to a place of safety, though their house was plundered and burnt, and the catechist Joseph nearly killed by the mob. Recovering after he had been left as dead, he found shelter with a Brahmin youth belonging to the first class in the English school. The native Christians fled on the first alarm; they were not hurt, and appear to have returned to their homes; but much of their little property was destroyed or stolen. The large station church, with its handsome spire, was set fire to, and rendered at least useless for the time by the destruction of all the internal fittings.

East of the Ganges lies Rohilcund, a country of numerous streams, of which the Saardah, Ramgunga, and Kosilla are the largest. The two latter effect a junction twenty miles below Moradabad. They all swell to torrents during the rains, and wear for themselves at that season channels broad and deep, never filled at any other period of the year. This irregular flow of the rivers renders irrigation difficult, and retards the progress of cultivation. In all parts within reach of water, however, the crops of corn, sugar, rice, and cotton, are abundant, and little labour is required to secure them. The country is not thickly peopled; patches of bush and grass jungle

are still interspersed with the cultivated tracts; and the palm and the bamboo, the banyan and the peepul, grow beside the many pools and streams which vary the landscape. Mango groves of magnificent growth cover large tracts, and the tiger and wild elephant may still occasionally be found amidst the remnants of the ancient forests, as also flocks of wild peacocks and other birds.

As the sub-Himalayan hills are approached, a brisk air and a healthy climate during the winter months affords a luxury such as few tropical regions can boast. Indeed, the nightly winter frosts, slight as they are, suffice to produce a thin but much-prized coating of ice on water exposed in shallow pans for the purpose.

The Rohillas are a clever and animated race of Rajput descent; fierce, however, and not to be trusted. There are also Patans, of Afghan origin, who live mostly in or near the towns. The peasants reside in small hamlets, whose low thatched roofs may be seen amidst the fields. The mud-walls in front of the cottages are generally white-washed and ornamented with rude paintings of flowers and figures, and a platform of hard clay is raised on one side of the door, where the people sit in the cool of the day. They spin their cotton, and weave it into a coarse chintz, which they dye with vegetable colours, as madder, indigo, and a yellow dye extracted from the toon tree. Bareilly, Moradabad, and Shahjehanpur are the three great military stations of Rohilcund; but we have nothing to record here of missionary work, except some slight efforts at Bareilly. Here Peter Dilsuk was employed for some years under Mr. Fisher's superintendence; and more recently, in 1851,

a boys' school was commenced, as a branch from the Mirut Mission, and supported by local funds. Mr. Lamb occasionally visited the place, and a congregation of about fifty converts was collected, many of whom are supposed to have perished in the outbreak, at the hands of a fanatical set of low Mahomedans, who obtained the mastery of the town on the mutiny of the native troops. Mr. Butler, an American clergyman, who had arrived at Bareilly with the purpose of establishing a mission there, escaped with his family to Naini Tal, in the hills. The districts in Rohilcund are Bijnur, Moradabad, Budaon, Bareilly, and Shahjehanpur.

THE HILL COUNTRY.

Above the plains of Oude, Rohilcund, and the Upper Duab, rise the outworks of the giant Himalayas. There are some distinguishing features of the borders of the hill country nearly similar along its whole extent. Leaving the richly-cultivated plains, the traveller gradually enters on the marshy, unhealthy tract called the Tarai, covered with tall reeds and grasses; and thence gains the magnificent belt of forest which skirts the hills themselves. In the western districts this forest belt appears to be drier and more distinct from the region of swamp and prairie than in the eastern; and the less humid atmosphere is not so favourable to the growth of orchids and succulent plants as that of the Sikkim and Nepal forests. Few palms are seen, and the ground is usually covered with a thick underwood of thorn bushes and prickly acacias, from which rise the tall erect trunk and brilliant dark-green leaves of the Saul (*Vatica*); the gracefully drooping clusters of the bamboo; the curiously buttressed stem of the Semal, with its deep red cup-shaped flower; and the Huldu (*Nauclea*), with magnificently drooping branches spreading from the summit of its huge trunk. The climate both of tarai and forest is nearly similar as regards heat to that of the neighbouring plains, and malaria to a great extent pervades both at certain seasons. It would appear that at one time this western tarai had been well peopled, and extensive clearing and drainage might again render it healthy;

but at present the few inhabitants are so reduced by the jungle fever, which prevails from May to October, that they often have not sufficient strength for the autumn ploughing, needful to secure spring crops on those spaces which have here and there been cleared, where the streams issue from the hills. West of the Ganges the tarai ceases to be so marked a feature, the first hills become more detached, and plains or shallow valleys interpose between these and the higher ranges, generally known by the name of duns, or, in Nepal, of maris. The outer hills, here called the Siwalik range, are remarkable for the fossils which they have been found to contain. Beyond the duns, mountains again rise, clothed with pine and oak, mingled with gorgeous rhododendrons, and furrowed by deep ravines and wooded glens; while still beyond tower dark-blue ranges, separated from the horizon by the snowy peaks of the highest Himalayas, nearly a hundred miles from the plains. The water-shed lies to the north of these high peaks, which are mostly found in enormous masses, between which the streams bend their course to the south, forming deep gaps, where a tropical flora is found even in the heart of the mountains, mixed with the plants of more temperate climates. All the streams to the east of the Ganges ultimately join that river, its great feeders being the Surda or Kali, and the Alaknanda, though the Hindus consider the Bhagirathi as the true source of the sacred stream. Farther west, the various tributaries of the Jumna drain the hills as far as the Upper Punjab, while beyond the water-shed the Sutlej flows in an elevated plain parallel to the mountains, until it turns south near the great peak of Porgyul.

