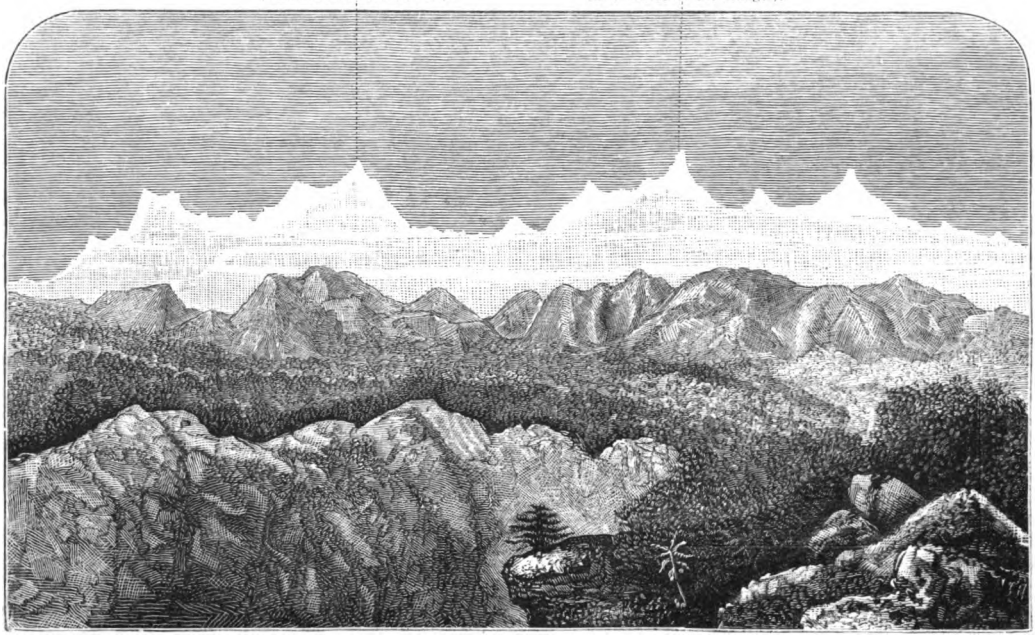
MISSIONARY TOURS IN INDIA AND CEYLON

ROBERT TOWNSHEND PASSINGHAM

MISSIONARY TOURS



THE HIMALAYAS FROM LANDOUR.

Page 86.

MISSIONARY TOURS

IN

INDIA AND CEYLON

BY

CAPTAIN PASSINGHAM

(*late 91st Highlanders*)

LONDON

SIMPKIN, MARSHALL, & CO.

PRINTED AND SOLD BY GOULDEN, DOVER

1881

CONTENTS.

MISSIONARY TOURS.

I.

EARLY INDIAN EXPERIENCES.

I WOULD commence this Memoir by stating that it is written in answer to the request of many who have asked me to give them an account of my religious experiences in the East, and in its present form is specially designed to include the incidents connected with my recent evangelistic tour in India and Ceylon during the cold weather of 1878–79. May the Lord vouchsafe His blessing on this record of His dealings with His servant, and use the same for His own glory!

I entered the army in June 1860, and joined the depôt of my regiment at Chatham before I was eighteen years of age. My early training was not distinctively Evangelical, yet I have to thank my mother that she always directed me to God in prayer, and duly instructed me out of the Bible and the Prayer-book. The religious training, such

as there was, in the schools to which I was sent, was also much of the same character; and thus, from a certain outward acquaintance with the Scriptures, I was early impressed with the Being of God, the propriety of a holy life, and the judgment to come, but never having the way of salvation clearly put before me, I grew up in ignorance of my own innate depravity and the ruined nature of mankind, and before leaving school became so unsteady that any religious exercise was most irksome to me; thus, when I found myself my own master, and able to follow the bent of my inclinations, I ceased to pray or read the Bible, and never attended at church excepting when compelled by duty on Sunday morning, and during the time I remained at Chatham was quite careless about the future, and given up to a life of sin.

In the end of May 1861, I received orders to join my regiment in India, and went home for a short time before embarking, when I met with a serious accident which confined me to the couch for several weeks; in August, however, I had sufficiently recovered to embark, and sailed in a vessel from Gravesend, but as the voyage occupied nearly five months, it was not till January 1862 that we landed at Bombay. After remaining there about a month, I proceeded to Kamptee, in the province of Nagpore, where my regiment was stationed. This place was distant about six hundred miles from Bombay, and I was five weeks

in performing the journey; being all alone, I was left to my own thoughts, and already beginning to feel the effects of a wild life on my constitution, I determined to live differently, and from that time forward, to the end of the year, when I became truly interested in the things of God, I was in some measure able to keep my resolve.

I safely accomplished my journey, and arrived at Kamptee about March 15; and having determined on the course I should pursue, commenced at once to learn Hindustani, and tried to carry out my good resolutions as above stated. In acting thus, however, it must not be thought that I was in any wise affected by a religious motive, as my heart was as thoroughly in the world as ever; but my mind had become averse to an immoral life, and I felt it was not worthy of the dignity of a man; for since my solitary journey to Kamptee, this thought had greatly impressed me, but from purely natural reasons, and chiefly from pondering night by night on the glorious majesty of the heavens, and considering the statements of philosophers upon the high ideal of humanity.

I was now robbed of many false impressions I had about the natives of India and other coloured people. At first I could not believe them to be made quite in the same way as Europeans, and dreaded to think their constitution was equal to ours. On this point I questioned a scientific friend, who assured me there was no difference between the structure of one race of men and

another in point of principle, and that any apparent differences were merely the result of climate and condition producing a higher or lower development. From my own observation I felt that he was right; and my mind was much humbled at having to own that, after all, I was essentially no higher in the scale of creation than a native.

After this I began to think of the people of India as fellow-creatures, and much enjoyed the conversation of my Hindustani master, who was a perfect old gentleman, and a very good English scholar. After the lesson he generally sat down with me and smoked a cheroot, when I was very fond of putting before him the beauty of the British constitution, and extolling its great superiority over the despotic governments of the East. I never mentioned God, however, as having any hand in the present details of human life; but in this the old Mohammedan checked me, and explained that he looked for God to order the affairs thereof, and that he never set out on a journey or undertook any matter without commending himself to God. I was much impressed by this, as also by the punctiliousness of Mohammedans in attending to their prayers, and began to feel that men must have some religion.

When I considered the matter, I thought that as Christians professed to be above all other people, they ought to be more observant of God than others; but, on the contrary, I found that

most Englishmen were less observant of God than Mohammedans, and that their religion mostly consisted in a mere formal attendance at church, and that even this was done more out of deference to 'the Church,' and in accordance with custom, than out of any sincere regard for God Himself. Thus I was led to think very highly of Mohammedans; and feeling that men must have some religion, and that idolatry was manifestly false, thought the choice could only be between Protestant Christianity and Mohammedanism. But it was to the latter, or something of a similar character, that I inclined, as I was naturally averse to that which was above my reason, and was at the time ignorant of the many follies and fables of Mohammedanism. My mind was now in a sad state of confusion, as I felt I ought to believe something, and yet I believed nothing, and at the same time was certain that, if a man would be saved, he must have some religion, and honestly profess it.

Two other circumstances tended to intensify the religious feeling which was awakened within me; first I had to command the funeral parties of men who had died of cholera, and the burying of the men, together with the sense of the presence of the disease, had the effect of making me question myself as to whether I was ready to die and meet God; and although I tried hard to justify myself on the ground of my partial reform, I dreaded the idea of death, and of being ushered into the presence

of God. Again, I had to sit on an inquest, and examine the body of the dead man; when I was much impressed with the fact that in the midst of life we are surrounded by death, and that a man must be ready to meet it when his own turn should come; and though I was quite ignorant of how a change could be effected in me, I felt certain that, to meet death with confidence and composure, some change must take place.