The territory of Nepal, one of the few remaining

native sovereignties of India, stretches along the hills from Sikkim and Bhotan in longitude 88°, to the border of Kumaon in longitude 80° east, where the Kali or Surda forms its boundary. Then come the British provinces of Kumaon and Garhwal, with some minor protected states, extending to the Sutlej. Dialects of Hindui appear to prevail as the spoken language in these countries:—that of Nepal, called Khaspoora or Parbutti, having also much in common with the Thibetan. Tribes indeed of mixed Hindu and Thibetan extraction, people the greater part of Nepal; while most of the present inhabitants of Kumaon belong to the tribe now called Khasiya, which is widely spread through much of the Himalayan country, and which appears to be mainly Hindu in its origin. The Khasiyas are an agricultural people, living in communities of villages, to which they cling with great tenacity. Some of them, during the cold season, leave their habitations, and move down to the foot of the mountains wherever irrigation has rendered practicable the cultivation of the land, or into the Tarai to find food for their cattle. More than half the extent of Kumaon and Garhwal is incapable of cultivation, and much which might be cultivated still lies waste. It is no easy task, indeed, to carry on farming operations on those steep hill sides, which must be terraced and banked up with stone to support sufficient earth for the crop, at the imminent risk of all being swept down together by some violent and continuous torrent of rain. As yet also the roads are in a very primitive state; the bridges not more than a few timbers in width, even where a cable stretched across the stream with a basket suspended from it is not made to answer the purpose;—and few cultivators

would find it possible to carry their crops to any market. Wheat and barley, which, in the plains, and as far down the Ganges as Benares, form a winter crop, sown in October and reaped in April, are, among the mountains, cultivated in summer, being sown in May, and reaped in September or October; and the cultivation of tea has been introduced with much success on the hill sides in Kumaon; while the rain-crops of the plains, as rice, cotton, sugar-cane, oil-seeds, and various kinds of pulse, flourish up to elevations of about 5,000 feet. Above this height the trees of temperate climates, as ash, elm, plane, and walnut, mingle with the pines and oaks, the beautiful deodars and the rhododendrons;—these are succeeded by a belt of shrubs, until vegetable life finally ceases at an elevation of between 17,000 and 18,000 feet. Much timber is annually cut in the forests, and floated down the hill streams as they rise in the rains, or, when these are over, buried under the snow for despatch the next year. It is a rough process;—the torrents whirl down the great stems, often dashing them to pieces against the rocks ere they reach the more level country, and perhaps more timber is lost in the transit than secured; but the natives heed not the waste; and with like prodigality they often set fire to large tracts, consuming both trees and long grass to obtain fresh and tender pasturage.

Among and beyond the lofty peaks covered with perpetual snow, and the great glaciers, live the Bhotiyas, a race apparently more intelligent and industrious than their southern neighbours, the Khasiyas, though equally sunk in the deepest ignorance. They only inhabit their alpine villages during the warmer months, moving southwards between November and April to

obtain pasture for their flocks, and returning to secure a poor and uncertain crop of barley, or buck-wheat, in the summer. Their subsistence, however, depends mainly on the trade with Thibet. Sheep and goats are their usual beasts of burden; and with these, and a few yaks laden with more bulky articles, they cross the passes in June when the snow melts, and carry on their traffic until October, exchanging the merchandise of the south, as grain, coarse cotton cloths, broadcloth, sugar, hardware, tobacco, spice, &c., for borax, salt, shawl and other wool, silk, poneys, and yaks' tails.

As soon as British rule had given an appearance of security to the hill country, Europeans were eager to avail themselves of the healthy change from the burning plains, and sanitary stations were established. One of the earliest of these, Almorah, on the Cosi, lies embedded in hills, where cultivation has taken the place of forest, and from which the great snowy peaks may on a clear day be seen. But, though from October to April the climate of Almorah is considered perfect, the preference as a summer station has been lately given to Naini-Tal, as nearer the plains, cooler, though more damp, and surrounded by greater natural beauties. The road between the two, a narrow and winding path cut in the hill-sides, passes through forests of gigantic rhododendron, and affords beautiful views of the lower ranges of mountains. Above Naini-Tal the hills are wooded to the top, while below lies a lovely little lake, reflecting their outline, and far beyond an unbroken line of snowy peaks is visible from the boundary of Nepal on the east, to far beyond Badrinath in the west.

Farther west, between the Ganges and Jumna,

where the Dehra-Dun, the largest of the lateral valleys before mentioned, divides the Siwalik hills from the higher and more northern ranges, and on the confines of the protected states of Gurhwal, are Landour and Masuri. Those who resort to these hill stations have the advantage of being able to return by an easy journey to the mild climate of the Dehra-Dun during the cold months. An important school, under the direction of the Female Education Society, is established at Landour for the benefit of the superior classes of European and East Indian girls. Mr. Lamb began a mission school at Masuri in 1852, which has been supported by local funds; and the station is considered a branch, though a very distant one, of the Mirut Mission. A catechist named Paul was settled there, in charge of a little flock of about twenty native Christians, superintended and overlooked by Mr. Lamb, who, during the later period of his life, found a prolonged sojourn in the hills necessary for his health. This is not the way efficiently to carry on missionary work, but no other labourer could be spared; and when, in 1842, an urgent request was made from Simla for a European resident clergyman, no one was to be found willing to undertake, in a missionary spirit, the duties of that post.

Yet, that much might be done among the people in this neighbourhood, appears from a letter of Mr. Lamb, in which he writes:—"Previous to leaving Landour, I took a short tour to Srinagar, about sixty miles. At this, which is considered a very large town for the hills, we met with great encouragement; books were most eagerly sought after, for a great number can read; and though we took a great many, we could not supply the demand. We were there on a

Sunday; and after I had preached four times, and it was quite dark in the evening, some said, 'Why are you in such a hurry to go away? we wish to hear more.' One man observed, 'I have followed you, and heard you in every place,—I feel very happy; why will you not stop longer? If you would but stay ten days longer, and teach us more, we might all become Christians. Now the way is open, for one of our number (alluding to a man I baptized not long ago) has commenced ascending the ladder which reaches to heaven; and what is there for us to do but to follow him? If you go now, we shall soon forget all that you have taught us.' I really felt overpowered with the blessing which so evidently appeared to accompany the preaching of the Word. Had I not previously made other arrangements, I certainly should have stayed with them a few days; but I promised that I would see them again next year, the Lord permitting, and leave with them two teachers."

To reach Simla, we must proceed still farther west, beyond the last tributaries of the Jumna, and close to a small river which flows into the Sutlej. The European houses are scattered about within a circuit of four or five miles, wherever a level spot on the hill-side, or a conical summit, offers facility for building. The summit of the hill called Jacko, 8,000 feet above the sea, towers over the whole. There is no native town, properly speaking, but a very large bazaar, to which traders of every description resort during the season both from the plains and from Cashmir, to supply the wants of the European visitors; and some make it their permanent residence. Missionary work here must, from the nature of the place, be constantly fluctuating, yet it would be important as being the

means of imparting knowledge which might be afterwards diffused through the medium of the hearers even to distant parts. The only effort made, however, for this end has been that of the Rev. M. Wilkinson, who, after his long labours at Goruckpur and elsewhere, was obliged in 1845 to resort to the hills, where he established some vernacular schools. He collected twenty-five boys as boarders in his own house at Simla, who regularly attended Christian worship, and received religious instruction, and a school-house was subsequently built, but little has been attempted since his death in 1848.

The first view of Simla in rising from the plains is obtained on the height of Chambrea. Standing on this pine-covered hill, with the fresh wind blowing through the tall trees, on one side the plains are seen stretching away to the south, till lost in the mingled azure and purple of the horizon; on the other side, across a wooded glen, stands on a detached hill the cantonment of Sabathu; and above and beyond it, on a clear day can be discerned the heights of Simla. It is difficult for a dweller in England to realize the intense delight of a visit to the hills for those who have lived long in the burning plains—the pleasure of again seeing oaks and pines, English wild flowers and ferns, moss and ivy, all recalling a feeling of home, the only drawback to the scene being the absence of water. We quote Captain Thomas's animated description:—

"From March, when the sleet and snow may be said to have passed away, to the middle of July, the climate is heavenly. There is nothing like it anywhere that I know of. Recal the fairest day, nay hour, of sunshine you have ever known in an English spring, and conceive the beauty and gladness of that

sunshine, brightened by continuing without a storm, almost without a shower, daily for months together; and deck the fruit-trees and bushes in a thousand English blossoms; and spread violets, and daisies, and strawberry-blossoms, and wild roses, and anemones, thickly, thickly, over the bright emerald turf, over crags, amid the pine-roots, and far away down amid the ferns beside the runnels; and you may fancy something of what our Simla spring and brief summer are. And then, alas! come the rains. From the middle of July to the middle of September, you have healthy weather still, but no end to rain! From September to the end of December you have dry, clear, frosty weather, very delicious and very bracing; and from that time till spring again, you may count upon living, like the Ancient Mariner, in 'a land of mist and snow;'—very healthy, but certainly not agreeable. But the hills are almost deserted in the winter."

At Simla we have left behind the last of the streams properly Hindu, and are entering upon the rocky upper courses of those which water the Punjab. Mountain torrents they are in this part of their course, fed by the snows on the heights, and gradually uniting and augmenting as they reach a lower level. The Sutlej has already made a long and tortuous path in the hills, from its rise in the sacred lake of Manasarowar and its course along the high table-land before mentioned. Beyond it lie the upper waters of the Beyas, and towering high above that river valley stands the mountain fastness of Kangra. This fort has "for many centuries been a point of the greatest importance, not only from its position, though it is by no means contemptible as a fortification, crowning one of the most precipitous heights on the lower ranges of the Hima-

layas, but even more from its political prestige. 'He who holds Kangra holds the hills,' is a local tradition which has survived the change of dynasties, and received its confirmation in each:—Rajput, Mahomedan, Sikh, and English have alike attested its truth." It came into British possession in 1846, when the Jullundhur Duab, with the hill ranges beyond, was annexed to our Indian empire. The surrounding population, scattered among the hills, is almost entirely Hindu, with the exception of some colonies of Kashmiris in the towns of Mirpur and Treloknath, where are fabricated a few cloths and shawls. For the rest, taking advantage of the fertile river valley, and of small level tracts between the hills, the people cultivate rice, wheat, oil, cotton, sugarcane, and various kinds of pulse.

From Kotgurh, on the banks of the Sutlej, where a mission was commenced in 1844, Kangra has been occupied as an out-station. Dr. Prochnow, to whom the charge of organizing the work among the hills was committed, thus describes its nature:—"Although a missionary may do something in visiting the villages in routine, and conversing with the few people he may get together in each, yet, except at the annual melas, he has not the same opportunities of proclaiming the Gospel as those which the missionaries in the plains enjoy. The people are scattered in numerous small villages, separated by difficult paths, and are not easily drawn together, unless there be some predisposing cause. There are no busy thoroughfares as in the bazaars in the plains, where an audience may be easily attracted round a preacher. The Christian education of the young seems to be at present the chief direct means likely to be efficacious in bringing

about the moral renovation of these mountaineers." In accordance with these views, boys' and girls' schools were established at Kotgurh; the latter the fruit of long and patient perseverance on the part of Mrs. Prochnow. In 1846 other small schools were formed at Kepu, between Kotgurh and Rampur, and at Theog, half-way between Kotgurh and Simla; and in 1853, when Dr. Prochnow's return from a visit to Europe set at liberty his colleague, Mr. Merk, the latter moved on to Kangra, where he had the joy of baptizing a very well-informed and respectable young man, the beginning of a congregation of twenty or thirty native Christians; and collecting a school of about forty children.