To add to the confused state of my mind, I now became sceptical as to the inspiration of the Scriptures, and sympathised with Colenso in his attack on the Pentateuch. One morning, conversation turning on this point, I said to some friends that I did not believe the Old Testament to be worthy of credence; but on returning home something seemed to say to me, 'How dare you thus denounce a book you have not read! If it had been a novel, you would first have read it.' I felt the force of this very much, as I had never read the Bible but as a child, and then only in fragments; so I determined to read and judge for myself. Thinking, however, that though Colenso might be proved in the wrong, yet the merits of the Koran to be the true revelation from God might weigh in the scales against the Bible, I prayed God to teach me if He had made a revelation of His will to man, and that, if so, He would enable me to judge as to whether the Bible or the Koran were that true revelation, and make me a sincere follower of the one which was.

Having read the Bible for some weeks, I soon became aware of one great feature, underlying the whole work ; and this was, the guilty and depraved condition of man, needing a vicarious sacrifice at the hands of a holy and unblemished victim. Leviticus, Isaiah, and the Gospels were full of it, and as I read I became more and more conscious of my own sinfulness, and the need in which I stood of such redemption. The realisation of this great truth instantly freed me from the influence of Mohammedanism, as I knew it recognised no such thing as vicarious sacrifice, and that by it salvation was made entirely dependent on almsgiving, prayers, and devotions, with pilgrimages, and the jahad or crusade of Mohammedan principles by fire and sword. The reading of the Bible, however, had made me feel that I was guilty, and that my sin could not be expiated by anything which I myself could do ; and thus I felt that it was impossible for me ever to become connected with a religion which denied the necessity of vicarious sacrifice ; and was convinced that the principles of Christianity were true.

In this state of mind I continued until after our arrival in Nagode, distant about three hundred miles from Kamptee, on March 15, 1863; on arrival we were a good deal occupied at first, both with the soldiers and with our own private affairs, as no accommodation was provided for officers, and but few of the houses in the station had been rebuilt after their destruction by the mutineers; but arrange-

ments for our accommodation being made, and, the warm weather coming on, I soon found plenty of leisure for contemplation. I had no other book besides my Bible, however, to help me in the conflict which I am about to relate; and as I had then never read the works of Paley, or any author of a similar character, my only assistance was a good acquaintance with general history; and although there were some in the station who might have shown me the way of salvation, yet no one spoke to me about my soul until after my conversion.

Before we came to Nagode the chaplain had left, and the services, which I regularly attended, were conducted by the commanding officer of the station, who often read us a truly evangelical sermon, but scepticism was now raging in my mind as to the historical veracity of the apostolic age, the sincerity of the apostles, and the genuineness and authenticity of their accounts. Thus, though believing in salvation by substitution according to the Jewish Scriptures, I was unable to rest in Christ and His work as that fulfilment which would stand good in the sight of God, fearing lest the Christ of the New Testament was not the one to whom the Jewish Scriptures pointed; and, though fully believing that the Messiah or Christ should redeem His people, I was doubtful as to whether He had as yet truly come, or was to come in the future.

I now kept away as much as I could from all company, in order to have my time for meditation

and reading; but I did not know how to confess myself—as a Christian or not, for even in prayer I was afraid not to pray in the name of Christ, lest He should truly be the Messiah; and then, again, I was afraid to trust in Him and pray in His name, lest He should, after all, be an impostor. Thus I was in the habit of praying in His name, conditionally on His being the true Messiah, and used to ask God to forgive me for my hypocrisy if He detected me doing this from insincerity. This state of soul was most trying, and I was weighed down under the sense of being myself a deceitful hypocrite, trying to dupe both God and myself, and all around me.

On considering Christianity historically, though I had at that time read no Church history, and was unacquainted with any of the early Christian writers, yet I knew that there were both opponents and defendants of the Christian Scriptures and religion in the second century, and that the quotations from the Scriptures at this time proved them to be essentially the same as we now possess; and thus I felt that the proof of their genuineness should be carried back from that time; and could this be done, that it would afford strong grounds for the acceptance of Christ as the Messiah of Israel. Now it seemed that between these writers of the second century and the Apostle John, but fifty or sixty years at most could have elapsed, and that any falsification of the Scriptures at that time, and amidst such a race of martyrs, would have been

impossible, and that therefore we might receive the New Testament as we now have it to have been so left by the Apostle John at his death.

The next points to be considered were the sincerity of the apostles themselves, and their soundness of mind, as the authors of those Scriptures; of the former I thought the early converts were the best judges, as they must have seen their walk and manner of life, and it seemed to me that they most fully testified to their sincerity by undergoing all the sufferings and privations which they endured on account of those things which they received from the apostles. Again, the second point was proved by the New Testament itself, which, the more I read it, impressed me with the marvellous wisdom of those who wrote it. And thus, being convinced of the sincerity and soundness of mind of the apostles, I felt persuaded that they who toiled and laboured so indefatigably in the cause of what they preached, must have believed in it themselves, and that the further burden of proof must entirely rest on the character and words of Jesus.

My attention was thus fixed on the character of Christ as delineated by the apostles, and I felt that there was nothing at all comparable to it to be found in the annals of heathendom, and only to a very small degree in the records of the Old Testament. Christ's life was honest and sincere, His words were clear and plain, and His works were truly miraculous; and as Pilate found no

fault in Him, so was I constrained to own the character of Christ as the most perfect on record. Now I argued it was impossible that the writers of the New Testament could have invented such a character, as they would thus have been convicted of insincerity; and apart from their sincerity being proved by the reasons before mentioned, no insincere persons could possibly produce out of their own minds, as the ideal of perfection, that which is so faultless in its truthfulness and candour as the character of Jesus, and therefore such an One must actually have lived and walked amongst them, and the things which were recorded of Him must have really happened.

Being, then, convinced of the truthfulness of the apostolic accounts, I was thrown back on the words of Jesus Himself for the proof of His being the Messiah and the Son of God, as I felt that He who was so perfect could say nothing but what was true; and the question with me was, Did He Himself claim to be the Messiah of Israel to whom the Law and the Prophets pointed? And when I considered the accounts given in the Gospels, I remembered the answer which He gave, 'I that speak unto thee am He,' to the Samaritan woman's statement, that she knew when the Messiah, which was called Christ, came, He would tell them all things. Now this satisfied me as to Christ being the true Messiah, for I felt that the One whose whole character was truth could say nothing but what was true; moreover, I felt

assured that God's Elect, in whom His soul delighted (Isaiah xl. 1), could not deceive me as to His origin; and thus I considered the Scriptures again to see what He said on this point, and remembered Him saying to the subject of one of His miraculous cures, in John ix. 35: 'Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said, Thou hast both seen Him and it is He that speaketh with thee.' Another scene also vividly came before me; and that was, Jesus in the high priest's palace, being questioned as to His mission and origin, when it was said to Him, 'Art Thou the Christ, the Son of the Blessed? And Jesus answered, I am' (Mark xiv. 61, 62)—thus in the highest court of the Jews claiming to be both the Messiah and the Son of God. These distinct and clear statements of the Lord Jesus I felt to be most convincing, and at last I was enabled to throw my weary self on Him and find perfect peace with God, for now I had laid hold of Him of whom God had said, 'This man shall be the peace' (Micah v. 5).

Thus, after more than a year of doubt and confusion, I believed in the Son who abideth for ever, and that, being made free by Him, I was free indeed, and Jesus Himself became the centre of my joy and hope (John viii. 35, 36); for my conversion was the result of being drawn, by the silken cords of divine love, to behold Jesus as the ever-abiding Messiah of Israel, and the eternal

Son of God (John xii. 34). To some it may seem strange that this was the means of my conversion; but it will not continue to do so, if they remember that I had already been convinced of my need of a Saviour, and of the fact that vicarious sacrifice and obedience at the hands of an unblemished victim were the appointed means of salvation; the question with me was, the sincerity of Him in whom I was to trust, and the authenticity of His mission; and when I was convinced on these points, my faith in Jesus included faith in His most precious work, as I had ever associated the Messiah of Israel with the work He should undertake on His people's behalf, as revealed in the fifty-third of Isaiah, and elsewhere.