Mr. Merk writes:—"I have visited, during the course of last year, every place of note about Kangra, and, from personal observation, I am convinced that Kangra presents an interesting and important field of labour. Almost immediately after our arrival, I commenced preaching the Gospel in the bazaars of Kangra, and in the surrounding villages. It has often met with much opposition, which, however, can scarcely be wondered at, if we remember that Kangra and the neighbouring town of Jwalamutchi are hotbeds of Hinduism in this part of the country. The beautiful and richly-decorated temples are strong proofs of this fact. About 150 priests in each place —certainly a large number for comparatively small towns—are little pleased with my preaching, and do not take it quietly when I proclaim the Gospel truths to the thousands who, from every part of India, come to visit these holy shrines. Most of the Europeans who last year resided at Dhurmsala, a hill station opposite Kangra, and about eleven miles distant from

it, have shown a warm interest in our mission, and given it their liberal support. Soon after our arrival, T. D. Forsyth, Esq., made over to me a school consisting of two classes,—a Persian and a Sanscrit. All the boys were required by me to read the Bible. The Sanscrit class objected, and persisted in their determination to read nothing but the Shasters, and even these not on the same floor with the Persian class. I would of course not give way, and the whole Sanscrit class left the school, while the Persian class submitted to my arrangement."

From a fund bequeathed for the assistance of the mission in the hills, Dr. Prochnow has been enabled to establish there two German industrial agents, "who will endeavour, under the blessing of Almighty God, not only to teach the children in the schools, but also to train them, and to labour with them in the fields, introducing in this way habits of industry and perseverance, and also, if possible, new branches of industry and trade." He has also made long and enterprising journeys even to the frontiers of Thibet, and distributed tracts in the Thibetan language, some of which have at least been preserved with care, and shown to other travellers.

THE PUNJAB, WITH MULTAN.

THE Punjab,—the country of the Five Rivers,—forms, by the course of its streams, a great triangle, with its base along the Himalayas and its apex at Mithun-cote. The Sutlej, the most easterly of these streams, is also the first to join its neighbour the Beyas, at Hurekee, near Firuzpur, after which the united river is called the Gharra. The country on both its banks was subject to Runjit Singh, who raised the Punjab to an independent monarchy; and small Sikh principalities, as Puttiala, Jheend, and Nabba, on the left bank, and Kuppurthulla and Phugwarra on the right, still exist under British control. Umballa, on the eastern edge of this great river plain, was selected as the site of a great military cantonment when Kurnaul was condemned as unhealthy. At the advanced post of Ludiana, on the Sutlej, then beyond the limit of British rule, an American Presbyterian mission was established in 1836. For several years this mission was under the direction of the Rev. F. Janvier, and was carried on with earnest zeal; so that, before the Punjab was thrown open, the American missionaries had acquired a knowledge of the language, and had even been enabled to make translations, the benefit of which was largely felt by those who first began the work in that country. The trades of printing and bookbinding were carried on as a means of employment to the converts; and when, during the Sutlej campaign,

Lord Hardinge was anxious to issue proclamations to the natives of the Punjab, this press supplied him with the means of doing so in their vernacular language. It was by the American brethren of this mission that the earnest appeal was made for prayer on behalf of India, which was so warmly responded to in England in January, 1860.

Gradually the British power has spread westward, and the country west of the Sutlej, the Jullundhur Duab, was annexed by Lord Hardinge in 1846. Cantonments were then built near Ludiana, but the dilapidated fort of that town not being considered fit for the reception of stores, the artillery depôt was fixed at Phillur, a stronghold on the right bank of the river, twenty-four miles from Jullundhur, on the direct line of the Great Trunk road, and considered, partly by its position, but still more by the tradition of the Sikhs, the key of the Punjab. Owing to this arrangement, when the mutinous troops from Jullundhur, finding that they had been forestalled at Phillur by a detachment of Europeans who held the fort, seized the citadel of Ludiana, they found nothing but powder, and speedily evacuated the place; though not until they had, with the help of all the idle badmashes of that most turbulent city, destroyed what European property they could find, including also the church, school-house, and library of the American Presbyterian mission, and their book depôt, containing thousands of volumes, valued at about 25,000 rupees. These buildings were set on fire, the missionaries' dwelling-houses rifled, and the type scattered about; but the press was not otherwise injured, nor were any lives lost. It appears that the damage was mostly committed by the bad characters

in the city, a Sepoy having been heard to call out, after the church had been set on fire, "What are we doing this for? Our quarrel is not with the missionaries, but with the Government." Many of the native Christians and others found shelter in the houses of some of the old Cabul princes pensioned in Ludiana, and a fine has since been levied on the town to indemnify the missionaries for the loss of their property. There is a large magazine at Firuzpur, contained in the fort, and saved in like manner with that at Phillur, by a company of Europeans, while the cantonment was plundered and the church burned, the chaplain taking refuge in the fort, and rescuing the church records from destruction by the way.

The fertility of the Punjab depends on irrigation, and where the supply of water can be kept up it is generally great. On the amount of this important element, it rests whether the light soil shall be constantly whirled about in clouds of dust, or shall be made to produce fair and useful crops. Thus the Jullundhur Duab is one sheet of the richest cultivation, yielding indigo, sugar, and grain of various sorts; and much of the Bari Duab, between the Beyas and Ravi, is also very fertile; the long canal, planned by the British Government, greatly adding to the amount of cultivable ground. In this part of the country are concentrated the very flower of the Sikh population, and a hardy race of Jats, who are good agriculturists and inured to labour. Here are the great towns: Lahore, Amritsir, and others of considerable extent and importance, thronged by a manly and warlike race; and numerous villages, surrounded by cultivation, but greatly lacking the shade of forest trees or even bushes. Amritsir, the sacred city of the Sikhs, is

of course their great resort, though the Mahomedans of the town are also a powerful body. The adjoining fort of Govindghur is very strong, and has a great traditional celebrity, being called after their celebrated warrior teacher, or guru, Govind Sing.