The settlement of this momentous question, then, was the means of my conversion; and all glory must be ascribed to Him who drew me in His grace, and not to flesh and blood (Matt. xvi. 16, 17; John vi. 44); for now I saw how that, according to the Father's purpose, I had been led, step by step, through the operation of the Holy Spirit, unto obedience and sprinkling of the blood of Jesus Christ; and, as I never doubted the resurrection of Christ, granting the previous conclusions as to His sincerity and the authenticity of His mission, the confession to which I was brought by the Holy Ghost, of 'Thou art the Christ, the Son of the living God,' enabled me from my heart to say, 'Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant

mercy, hath begotten us again to a living hope, by the resurrection of Jesus Christ from the dead' (1 Peter i. 2, 3). And I rejoiced in the assurance of the Holy Spirit by His servant Paul, 'that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved' (Rom. x. 9). My views of divine truth were also subsequently established by the reading of Dr. Ryle's 'Home Truths' and 'Expository Thoughts,' the perusal of which I shall ever remember with sincere gratitude to the author and the friend who brought them to my notice.

Now I felt that I had put my hand to the plough, and that there must be no turning back; and saw very clearly that those who believe should not forsake the assembling of themselves together; this particularly struck me one evening when I heard prayer and singing in the room next to mine. It so happened that after the Mutiny an immense house which had been burnt was restored at Government expense, the two wings being let out to officers, and the central part reserved as a place of worship. In this place a Christian officer held meetings for prayer and reading twice a week; and as I lived in one of the adjoining wings, I sometimes heard the singing and praying. On the evening in question I was peculiarly impressed with the thought that, 'He who loves God should love his brother also' (1 John iv. 21); and that I could best show forth this love by at once meeting with

God's children; and so walked into the room where they were singing and praying, and, much to their astonishment, joined in with them; and thus began to be actively employed in the Lord's Service.

For some time past I had neglected Hindustani; but being now desirous to speak of Jesus to the natives, I determined to attend to it again, and put myself under the tuition of an old Brahmin pundit and a Mohammedan moonshee; and feeling the literature of India distasteful to my spirit, told them they must also read the Bible with me in Hindi and Hindustani, and I soon became thoroughly interested in speaking to them and others, who used to come up from the town of Nagode to converse with me on religious subjects. For hours together I used to sit in my bungalow and expound the Scriptures to them, and hoped that the truth had laid hold on a native doctor who came to read with me most regularly, and at last went so far as to offer to go and preach with me in a neighbouring village, and to this I consented and went. He then asked me if I would come and preach in the hospital of which he was in charge, to which I willingly agreed, and went twice a week, when many attended, both of the patients and the townspeople, but I am sorry to say the doctor himself eventually disappointed me. Besides preaching to the people I also procured them some Gospels and tracts in the vernacular, so that when they went away they might carry the truth about them, even if it had not penetrated into their

own hearts, and thought that thus, perhaps, a light might spring up in some distant village.

I used also to teach my servants from the Bible for an hour every morning, and was very hopeful of the conversion of one of them; and though, when I last saw him, could not say he was born again, yet do expect, by the grace of God, to meet him in the glory to come, where also I look forward to a happy meeting with my old pundit, who has since died, as I firmly believe, in the faith of Jesus. Until within about three months of his leaving Nagode he gave me lessons out of the Hindi Bible; but then I told him that I should not pay him any longer, and that, if he desired to continue reading with me, he must do it for spiritual profit only. He was a Brahmin of a very high caste, and had become most interested in reading the Bible; so that, when I put him to the above test, he bore it, and came to read with me just as regularly as before; and during the three months which remained the truth acquired such power over him, that he forsook all idolatrous practices, and commenced teaching the scholars of his regiment from the New Testament, and various tracts in Hindi which I gave him. The change in him was very marked; and I could really perceive that to him old things had passed away, and all things become new; and to this his actions bore witness, for though he was a priest and the regimental pundit, yet, as far as I could ascertain, he entirely abstained from idolatry, and tried to disseminate the truth

where he could. In October 1864 he went with his regiment to the war in Bhootan, and there died of fever during the campaign.

Soon after the departure of the old pundit I became seriously ill, and by the end of the year was so weak as to be quite incapacitated for duty, and was confined to my house for some weeks, when the doctor, seeing that I became worse and worse, determined that I must at once proceed to Calcutta and appear before a medical board. So, arrangements being made as speedily as possible, I set out for that place in February 1865; and, having appeared before the board, was ordered to leave India immediately. I then engaged my passage on board a ship sailing round the Cape of Good Hope, and arrived in England on June 1, after a voyage of little more than three months. We put in at the Cape, and remained there some days, which I much enjoyed; and this, together with the sea air, greatly invigorated me, so that by the time of our landing in England I was much better.

When on board I found there were few with whom I could have any communion in the things of God, and indeed that some two or three of the passengers were avowed infidels; but I determined to make an open and decided stand at once, and so commenced by reading my Bible on deck, as others read their novels and played cards. This soon had the desired effect; for though I did not in any wise intrude on others, but kept in my own

place, I was quickly questioned as to my views, and thus an opportunity was afforded of declaring the truth as it is in Jesus; and seeing that on Sunday morning there was no sermon after the captain had finished reading the appointed prayers, I asked to be allowed to read one, to which the captain consented, and, although I saw no immediate results, expect God's blessing to have accompanied the declaration of His own counsel and message.

On my return I remained at home for twelve months, and during that time was enabled to testify for Christ amongst my friends and acquaintances, and whilst on duty at Hythe, where I truly found that it needed divine grace to unfurl the banner which God has given to His people to display because of the truth. At this time also I met my dear wife, to whom I was married in May 1866, and, after spending a few weeks in North Wales amidst the mountain scenery of my native country, we sailed together for India with the view of rejoining my regiment at Dum-Dum, near Calcutta, my health meanwhile having been pretty fully restored.

On board the vessel by which we sailed we soon made the acquaintance of nine or ten Christian people; and one of them having a stern cabin, put it at our disposal for holding meetings every evening. We felt, however, the need of procuring some place which might be free to all, and where I might read a sermon on Sundays; so we asked the captain's

permission to use the saloon from eleven to twelve o'clock on Sunday mornings. Permission was granted, and the attendance was sometimes very fair; but as the endeavour did not reach the sailors, we resolved to go forward and speak to the men on the forecastle.

One Sunday afternoon, therefore, the friend who lent his cabin for the meetings went forward with me, and we very soon had our feet encircled with a chalk line. This we knew would take place, as it is the custom to make strangers pay their footing on the forecastle; and thus having chalked us, the sailors asked us to meet the demand, when we told them we should be happy to give them a sovereign next day, but that the only thing we could then give them was a tract apiece. They took the tracts, and then we began to speak to them, and asked if they would like us to come and hold a meeting in the forecastle. Many of them desired us to do so; and from that time we went regularly on Sunday afternoons and Thursday evenings, and, though we saw no instances of conversion, believe there were some seriously impressed, and I pray that the word sown may have prospered in their hearts.

The voyage was a rough one, and my dear wife was not able to enjoy it until we came in sight of Ceylon, the beauty of which island, seen in the clear and early morning, was, as she said, so surpassingly grand and lovely, that one was repaid for all the discomfort of many weeks. Soon afterwards we came in sight of Madras, where we landed,

and remained a week, being peculiarly struck with the beauty of the vegetation and the luxuriant growth of flowers; and, as we liked the place very much, were sorry when the time came for us again to embark. We had, however, a quick passage to Calcutta, and were soon able to set foot on shore for good, when we were met by an officer in the regiment, who brought us an invitation from a friend to remain with him and his wife until we should be settled. This kind offer we accepted, and remained with them for about a fortnight.

Afterwards we went into a house of our own, which we retained until we left Dum-Dum, and during this time my wife visited the women, and I sought opportunities for speaking to the soldiers of the regiment, and the natives in the neighbourhood. The former I was able often to address at a little Baptist chapel on the outskirts of the barracks, and also in the Hall of the Institute, which I procured for Sunday afternoons, and the Lord manifestly blessed the word spoken, as there were, to my certain knowledge, sincere cases both of conversion and restoration.

Ever since my departure from India in 1865 I had been desirous of leaving the army and entirely throwing myself into the Lord's work, and I now became more and more desirous of carrying out my wishes; and though I cannot say that I resigned my commission, shortly afterwards, with the idea that it was wrong to take up the sword in self-defence, yet I was determined, if possible, no longer

to follow the profession of arms as my ordinary occupation, but in keeping with my feelings on the subject subsequently accepted a company in the militia. The difficulties in my way seemed very great, but I searched the Bible to find promises of God's care and provision, when Luke xii. 22–40 was very forcibly impressed on my mind, and I fully felt that the Lord would have me act upon it, even though I should endure the odium of many, and suffer a bad report. Thus, I notified my desire to resign my commission, and was provisionally gazetted out of the army by the Government of India in January 1867. How great this trial was, none can know but those who, just having married a wife whom they love, give up a profession which they like, and which is to them a means of support.

For about a fortnight after this we remained in Dum-Dum, but prepared to go into Central India, and visit Nagode, as we felt the Lord might there have a work for us to engage in. Our path, however, was now wrapped in much perplexity, as on leaving the army I felt unwilling to join any of the missions established in India, and was undecided as to what body of Christians I should become connected with for the future, and desired rather to go into Central India quite independently, and see if the Lord would open me out a sphere of service at Nagode. At this time I had not been baptised as a believer, but was just convinced of the propriety thereof, and was quite in sympathy with

most of the Baptist missionaries, with whom I was much thrown into contact when forced to quit the Church of England through the Ritualistic doctrines and practices of the chaplain at Dum-Dum, who publicly denounced me from his pulpit.

In pursuance of our views, therefore, we left Dum-Dum at 6 o'clock on the morning of January 17, and, getting into the train at Howrah, travelled all day and night, and reached Mogul Serai at 11 o'clock next morning, and, having breakfasted there, went on by the train to Mirzapore; we then drove up to the church, and walked a little way to view the Ganges, which there forms a beautiful bend, and is very wide. Afterwards we walked through the better parts of the town, but my wife was much shocked at the horrible idols outside the houses, which were of the most hideous and grotesque forms conceivable; and the scenes from heathen mythology which were painted on the street walls made her very glad to proceed on our journey without any further delay; and having travelled all night in a dak-gharry, or postchaise, we arrived at Rewah about noon on January 19, and went to the dak-bungalow, when we found we could not go on to Nagode till Monday morning. After dinner we walked about the village in the evening, and felt rather despondent; but were comforted by the Lord's words, 'Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you.' Dak-bun-

galows are little houses built by Government for travellers, who pay a rupee a day for the accommodation.

We remained the following day, Sunday, in Rewah, and at midnight packed up our things, and left for Nagode in dhoolies, or rude beds made of bamboo and ropes, covered at the top with a sheet, and carried by coolies on a long pole ; and, after passing through rivers and along a sort of desert in the moonlight, arrived at a place named Madogar at 11 A.M. There was not a European in the town, and the people crowded round and appeared rather hostile, but afterward became quite friendly when I spoke and read to them from a Hindi Testament we had in one of our boxes ; but my wife's dress seemed to interest them much more, for they peered into her dhoolie with great curiosity, and were much pleased at being shown a watch. One of the men could read, so we gave him the New Testament, and, having procured fresh coolies, went on our way to Nagode, where we arrived at 7 P.M., but to our dismay found the dak-bungalow in ruins. We then went to the Resident's house, as I had known him when at Nagode before, but found it shut up, and heard that he was in camp. Not having tasted food for twenty-four hours, we now felt as if we were quite forsaken ; but just then one of the political agent's servants recognised me, and brought us a bed and table, and all we wanted, into a nice large tent in the Residency compound, and the officers of the

detachment of the 23rd Fusiliers kindly sent us dinner from their mess.

The next day Mr. C. returned from his tour, and found us in the tent in his compound, or grounds surrounding the house, and both he and his wife were very kind to us during the time we remained at Nagode, and materially assisted us in many ways. There being no house procurable in the station, Mr. C. invited us to remain with them until the new dak-bungalow should be completed, when he would get permission for us to occupy a part of it, so long as we should remain in Nagode, which is a small town in Central India, about 130 miles from both Allahabad and Jubbulpore, and lying just between them. When, therefore, the dak-bungalow was declared habitable, on January 30, we managed to furnish the place with some furniture lent us by our kind friends, and a little more which we hired from a native merchant, and removed to our new abode; and our friends did all they could to help us, and invited my wife to come and stay with them when I went out to the neighbouring villages to preach.

The next day I went to see the Rajah before breakfast, and told him that I intended to preach the Gospel in Nagode, but he was deeply interested in chewing betal, and evidently thought himself superior to any European. He said he had read the New Testament, and prided himself on remaining a Hindu, but remarked he had no objection to my preaching anywhere I liked. The

day following, therefore, I went down to the bazaar, and, standing on a raised pavement surrounding a well, commenced reading with a loud voice from the Gospel of Matthew in Hindi. About one hundred and fifty people came round me, and seemed deeply interested. I had six Hindi Gospels with me, and these I sold for about a penny each, in order that they might value them more than if given gratis, and then gave the money, in their presence, to some poor lepers.

During the next few days we were visited by many natives from the town, and the Mohammedans were very virulent, and especially denied that Jesus was the Son of God. I asked them if they believed the New Testament, which they said they did; but when I showed them how often the Lord Jesus is there called the Son of God, they asserted that our text of the New Testament was false and perverted, and that no reliance was to be placed upon it. In this, of course, they were manifestly wrong, as there are now in existence many manuscripts of the New Testament, written long before the time of Mohammed, and these manuscripts are essentially the same as our printed versions of the present day. Now it was in the New Testament as thus handed down that Mohammed declared his belief, and moreover enjoined faith therein, as binding on all the true followers of Islam; and though, indeed, he accuses Christians of falsifying their doctrines, he never accuses them of corrupting their sacred records. And thus, I argued, what could be proved

from writings which Mohammed himself acknowledged as genuine and divine, ought to be accepted by all Mohammedans as true; for he says in Sura v. 77: 'O ye people of the book, ye are not grounded on anything till ye observe the Tourat (Old Testament), and the Gospel and that which hath been revealed to you from the Lord.' For the Mohammedans, however, to confess all this would be the entire overthrow of their religion; and I found my frequent discussions with them only ended in increased bitterness.

In the preface to a book published at Allahabad, on the testimony borne by the Koran to the Jewish and Christian Scriptures, it is said: 'In the system of the Koran the three revelations—the Jewish, the Christian, and the Mussulman—are all equally inspired and divine; the preceding Scriptures are, however, to be interpreted according to the *latest* revelation, and are liable to have their ordinances modified in conformity therewith: a distinction is thus drawn between the *belief* in the several revelations, and the *obligation* to follow their precepts. This is the prevalent idea; and there is nothing throughout the Koran to contradict it, though in the final step of triumph, when professed Jews and Christians were banished from the precincts of the Holy Temple, it seems likely that in practice the Koran was considered not simply as explaining and modifying, but as absolutely superseding, the previous Scripture.'

With this statement I quite agree, and found,

when disputing with a Mohammedan Moulvie, that his chief argument lay in the abrogation of a former revelation by one of later date: he affirmed that the Jewish Scriptures had been superseded by the Christian, and these again in their turn by the Koran. The only way of meeting this subtle argument I found to be in showing that the Christian Scriptures never destroy the Law and the Prophets, but only testify to that fulfilment of their rites and prophecies whereby Christ becomes 'the end of the law for righteousness unto everyone that believeth' (Rom. x. 4); and that similar proof must be produced from the Koran in reference to Mohammed as fulfilling these conditions, if it were of divine origin, and that even then it could not be received as superseding any prior revelation. Thus met on the ground of divine truth having ever been one and the same, and differing only in its development, the Mohammedan was at a loss for an answer, and could only argue that the Gospel was not a fulfilment of the rites and prophecies of the Old Testament. But that in this he was wrong must be apparent to any candid reader who admits, as do the Mohammedans, that the New Testament is a divine revelation, and worthy of all credence; for Mohammed says in the Koran that God 'sent down the Tourat and the Gospel from before, for the guidance of mankind.'