Amritsir stands on a light dry soil, and is considered a very healthy spot; it has a large and flourishing commerce, which attracts many Hindus and Kashmiris to reside within its walls, and also renders it a central spot for merchants from Afghanistan, Persia, &c. The Amritsir traders have agents in all great towns of India, such as Calcutta and Bombay, and some even in London. Besides these attractions, the city is the centre of Sikh pilgrimage. Its holy tank, the Amrita Saras, from whence it derives its name, is said to contain the water of life; and to bathe in this tank, and to worship at the shrine in its centre, are the most meritorious actions enjoined by the religion of the Sikhs. Concerning that religion we are told that it is fast going to decay: "Broken up nationally, it is the general opinion that the Sikhs are also broken up religiously, and that the common bond of brotherhood which united them for the purposes of fighting and conquest, will last no longer, now that these purposes cannot be carried out."

The Sikhs are mostly open, independent, and intelligent; in Amritsir the majority can read; but an average of the whole population does not show more than six per cent. of male children under instruction. There are Mahomedan girls' schools, with female teachers, at Lahore and Kussur; but these are, of course, the exception. The common vernacular of the Bari and Rechna Duabs, though called Punjabi, is a kind of Urdu, mingled with many terms of Persic

and Arabic origin; and the written character is a variety of the Devanagri. Farther west Pushtu or Afghan, Beluchi, and Persian, are used in different districts, so that it becomes a difficult matter to specify the vernacular tongue.

The annexation of the Punjab to the British dominions, in 1839, was soon followed by the arrival of the first missionaries sent by the Church Missionary Society. American missionaries had, indeed, been previously residing there; and the wise and able men to whom the government of the Punjab was committed, favoured and assisted a work which they knew to be a sure medium of good to the natives of all classes and sects. The Rev. T. H. and Mrs. Fitzgerald, and the Rev. R. Clark, reached India in the autumn of 1851, on their road to Amritsir; and early in 1852 a meeting of the most influential persons in Lahore, headed by men whose names have now a world-wide reputation,—Sir Henry and Sir John Lawrence, and Mr. Robert Montgomery,—united in forming a local Church Missionary Association, commencing its operations with funds subscribed on the spot, amounting to £1,000, besides two donations of £1,000 each. From those who were recruiting their strength in the hills after the severe struggle which put an end to the power of the Sikhs; from the army still encamped at Peshawur; from the men of the 70th Regiment at Caunpur; and from still more distant quarters, came liberal and willing contributions to the Punjab Mission. And let it not be forgotten that it has been by the men of this same country, which Britons were thus forward to help with Christian teaching, that India has been saved to England;—that the Punjab has proved our most valu-

able possession; its inhabitants, headed and directed by those who had devoted their lives to its best interests, the most loyal of heathen subjects, when so many thousands proved faithless, and when their desertion of our cause would have been followed by a frightful increase in the murder and bloodshed which made desolate so many European stations. In a way most unexpected has it been proved that as "the liberal deviseth liberal things, so by liberal things shall he stand."

To return to the year 1851. The Deputy Commissioner undertook the building of two houses at Amritsir for the missionaries; a school was opened, and on the Queen's birthday, May 24th, the foundation stone of a church was laid. At the same time the missionaries gladly welcomed a few Sikhs already converted to Christianity, who were sent to them as assistants from other missionary stations. One of these, named David, came with his wife from Benares, where he had been instructed and baptized by Mr. Smith. He was soon employed in the school, teaching in his own language, and in the city, distributing portions of Scripture, &c. Well might David be earnest in this work, for he had himself been taught what truth is by means of a portion of the Word of God given to him by a native distributor, which made such an impression on his mind, that he obtained his discharge from his regiment in order that he might reside at Benares, and obtain further instruction. Another catechist, also named David, was most kindly sent by the Gospel Propagation Society's Missionaries at Cawnpur, and proved equally helpful; and being a man of superior abilities and earnest zeal, was subse-

quently recommended to, and received by, the Bishop, as a candidate for ordination.

On the 20th of October, 1852, the missionaries, feeling themselves sufficiently advanced in the language, began to preach in the city; and soon afterwards Mr. Clark undertook an itinerating tour as far as Kangra. At Dinanegur he writes: "I have been with David twice into the city. The first time I got inside an open empty shop, and made them bring me a bedstead to sit on; but, as the street was very narrow, there was a thoroughfare between us and our hearers, so that we did not get on very well. The second time we found an open place, and had plenty of room. The Hindus were quiet and attentive: the Mussulmans, as usual, cannot bear the atonement or divinity of our Saviour. We have had some large congregations here, who readily received everything, except the only one thing that will do them good. David is a great help; he is so perfectly sincere and honest. You would smile if you were to see him beginning his work. We go into the most crowded parts, and he takes his large Bible and opens it, and shouts, at the top of his voice, 'Come along, come along, good people. Listen to the Word of God. Come along, my brothers; this is what you have never heard before. Come, listen to the way to heaven, which the sahibs have come all the way from foreign parts to teach us. We should not have known anything without the sahibs; so come and listen to the truth which they have brought us.' This at once arrests attention, and three or four come together; and then he begins to read at the same pitch of voice, and in five minutes we have often sixty or eighty people." The tracts in Punjabi prepared

by the American missionaries at Ludiana, have been found very useful for distribution.

The first baptism in the mission is thus mentioned by Mr. Fitzpatrick, in a letter dated July 6th, 1853:—"I have the pleasure to tell you of the baptism of the firstfruits of this mission on Sunday last, the 3rd instant. Shaman, the new convert, is a man of more than forty years of age; who, when he first heard the Gospel, on the 23rd of February, was residing in his village about three or four miles from Amritsir, and diligently employed in his duties as a grunthi, a reader and teacher of the grunth (the sacred book of the Sikhs). He had personal trials to encounter, such as the separating from a people who seem to have been much attached to him, from perfect ease and happiness, the honour of priesthood, and all his own prejudices of caste: these throughout were a trial to him, but especially in the week previous to his baptism. They were made occasions of special and united prayers, and at length he prevailed; and, with a clear and enlightened judgment, requested baptism. His baptism took place at our house in the city, after the morning service. Several of the residents joined in prayer on the occasion, as well as all our native Christians; and most of our inquirers and some scholars were spectators."