As a rule, great ignorance prevails amongst Mohammedans as to the history of the Old Testament, and a Moulvie who came to argue with me

displayed a most perverted knowledge of its contents, with which he affirmed he was perfectly acquainted. The Mohammedans have substituted for the books of the Jews fables of their own, in which they represent Ishmael as about to be sacrificed by Abraham on the mountains near to Mecca—thus entirely reversing the positions of Isaac and Ishmael; but, curious to relate, even they have a distorted view of the coming of Antichrist,[1] whom they represent as reigning over the earth under the name of Dujal, for three and a half days, just previous to the end of time, and he is supposed by them to have power over all things, and the elements at his will. But, alas! in spite of their acknowledgment of Jesus as a prophet, by whom the Antichrist shall be destroyed, they understand not that the only way to escape his influence is that of being written in the Lamb's book of life.

At the same time I continued preaching in the town, and one day in the bazaar, when a great many were there, some Brahmins asked me some very searching questions, and could not see why there was only one road to heaven, for, said they, you can get to Nagode by a great many ways, and why is it not the same in getting to heaven? The

[1] See also note in the *Three Voyages of Vasco de Gama*, translated by Lord Stanley of Alderley.

'Islam shall reign victorious for forty years in the realm of Hind.

'After that, Dujal shall appear in Ispahan.

'To drive out Dujal, listen to what I say.

'Jesus comes, and the mehdy of the end of time shall come.'

only answer to which was, that no one had given an order to approach the town by one road only, whereas God has said, 'There is only one name given under heaven among men, whereby we must be saved' (Acts iv. 12). On another occasion I went as usual to the bazaar, and found a large crowd gathered round some native sheds, when I stood up at once and began to read in a loud voice from the Word of God, and the people came round me and listened very attentively, and gave an anna each for the books I brought with me; indeed, they then seemed more inclined to listen than any day before; and when I returned in the evening my wife met me with a train of little boys coming for more books.

On February 7 our Diary contains the following account of the visit of the Rajah's nephew, a young Indian squire, which shows the precocity and intense spiritual ignorance of a heathen child:—'In the afternoon a young thakoor came to see me; he was only eight years of age, but had the self-possession of a man of forty; he was dressed in a tight-fitting jacket of dark blue cloth, trimmed with gold braid, and reaching to his heels; he also wore on his head a small round cap of cloth of silver. He asked me how old I was, why I had come, how long I intended staying, and a great number of questions on religious subjects, but when replied to could not understand that he was a sinner, and when asked if he prayed to God to forgive him his sins, said, "No! no!" and affirmed that his prayers

were faultless, and that he had no sins.' Sad evidence this that the carnal mind is enmity against God and at variance with His law.

Feeling now that it would be well to visit other towns and villages in the neighbourhood, I determined to go on a tour to the east of Nagode; and so, on February 23, left for Oocheyra, about sixteen miles distant, and my dear wife went to the house of our kind friends until my return. I arrived at Oocheyra safely, and went out in the evening to preach, but the people were constantly changing, and I could make no deep impression on them, though they readily bought seven Gospels for an anna each. For three days I continued preaching there, and as usual had discussions with Mohammedans and Hindus, and though the people were very callous, was able to distribute many portions of the Bible, and I pray God to bless His written Word, knowing that the spirit thereof is the testimony of Jesus.

On the 27th I went on to a town called Myheer, ten or twelve miles distant, and remained there for three days. On the morning of my arrival I found Mr. C. already there, and on the point of going out tiger-shooting with the young chief of the place. He asked me to accompany him, to which I consented, and he promised to put me with the chief, with whom I thus thought that I should have an opportunity of speaking. This was afforded, for we were both placed up in a tree to wait for the tiger; and I then spoke to him about

the fall of man, and the redemption which there was in Christ, but am sorry to say he gave me no further opportunity of pressing the subject upon his notice. Before leaving Myheer, I had an argument with a Mohammedan, who was determined to confound Englishmen in general with true Christians, and declared that, because primitive Christianity had not been attended to, it was recalled, and Mohammedanism substituted for it. The bad effects of mere professing Christianity, and the offensive weapon thus put into the hands of unbelievers, may from this be clearly seen; and it fully bears out the caustic statement once made to a preacher of the Gospel, that, had Christians wished to convert the people of India, they should have presented their doctrines without themselves; or, nearly in the man's own words, 'You should have brought this teaching before the Sahib log came.'

On March 1 I started for Madogar; but, on account of the weakness of the baggage bullocks, night came on before we had got more than half way, so I determined to sleep by the roadside that night, and proceed next morning. At 4 A.M. I awoke the servants, and proceeded, as I thought, to Madogar; but in going along the Jubbulpore railway, then in process of construction, came to a place called Burdodee, in the neighbourhood of which some sixteen hundred people were employed at work; and I thought it would be better to pitch my tent there, and just visit Madogar, which was

only four miles distant. That evening I preached at Burdodee, but could not get an audience of more than eight or ten persons, and one of them said to me in sarcasm, 'The people of Hindustan are obstinate as bullocks, and they will not hear you.'

On March 5 I visited the town of Sohawul, and preached there in the morning; and in the evening, having returned to Burdodee, went out and preached again to the railway people, and was able to deliver the message; but some dissipated Hindus began to arraign me for calling them sinners, and for saying God was not in them. They confidently affirmed that their very life was a testimony of God being in them, and thus a refutation of my statement that they were without God. I tried to make them understand that God has two arms—Power and Grace; and that though by the former He is present in all things, yet by the latter only in those whom He chooses and purifies. The next day I left for Nagode, and, returning through Sohawul, preached again there in the morning, and then rode home, and remained the day with my wife at our friend's house. On this tour I disposed of many Gospels and New Testaments, sometimes getting as much as sixpence each for the latter; and I pray our Heavenly Father to accompany with His blessing this dissemination of His written Word.

In the evening we returned to our own abode, and remained in Nagode until March 13, when we

went to Punnah, a large town, distant about twenty-five miles to the north-west. The Rajah of this state, which is independent of English rule, maintained two or three Europeans in his service; and one of them, who had been a Prussian officer, on coming over to Nagode, and hearing I was desirous of visiting Punnah, promised to receive us if we came there. We accordingly accepted his kind invitation, and started for Punnah at 4 A.M., and after twelve hours' journey through corn and dhal fields, and in the midst of jungle, and over stony hills, we arrived at our destination about 4 P.M., and were most hospitably received by Mr. von Clair and his wife.

On the two following days we settled down in our new quarters, and in the evenings I went and preached in the town, and the people seemed interested, and bought some books. One evening we went down to the lake, which is very pretty, but surrounded with Hindu temples, and walked up to one, in which there was an idol something like an elephant's head; and a man who was standing near said, 'That is the image of God.' In almost every temple there was a different idol. One was a thing like a block of wood covered with diamonds, which the Rajah worships. Another was an image made to move its eyes and to lift its fingers by machinery. Others were mere slabs of stone painted red, and had some device cut on them. I talked with the keeper of these temples, who acknowledged he did not believe in the

idols, but said he was unable to act contrary to custom, and must do as others did. Punnah is truly a seat of idolatry, and sometimes the natives actually collect the dirt off the roads and make a hideous image, which they fall down to and worship, and having spent a great deal of money in buying food for this idol, afterwards break it in pieces and throw it away when tired of the object.

On a former occasion, in the autumn of 1863, whilst quartered with my regiment at Nagode, I had visited Punnah for a few days, and formed the acquaintance of the Rajah's brother and son, from whom I received a visit in state in return for my call at the palace; the Rajah's shikarrees were put at my disposal, and his elephants provided for a trip of inspection over his diamond mines; moreover, I was entertained at the palace, and driven out by the Rajah's brother, whom I found to be a most intelligent man, and very conversant with European affairs. One day we drove out to the Rajah's country house, and as we walked into the garden I noticed he bowed to an image of Vishnu, and sprinkled himself with water from a marble bowl beneath it. I asked him how he could worship an idol, when he answered his homage was rendered to God, and not to the stone, which was only the symbol of that which he worshipped. 'I worship Maha Deo,' said he; 'you call Him Christ, and I call Him Vishnu, but we mean the same, and will not further discuss the subject.' Is not this

the way in which many a Romanist would defend himself and evade the question?

On March 20 I rode to the village of Khakratti, about ten miles distant across the jungle, and slept the night there on a little cot which my servant had procured me, and preached to the people, who were much interested, and bought all the books I had brought with me. Soon after breakfast next morning I returned from Khakratti, and in the afternoon went to preach in another part of the town, where I had not been before, and for an hour and a half had a very attentive congregation, and sold a few books. On returning to the house I found the Rajah had sent a message asking me to come and see him that evening; so after tea I went to the palace and had a long conversation with him and his two dewans, or ministers of state. The Rajah listened attentively to the account of the Fall, and the necessity of the new birth, and asked me to come and see him again the following day at his small house in the country, where he would be more at his ease.

Accordingly after dinner and prayer with my dear wife for the Lord's blessing to rest on the visit, I rode to the Rajah's country place on March 22, and on arriving there found him seated under a grove of plantain trees smoking his hookah, and overlooking some workmen who were digging a basin for a fountain. A chair was placed for me beside him, and after some ordinary remarks I at once read to him Genesis iii. and John iii. in Hindi,

and dwelt on the same subjects as the previous evening. The Rajah then asked me if he could be saved by living as a hermit covered with ashes, or born again by taking out his heart and having it cleansed and then replaced, as suggested in some Hindi works which I have read. In reply I said the principle of these questions was wrong, as God gives salvation freely, and needs only a believing spirit and a contrite heart; and then explained more fully the nature of the Gospel, when the Rajah assented, and said, 'Yes, it is God who in His good pleasure gives, and not man who according to his taste takes, salvation.' Before leaving I gave him a New Testament, which he gladly received and promised to read, and in return asked me to accept one of the Punnah diamond rings for my wife.

I felt more encouraged by this visit than I had expected, and found an opening for preaching, not only to the natives, but also amongst the few Europeans in the Rajah's service, whom we were able to assemble on the two Sundays we remained in Punnah, at Mr. von Clair's house, and there preached the Word to them. We enjoyed this visit very much, and my wife and myself saw much of the daily life of the natives and the beauties of the jungle, which was at times fragrant with delicious odours. The jungle lay behind the house, and panthers and leopards often came close by, but we saw none during our stay, which at last came to an end, and we parted from our kind friends at 3 A.M. on March 26, and safely arrived in Nagode after

a long and wearisome journey of fifteen hours' duration.

On returning from Punnah we determined to remain for a while where we were, and a new sphere of service was opened up to me through the drum-major of the native regiment, who was a sincere Christian, and used to assemble as many as he could at his house, where I preached to them two or three evenings a week. Not only did the bandsmen, who were professing Christians, attend, but also some of the sepoys, and in particular one havildar of whose conversion I was very sanguine; but he afterwards drew back from fear of his fellow-soldiers, and I saw nothing more of him. But it happened that in this regiment there was a Eurasian soubahdar, who had been made a native officer for service in the Mutiny; he used to come to the meetings regularly, and the Lord most powerfully worked in his soul, and caused him to see his own sinfulness, and to lay hold on Jesus as the only Saviour. His was a very marked case of rapid and genuine conversion, and I believe the Lord will continue in him the good work which has been begun.

Our days were now spent very monotonously, as we could only take walks in the early morning over the plain, and read or write in the day-time. The heat was becoming most oppressive, and sometimes we were also in distress for want of money, as my pay had ceased, and I had received no letter of advice from our agents to draw on them. Once we had come to our last rupee, but

help came just in time from the paymaster of my last regiment, to whom some money had been paid for me. At another time, Mrs. C., seeing we were in want, asked my wife if a loan would be of any service to us, and thus again we were helped at the proper moment. Our fare, however, was very scanty, and the discomfort of our abode very great in the hot weather; and I feel most truly thankful to God for His care of my dear wife in the midst of the many hardships she had to endure. With every convenience, India is very trying in the hot weather; but, forced as we were from want of means and accommodation to rough it, most injurious to the health of Europeans, and especially to one who had not known what hardship was.

In the early part of April the Rajah of Nagode also became more gracious, and began to send us presents of fruit and vegetables, and desired to see my wife and myself; and one morning about seven o'clock he sent his carriage for us, and we went to his fort, which might be made a very pretty place, but is ruinous and dilapidated, like most Indian buildings. Three chairs were placed in the centre of the room where we were received, for the Rajah, my wife, and myself, and he asked her many questions about herself and her family, etc., and then produced a number of pictures, and a book of engravings, and a box of Indian jewellery, for her entertainment. Between times I tried to speak to him about the Gospel, but he was too much taken up with my wife and the jewels to listen, and he

asked us to come and dine with him and see a nach or dance, but I told him we never went to such things and declined the invitation. Then, as we were about to leave, he took us to a large underground room, where some Europeans had been sheltered for a short time during the Mutiny, and much wanted to give my wife some Indian shawls, and a gold necklace, and other valuable things, but I told him we could take no presents, and must return them again if sent.

As the result of the work carried on amongst the Eurasians of the native regiment, the soubahdar before mentioned, as well as a sepoy and his wife, and a Ghoorka boy, professed to believe, and desired to be baptised; and some soldiers of the European detachment quartered at Nagode, hearing of these meetings, came to see me, and much desired that I would come and speak to their comrades; and the first time that I went to address them, these Christian soldiers had gathered fifty or sixty men in the same large room where, three or four years previously, I had first gone to join in a prayer-meeting, with the determination to confess Christ publicly, and to join the people of God. I read John iii. to them, and dwelt on the fact that no man can be saved without being born again through simple faith in a crucified Saviour. The address was solemnly treated by the men, and I trust made some impression.

We were now very desirous of leaving India, and felt there was little to be gained by remaining

in Nagode any longer; so I determined to go to Calcutta and arrange about the goods we had left behind, and procure sufficient money to pay our passages home to England. Another reason for my journey was, that I much wished to be baptized before leaving the country in the Mission Church at Serampore, hallowed by the memories of Carey, Marshman, and Ward, the pioneer missionaries of Northern India, who long laboured in this town, some fifteen miles distant from Calcutta.

I left Nagode, therefore, on April 24 early in the morning, and rode an elephant for about twenty miles, until I came to Rampore, on the Jubbulpore line of railway, where the Resident Engineer kindly entertained me for the day, and sent me on to Allahabad by the train which ran up and down for the convenience of the company. Arriving at Allahabad I found my money so short that I determined to travel to Calcutta third class; and on the way down a young Bengali and his wife came in, and I entered into conversation with him, and found he had been educated in a missionary school, and believed in the Gospel, but was afraid to profess it. I then told him he must have some religion if he wanted even to have a false hope of salvation, but that now, as he disbelieved in Mohammedanism and Hinduism, and yet was afraid of being a Christian, he could have no hope at all, and earnestly pressed home the matter upon his soul. Before we parted he seemed deeply convinced, and I trust the Lord was working in his heart.

After a long and weary journey I reached my destination early on the morning of the 27th, and was kindly received by the Baptist missionaries and hospitably entertained at a friend's house, and in the goodness of God having realized the fulfilment of my wishes at Serampore and accomplished my business in Calcutta I started back for Nagode by the 10 P.M. train on May 1, and was able to return more comfortably. In the morning, after partaking of a cup of tea, I looked round to see my company, when I found in the carriage with me a railway official going to Delhi, who soon wanted me to drink with him, and, as I refused, wished for my reasons. These I gave him, and he then expatiated on the high esteem in which he was held by his superiors, and said that they had no fault to find with him. At this I asked him if he could say that God had nothing recorded against him, when he seemed quite overpowered, and told me he was a backslider, and had once made a profession of faith in Christ. I talked to him much, and he asked me to write him a long letter on the subject of our conversation when we parted. After waiting at a station near Allahabad for some time I was kindly allowed to return in the same way as I had come from Rampore, near which place a horse was sent to meet me, and I rode into Nagode on the evening of May 3, and found my dear wife at our friend's house, where we remained that night, and went to the dak-bungalow next day.