In 1854, the congregation at Amritsir numbered fifty-one converts; and it was in this year that the Caunpur David received ordination. The mission having been strengthened by the arrival of the Rev. W. Keene, and the Rev. A. Strawbridge being also expected, Mr. Clark was enabled to make an extensive and interesting exploratory tour as far as Cashmir, Ladak, &c., accompanied by two native Christian

readers, and by Colonel Martin, a gentleman who has devoted himself to the work of the mission. This journey occupied five months and a half, mostly during the hot season; besides which Mr. Fitzpatrick writes that "the greater part of the cold season has been spent, by one or other of the missionaries, in tents, either in itinerating in the neighbouring villages and towns, or in journeyings to more distant places. In this manner almost every one of the important cities of the Punjab, between the Sutlej and Peshawur, have at one time or other been visited. It has become evident that the whole of the Punjab is open to missionary efforts, and presents a sphere of labour second to perhaps none other in any part of the world in importance, and in the opportunities which it presents. The character of the people, their geographical position, and their readiness at this present time to hear the Word of God, together with the zeal and liberality of those Christian friends who, by the providence of God, have been sent here since the occupation of the country, have all united to give an importance to missionary work here, which it is difficult to express in any adequate terms." The church (Christ Church) was opened on the 1st of December, 1855; and both missionaries and congregation rejoiced in a well-ordered and quiet building in which to celebrate Divine worship. Agriculture has been adopted as a means of providing for the converts; and a native female school, endowed as a testimonial of respect to the memory of the lamented Sir Henry Lawrence's lady, has, by the especial desire of her husband, been placed under the superintendence of the missionaries.

In 1856, Mr. Fitzpatrick having gone forward to occupy Multan, his place was supplied by the Rev.

W. Keene. Into the details of the great deliverance of the Christians in the Punjab, with few exceptions, from the horrors of the Sepoy mutiny, we cannot enter; the prompt and decisive measures of Sir John Lawrence and his colleagues, the vigour with which every stronghold was secured, and nearly every mutinous detachment disarmed, aided by the knowledge and power derived at head-quarters from the communications by electric telegraph, without which isolated stations could not possibly have been saved, were the means, by the blessing of God, not only of preserving the Punjab, but also of enabling a strong force to be sent to act in India against the mutineers. Alarm, of course, prevailed for a time at Amritsir, as elsewhere. The pastor David and the native Christians were asked whether they would take shelter in the fort; but his noble answer was, that each day he taught the people not to fear them that can kill only the body; and he would not set an example of flight. The heart of David has since been cheered by the baptism of his aged father, on which occasion he wrote a letter, of which the following is a translation, to Mr. Fitzpatrick:—

"Padre Fitzpatrick, sahib, in the order of the priesthood, a teacher of the true knowledge, may God's grace rest upon you! Your humble servant David begs to state that his family, by God's grace, are all quite well, except his aged father, who is very ill; indeed, it is not unlikely that God may by this illness call him away, for He has opened his heart, and he has, in this his time of sickness, of his own free will, and with happiness, received baptism. This seems to be of God; for before his sickness your servant sought to give him much instruction, through the medium of

the Bengali language, and often said to him, 'Father, you have heard that he who believeth and is baptized shall obtain salvation, and whosoever will not do so, upon him there is already condemnation. Now, father, if you wish salvation, become a Christian;' but then he used to reply, 'What remains to my becoming a Christian? I eat and drink, and live with you, and I hear your words, and now I am no longer a Hindu, nor can I become one again.' From this your servant clearly perceived that his father did not yet understand the excellence and beauty of the Gospel, nor had he any clear perception of the power of God's salvation; and therefore your servant began again, and instructed his father in St. Luke's Gospel, from the beginning to the end, and with this entreated God to draw him to His Son; and so it pleased God of His abundant grace to make him a member of His church. Glory be to God, the Father, Son, and Holy Ghost, on earth and in heaven, to all eternity! And your humble servant is most grateful to you for having called him here from Hindustan, and that by coming he has thus been privileged to meet his father, and in this way he has obtained baptism; and now his hope is that his mother also will in like manner become a Christian. And now your humble servant respectfully urges that you have quite put him away, and remembered his unworthiness, for you have not written to him for a long time; and he, like an unworthy thing, is not kept in mind but this is far from kindness, for mercy triumphs over justice. Therefore, in mercy favour your servants, Daoud and Alice, with a letter stating how you are. Alice and Daoud, George, Mary, Hannah, and Sarah (children), send polite and humble salutations to the Mem Sahib and

your honour; and Jesse also, your servant's aged father, sends his salaam to your honour, and the whole congregation offer their best wishes."

"Daoud's father and mother," adds Mr. Fitzpatrick, "are a fine, intelligent, respectable old couple. I trust his mother will at length repent and believe. She stayed some months with Daoud before I left, and used then to come to church; but Daoud was sorely troubled that she seemed so little awakened."

The next remarkable town of Amritsir, still in the Bari Duab, is Lahore, the old political capital, containing 90,000 inhabitants, Sikh and Mahomedan. Runjit Sing's tomb is erected near this his favourite city, and to him it owes the ornament of the Shalimar Gardens. Anarkulli is the civil station; and six miles from the town are the cantonments of Mean Meer, where the energetic action of Brigadier Corbett effected the disarmament, on the 15th of May, 1857, of four native regiments, in presence of scarcely 600 armed Europeans. The American missionaries from Sealkote sought refuge in Lahore; but the men of the neighbouring villages kept guard over the mission-houses, and would not allow them to be plundered.

At the south-eastern extremity of the Bari Duab, beyond the junction of the Ravi with the Chenab, the next of the five rivers, are the town and district of Multan. The population has a bad reputation, and is of a very mixed character. Urdu, Hindui, Persian, and Punjabi are understood by many of the inhabitants, as well as the peculiar dialect of the district, called Uch or Wuch. To Multan Mr. Fitzpatrick removed in 1856, called thither by the influential Europeans, who had provided a missionary-house in the best situation, and made all other necessary ar-

rangements connected with the mission, so that he had but to carry out his work as at Amritsir, by preaching in the bazaars of the city for a time. During the disturbances the preaching, by the request of the Commissioners, was suspended; but in the month of August was again commenced, and an Urdu, Sikh, and Persian school established under a Mahomedan teacher, in default of any Christian to take the post of schoolmaster. Mr. Fitzpatrick, though alone, is not disheartened, but rather rejoicing in the deliverance vouchsafed to the Punjab, and looking forward to a further blessing on extended missionary labour.

Multan verges on the great desert of the Indus, and is far from the genial influence of the hills. It is hot, and subject to frequent dust-storms; but higher up the country the climate improves, and the delightful cold season may be said to last from the beginning of November to the end of February. In March the hot weather commences, and in April the heat becomes violent, and those who have been living out in tents are soon obliged to take shelter in their houses until after the rains. The nearer the hills are approached, the more the climate is modified, and everything within their influence is beautiful. The copious showers which fall in their vicinity almost all through the year, render irrigation less needful, and two magnificent crops are annually produced without difficulty. Stretching south from this fertile and populous tract, a considerable strip of cultivation is found along each river; but on the whole the country becomes more sterile, and consequently more thinly peopled, towards the west. In the Rechna Duab, between the Ravi and the Chenab, some good crops are produced, and

there are extensive grass plains; but in its centre, where water is difficult to procure, thorn and tamarisk take the place of sugar-cane and wheat, and the soil is impregnated with soda, or composed of dry, stiff clay. Between the Chenab and the Jhelum the same description may apply to the Jetch Duab, in the south of which especially many miles of country are covered with low, stunted bushes and jungle; and the Sind Sagur Duab, between the Jhelum and the Indus, is in its lower parts the least cultivated and the least populous of any. These wild tracts mostly abound with animals for the chase, as wild boars, deer, black and grey partridges, &c.

The city of Peshawur is situated in a rich and well-watered valley, having the great Salt Range to the south, the Khyber Hills to the west, and the Hindu Kush to the north. Through this valley the Loondi or Cabul river winds to join the Indus. Some miles westward opens the celebrated Khyber Pass. The town contains nearly a hundred thousand inhabitants, of many varieties both of race and creed. The cantonments are built at a distance of two miles from the native city, a small fort standing midway between. The valley abounds with villages, and was once remarkable for its mulberry-trees, until the Sikh soldiery wantonly cut them down. It still produces grapes, figs, pomegranates, pears, apples, melons, oranges, and peaches. The whole line of hills beyond swarms with a restless and warlike population, chiefly Afghan, the four tribes nearest the valley being the Afreedis, Mohunds, Eusofzaies, and Khuttucks.

In 1854 an urgent demand for missionaries, accompanied by an offer of funds for their support, came from this remote frontier station. A meeting

of the European residents, with Colonel Edwardes, the Chief Commissioner, at their head, concurred in a message to the Church Missionary Society, pointing out the importance of the opening into Afghanistan, and how much might be effected by men who had learned the language and become acquainted with the people of that country at a place so much frequented by them as Peshawur. Much experience and caution were known to be needful in dealing with the bigoted Mahomedans, who form an influential part of the inhabitants; and therefore Dr. Pfander was requested to move forward from Agra, and Mr. Clark from Amritsir, to occupy the post.

The mission was afterwards strengthened by the arrival of the Rev. J. M'Carthy. Dr. Pfander, accompanied by his catechists, soon began preaching in the city, and in the cantonment bazaars. They have frequently met with opposition—everything short of actual violence; but they have persevered, even through the most disturbed period, in preaching and teaching; and they have been permitted to see good fruits of their labours. Dr. Pfander thus writes:—"When obliged to attack the Koran, or to state the reasons why we do not believe in it, I have, of late, more generally confined myself to the argument derived from its disagreement with the Scriptures: I always held that this must be our first and principal point of attack, and my observation has fully borne out that it is that argument which tells most powerfully upon the Mussulmans. However loudly some of them, in their desperation, may raise the cry of our Scriptures having been corrupted, so as to be no longer the original Old and New Testament, still,

with the more conscientious and thinking part amongst them, this cry carries not much weight; and a certain veneration of the Scriptures is so general, and the idea that they are in harmony with the Koran is so common, that the fact of the Koran directly contradicting Christ's words is a startling one to them, and will—the more it is brought before the Mahomedans, and the more they convince themselves of its correctness by reading the New Testament and comparing it with the Koran—go far to shake their confidence in their present belief."

From their first arrival the missionaries had made anxious inquiries, in what appeared the most likely quarters, for a copy of the translation of the New Testament into Pushtu, issued from the Serampur press in 1818. In the mission stations no such copy could be found; but one had been preserved by an old chief, far away on the Indus frontier, which he had received at Hurdwar, long ago, from a missionary, probably Mr. Chamberlain, and had shown to Colonel Edwardes when he visited the Derajat. The old man had kept it, he said, from fire and from water, that he might show it to the first Englishman who should carry the authority of Great Britain into that remote district. For this valuable copy Colonel Edwardes wrote, and received it just before the death of the aged chief, who had lived to be the unconscious preserver of the Word of God in his native language until the time was come for its circulation far and wide. The revision and reprinting of the work were undertaken by Mr. Clark, who also superintended the school which was speedily formed; many grown-up young men, as well as boys, seeking instruction.