On Saturday, the 4th, we made preparations for a baptismal service which was to take place the following afternoon, and in the evening I went to hold a meeting in the native lines, but the attendance was very small, as the Rajah was giving a dinner to the officers, and the band of the regiment was at his palace; we had also been much pressed to go, but thought it better to refuse the invitation. The next day being Sunday passed as usual until evening, when I went down to the river with those who were about to be baptized; and after prayer and singing a hymn, the rite was fulfilled in accordance with Matt. xxviii. 19; and then, returning to the drum-major's house, we all partook of the Lord's Supper, and I spoke a few words of exhortation; after which my dear wife and myself went home, feeling how great was the condescension of God in using such unworthy servants as ourselves in His service.

Our departure being fixed for the following Thursday many people came to see us before leaving, and on the Monday evening I preached to the European soldiers for the last time, and on Tuesday evening gave a farewell address in the native lines. On Wednesday several of the English soldiers came to wish us good-bye, and said that our visit had been a blessing to them. When they left we sent everything away, and went to our friend's house to sleep the night, as we intended starting early next morning, and after dinner I had a long conversation with Mr. C. on divine things,

and having wished him good-bye and thanked him for all his kindness, retired to bed.

At 4 A.M. on May 9 we at last left Nagode in our friend's carriage, and arrived at Myheer about nine o'clock, when we found that the shigram in which we intended continuing our journey to Jubbulpore had started an hour before; and so we were obliged to remain at the dak-bungalow that day and night. Next morning we were up early, and waiting for the shigram, which arrived about nine o'clock, and to our great disappointment was full, so we did not know what to do; when just then, to our unutterable astonishment and delight, we perceived a train about two hundred yards from the railway station, on the new line in process of formation between Jubbulpore and Allahabad. In five minutes we had collected all our things, and ran as fast as we could to the station in the burning sun. They kept the train for a few moments, and we were able to get in all our parcels before it started; and, when we were at ease, and had time to think, realized how gracious the Lord had been in thus providing for us, as we afterwards found out that this was the only day till June 1 that the train would run through to Jubbulpore, and being a trial trip was unexpected by everybody. Moreover, the line not being yet regularly opened, we were taken to Jubbulpore in a first-class carriage for nothing. Our prayer in the morning had been, that God would strengthen us to endure the heat of the long journey in the shigram and bring us through in

safety; but He answered us by granting a cool, quick, and pleasant ride by train free of all expense, and on arriving at Jubbulpore we went to a comfortable hotel and remained there the night of May 10.

Next day we set about making preparations for proceeding on our journey at once, and walked about Jubbulpore early in the morning, and thought it a very pretty station. As we were told we could get no food at the dak-bungalows on the road to Nagpore, the Central Indian terminus of the Bombay Railway, we went to a large Parsee shop and bought some bacon, sardines, tea, and jam, and in the afternoon started for the former place in a sort of van or cart drawn by fourteen coolies. After crossing the Nerbudda river we walked for four miles, as it was a cool moonlight night, and arrived at Dhoomah at 5.30 A.M. on Sunday, when we went to the dak-bungalow, and shortly afterwards I went into the village to preach, and gave away some Gospels, and the people gathered round me and listened with interest. In the evening we left Dhoomah, and arrived at Chupparah about 4 A.M. next morning, and were very glad to have our breakfast at once, as we had eaten nothing since 3 P.M. the day before, and afterwards I went out and preached again in this village, and gave away some more copies of the Gospels.

On Tuesday, the 14th, we arrived at Sookturrah, and, as there was no dak-bungalow there, went to the deserted house of a road officer, which was the only shelter from the sun. In the afternoon we

started again as usual, but felt very weak and hungry, as our fare had been very meagre, for the piece of beef we had brought with us, and on which we had relied, had turned sour and bad. The country through which we now passed was very beautiful, hilly and well wooded, and brought us to the lovely Karye Ghat, a few miles beyond which we made one more halt, and on Thursday morning, to our inexpressible relief, arrived at Seetabuldee, or Nagpore, the capital of the Central Provinces. In the evening we walked about the station, and went into the Maharaj gardens, which we admired very much; oranges, mangoes, and leechees were growing on the trees, and the air was scented with the perfume of fruits and flowers. At 7.30 P.M. we returned to the hotel to dinner, and left Nagpore for Bombay by the ten o'clock train the same evening.

After a journey of thirty-six hours, we arrived at Bombay on Saturday morning, and went to the Clarendon Hotel, where we remained till we embarked for Suez, on board the *Koina*. Bombay is a nice place, and built on an undulating island, parts of which jut out into the sea in promontories. With the exception of the fort, it is more free and open than Calcutta, and has a very large and commodious harbour, studded with small islands, one of which is Elephanta, where I saw some very curious caves cut out in the rock; they are of great size and antiquity, and the walls are covered with carved images, greatly defaced by the

Portuguese conquerors of the sixteenth century. Having been rowed across this harbour to the steamer in a little boat, we left Bombay on May 21 about three o'clock in the afternoon, and had a rather rough passage to Aden, where we arrived on the 30th of the same month.

The cape is of volcanic formation, and rises in some parts to an altitude of fifteen to sixteen hundred feet, in rugged and precipitous hills of lava, which look like heaps of well-cemented ashes. Not a single tree or blade of grass was visible anywhere. On landing we procured a carriage and drove to the camp, on the other side of the promontory. We ascended a very winding road, and at length attained the summit, when we came to the fortifications which surround the camp, and some of which are built along the ridges of the hills. Passing under these, we came into a cutting, or artificial pass, some fifty feet deep, and on emerging therefrom saw the camp, which is indeed the town of Aden, as there are but few houses where the steamers anchor. On descending the other side towards the camp, we found ourselves in a valley, excepting on the sea side, surrounded by rocks and hills of lava, and the only signs of vegetation were a few artificial gardens most carefully attended to, and in which a few trees and shrubs had been planted. We then proceeded to see the Seven Tanks, which are deep holes from twelve to twenty-five feet square, blasted out of the rock, and thickly lined with a hard white plaster.

They are situated in a kind of ravine, one below the other, and calculated to collect and retain the water which runs down from the rocks whenever it rains. After this we returned, and it was quite dark when we again got on board the steamer.

On Friday, May 31, we entered the Red Sea by the Straits of Babelmandeb, between the mainland of Arabia and the island of Perim—which is occupied by English troops, and partially commands the entrance into the sea. The island is low, and much the same in appearance as the rocks of Aden, having little or no vegetation upon it. Passing this island, we were thoroughly in the Red Sea; and so proceeded for six days without anything worthy of note, until we reached the Gulf of Suez, when we had land on both sides, and passed close to the mountains of Horeb, with their high and majestic-looking rocks, rising in broken and rugged peaks; and saw the place where it is supposed the Children of Israel crossed over the sea. We then entered Suez harbour, and on landing went to the hotel, which is built in a thoroughly Oriental fashion, and has a court laid out as a garden in its midst.

On Saturday, June 8, we left Suez at 9 A.M., and travelled for ninety miles over the desert, which is an immense plain of sand, with a few bare rocks here and there. Several times we fancied we saw water rippling over stones a little way from us, and once it was thought to be the Suez Canal, but it proved to be only the mirage. At two o'clock we arrived in Cairo, and saw the Pyramids in the

distance ; but, being anxious to arrive in Alexandria that day, did not visit them, and left again by the 3.30 train for the latter place, where we arrived between nine and ten in the evening. The country through which we passed was much better cultivated than we had expected, and in some of the villages we saw the people threshing their grain. The towns and villages we passed were mostly built of mud, and presented a very curious appearance, as the houses were so low, and hardly any trees surrounded them.

Early on Monday morning I went to inquire about our further passage home, and ascertained that we could take tickets to Turin very cheaply, but found I had not sufficient money to pay the fare, as my Indian notes were not current at Alexandria, and could only be discounted at a great loss. My dear wife and myself then went all about Alexandria to get some money advanced on my agent's letter of credit, but no one would help us, and so we returned to the hotel very depressed, but laid the matter before the Lord in prayer; and in the afternoon I again went out, and called on a large English shipowner, to whom I showed my letter of credit, and after a little conversation he very kindly lent me 60*l.*, which, with what I had by me, was quite sufficient ; and thus again the Lord provided, and I was enabled to secure our passages.