This branch of the work was afterwards carried on by Mr. M'Carthy.

"At Amritsir, Peshawur, and Multan," writes the Bishop of Madras, from the banks of the Indus, in 1857, "you have just the men for the places—clear-headed, judicious, earnest, and full of the spirit of love. The schools are ably carried on, and already give promise of blessed fruit. Indeed, I could not help feeling that it was a most gracious providence which led the Church to seize upon those openings so soon after the annexation, and an indication of the gracious purposes for which these lands have been put into our possession. May all the members of our Church, both at home and in this country, be grateful for the mercies vouchsafed, and not be backward to help, with their prayers and their pecuniary resources, these benevolent designs."

An extract from a letter of Mr. M'Carthy's, dated June 11, 1857, will show the position of the members of the Peshawur mission at the time of the mutiny. "Here in Peshawur we have a great many native troops, about eight regiments, and only two English regiments. The people in the city, too, said, that if the Sepoys attacked the Christians they would join them. You may be sure we were in an anxious state of mind. One day a message was sent round to all the English gentlemen, by the officer commanding the station, to the effect that they were to hold themselves in readiness to fly to the Residency on the first appearance of danger. When I received this message, I tied up my travelling rug, put away a few things which I valued, and then sat down to get comfort and strength from God's Word. I read the Psalms

for the day, and found many 'comfortable words' in them. Committing myself and all in the station to the guardian care of God,—pleading His own promise to Him,—I was enabled to lie down on my bed that night in peace, and to sleep soundly and securely all night, though, in common with every other person in the station, I slept in my clothes, even to my boots. In consequence, however, of the wise measures taken by our authorities in this place, the Sepoys did not mutiny in Peshawur. That night they were all disarmed, except one regiment, which is considered trustworthy; and though we are not out of danger even yet,—though our men have their guns loaded every night, and sleep in their uniform, ready to start up in a moment,—yet, as we have been so mercifully brought through the height of the danger, we have a cheerful hope for the future. Dr. Pfander had a bright happy face all through, although he has a wife and two little children in the station. He said that he did not think that the God who had given India to England that the Gospel might be preached to its benighted people, would now allow it to fall back into the hands of idolaters and Mahomedans. Dr. Pfander preached in the city all through, with the exception of two or three days, when the danger was at its greatest. He goes in now as usual; and amidst scowling faces, and in the teeth of much opposition, he tells these fanatical people about Christ the Saviour. My school was rather thinly attended during the height of our peril. Many of the parents of the boys, reflecting, doubtless, that in case of a general rising of the people, the school would be the first object of attack, withdrew their children for a while.

Now, however, that confidence is being restored, they are sending them again, and I have the pleasure of seeing once more the bright eyes and intelligent faces of many whose absence, for a while, left a blank in the school."

Thus the Peshawur mission continues to prosper, and the local government has aided its efforts to find occupation for those who have proved themselves steady and faithful, by throwing open to them suitable government employments. The last fact to be mentioned in connexion with this mission, and one of deep interest, is the baptism at Peshawur of the first Afghan convert, a fine, noble-looking man, about forty-two years of age, a subadar in the Guides' corps, named Dilawar Khan. "He was formerly," writes Mr. Fitzpatrick, "a border robber, as very many of the Afghans are. He was brought up to this profession religiously. The moulvis inculcate solemnly, from the Koran and traditions, the duty of killing and plundering all unbelievers, and hence for some time this was his pursuit; but at length he began to doubt if it could be pleasing to God. Enormities so glaring struck him as opposed to the Divine attributes, and I suppose under these feelings he at length gave up this desperate life. About three years ago he obtained somewhere a copy of one of Dr. Pfander's works on the Mahomedan controversy, and read it with avidity. The arguments seemed to him unanswerable; but, to put the matter beyond doubt, he inquired from numberless moulvis what answers could be given to them. Not one could reply. He waited for three years, inquiring from all he could meet; but not a single answer could he obtain to any one of

the arguments for Christianity and against Mahomedanism. He was delighted when he found that Dr. Pfander was alive, and even in Peshawur. Their interviews were frequent, and conversations lengthy, but Dr. Pfander had not the satisfaction of seeing him baptized; and when he left Peshawur, six months ago, it was only with the hope that, if Dilawar survived the siege of Delhi, he would at length become a Christian. He did survive, though one-fourth, perhaps I may say one-third, of his comrades fell, and he was promoted while there to the rank of subadar. He then came into Peshawur with his regiment for a few days, but would not remain at that time, as he thought there was an almost immediate prospect of his regiment being called into active service against some hill tribes. A few days after, however, he came in quite unexpectedly to us. His first interview gave us great encouragement. He concluded a long conversation by saying: 'I have come for this one object, that I may do what is required by God. Teach me what I am to do: only give me clear proofs for everything from the Word of God. I obey God, not man.' Yesterday morning he came to me again, and I explained to him the doctrine of baptism, and read the whole of the service, with Scripture proofs; and when I saw that he understood the matter, I said, 'Now tell me, what do you think of baptism?' He said, 'Christ has commanded it; it is right.' 'Well,' I rejoined, 'my advice is that you receive it.' 'Very good,' he replied, 'you think it right; it is according to the Book.' I then arranged that he should be baptized to-day, and truly it was a most delightful service. Colonel Martin, Mr. M'Carthy, and Anna,

were his sponsors. He was very solemn in his demeanour; and afterwards, when Mr. M'Carthy said how happy he felt in witnessing his Christian profession, Dilawar Massih told us all how happy he felt, and that his full purpose was, with God's help, to go on to do His will to the end. Altogether it is a most remarkable and cheering case. May God keep, and strengthen, and comfort His servant through life, and at last receive him to glory!"

THE END.

Reed and Pardon, Printers, Paternoster Row, London.