In the afternoon we went for a drive, and passed through the streets of Alexandria, which are much the same as those of a European city ; and after a

little came to the palace of the Viceroy, which is a very ordinary building, on an eminence, and forms one side of a quadrangle, of which the other sides are but walls enclosing a circular drive and garden plot. We then drove to Pompey's Pillar, and on our way back passed Cleopatra's Needles, one of which only was standing; they are covered with hieroglyphics, and were, I believe, brought by her from Memphis. After this evening closed in, and we returned to the hotel.

The next day, being Tuesday, June 11, we left Alexandria, and, embarking on board the Italian steamer, were in three days safely landed in Brindisi. We saw Candia in the distance, with Mount Ida and its snow-capped head, and then, coasting close to the shores of Greece, saw the high mountains behind which Sparta lay. Near the shore the hills broke into beautiful little valleys, verdant with grass and foliage, and then again the wall closed up, and the rugged rocks appeared, with brushwood and heather growing between. We passed through the channel formed by the islands of Sapienza, and, just at the outlet where the mainland recedes, beheld the Bay of Navarino, where the Turkish fleet was defeated in 1827. Afterwards we passed the Ionian Islands, rising abruptly from the sea, and Zante especially seemed almost inaccessible; then, crossing the Adriatic, we kept close in to the Italian shore until we arrived in Brindisi,—a small but ancient town, with the most secluded harbour one can imagine, but now as well known to modern

Anglo-Indians as to the veteran legionaries of Rome.

On landing here, we went at once to the railway station, and, after dining there, proceeded by the evening train to Bologna, and kept close to the Adriatic the whole way to and beyond Ancona. For nearly a hundred miles we passed through forests of olive trees, and saw numbers of hills crowned with towns and villages, forcibly reminding one of our Lord's saying, that a city which is built on a hill cannot be hid. On emerging from the olive forests we came into a most fruitful country, bounded towards the interior by the Apennines, which mountains are seen to perfection from the neighbourhood of Pescara. Then, having been twenty hours on the journey, we arrived in Bologna; and from thence, having visited Florence, we made our way to Milan and the Lakes, and having crossed the Alps into Switzerland, returned home through France, on June 30, 1867.

Eight years afterwards we again paid a visit to Italy, and were present at the opening of Mr. Wall's chapel in Rome in March 1875, when we were much pleased with the progress of the work in that city, which had been so firmly closed against evangelical truth only five years before; and in visiting the many places of interest with which that wonderful metropolis abounds found numerous opportunities of distributing Scriptural tracts, and were surprised at the readiness with which people received them in St. Peter's itself and at the foot of

the Sancta Scala, upon the top of which we found a priest distributing pictorial handbills depictive of the overthrow of Protestants and their impieties, by Christ and the Virgin Mary; but thank God many of the people of Italy are like Luther, when half-way up the sacred staircase, inclined to retrace their steps and ascend to Heaven by a holier and better way.

An incident which occurred at the same time when visiting the ruins of Pompeii will, I am sure, be read with much interest; on that occasion, in company with other friends who were present at the opening of Mr. Wall's chapel in Rome, we were shown over these interesting ruins by a very intelligent guide, whom I wished in some way to remunerate at the close of the day, but, being requested by notices not to give any money, I told him that on returning to Naples I would send him a book, and he replied, 'If so, sir, please send me a Bible.' The porter who was standing by on hearing this said, 'Will you give me one too, sir?' and I replied, 'Most certainly, you shall both have Bibles, and if you will undertake to have them distributed to the guides generally we will send enough for all,' and this was accordingly done by means of an impromptu subscription raised at the dinner table that evening, and the agency of a Wesleyan colporteur at Naples whose services I obtained to go out on the following day and make the distribution, and I have now a document in my possession signed by twenty-seven of the guides on behalf of the rest,

expressing their thanks for the gifts received on Good Friday, 1875.

Only twenty years before Rosa and Francesca Madei were imprisoned at Florence for possessing the Word of God and reading it with a few friends in their own house, and here within twenty years of that time we have the Royal Guides of Pompeii spontaneously asking for copies of the Bible and receiving them without let or hindrance; let us praise God for these openings and take due advantage of them whilst opportunity is afforded, for before the final triumph of truth 'the night cometh when no man can work,' and to all appearances the night will be very dark in Italy before the dawn of that Millennial period for which Savonarola perished at the stake, and Milton prayed in the ever-memorable words—

> Avenge, O Lord, thy slaughter'd saints, whose bones
> Lie scatter'd on the Alpine mountains cold.
> . . . . Their martyred blood and ashes sow
> O'er all th' Italian fields, where still doth sway
> The triple Tyrant, that from these may grow
> A hundred-fold, who having learn'd thy way
> Early, may fly the Babylonian woe.

II.

MISSIONARY TOUR, 1878–79.

SUBSEQUENT to our return from India in 1867 I devoted myself to religious studies and evangelistic work in London, where we resided for three years, but finally settled down in Dover in September 1870, and, after being resident in the town a little more than a year, I was asked by the members of the Baptist Church to help them through their difficulties, occasioned by unhappy differences between their pastor and his deacons. As a Christian gentleman exercising the functions of the common Christian priesthood, I responded to the invitation, and in the capacity of a ministering Elder gratuitously ministered to the people for five years, and was instrumental in restoring the community to a prosperous and spiritual condition; and in 1877 handed over the charge to a regularly-appointed minister, in whose able hands the work is now progressing most satisfactorily. Twelve months afterwards, however, wishing to do something more than hold occasional services at home, I felt very desirous of revisiting India for a winter's evangelistic

work, and communicated my wishes to Mr. Tritton, the Treasurer of the Baptist Missionary Society, who brought the subject before the Committee, when my proposal was most kindly received and substantial help afforded me by the grant of a sum of money fully sufficient to defray all my expenses; Mr. Tritton and the secretaries also favoured me with a letter of introduction to the friends and missionaries of the Society, and prepared my way for the very kind reception I experienced in India and Ceylon.

Thus in pursuance of my plan, all needful arrangements having been made, I left London for the East on September 14, 1878, by the s.s. *Merkara*, and, whilst deeply feeling the parting from my wife and children, felt sure that I was being guided in the proper course by the Lord who had called me to a knowledge of Himself in India, and was again leading me to testify for Him in the birth-place of my soul into the glorious liberty of the Gospel of His grace. Moreover throughout the voyage I had various opportunities of presenting the Gospel to the notice of my fellow-passengers by public addresses delivered at their request, and Bible-readings held in the music-saloon by permission of the captain, whose kindness I shall always remember, and I fully believe the Lord's word will not be allowed to return to Him void.

After a rough passage down the Channel, and across the Bay of Biscay, we entered the Straits of Gibraltar about 9 A.M. on September 20. They

appeared to vary from seven to twelve miles in width and are about fourteen miles long, flanked on both sides by hilly shores attaining an altitude of 1,500 to 1,800 feet, and on the African side immediately opposite Gibraltar culminate in Ape Hill, which is nearly 3,000 feet high; about an hour after, passing Tarifa and entering the Straits, we came abreast of the world-renowned Rock itself, and had a very fine view of both faces of this peculiar promontory, which is about three miles long and separated from the Spanish mainland by a sandy stretch of neutral ground. Truly the strength of the fortress seems not to have been exaggerated, as both by nature and art it has been rendered well-nigh impregnable, and appeared to us most picturesque, with a cloudy canopy resting on its summit and sheltering the town and forts beneath from the rays of the sun.

Passing the Rock of Gibraltar we at once found ourselves in the midst of the sunny clime, and cleaving through the calm and azure waters of the Mediterranean, and next day sighted the Algerian coast with its long line of mountainous background, ranging from 3,000 to 6,000 feet in height, and continued our course at a distance of about eight to ten miles from its shores until noon on Sunday, September 22, when we passed the Bay of Bonah, and found ourselves abreast of Tunis, whose chief professes a nominal allegiance to the Sultan of Turkey.

Still continuing to enjoy the fine weather and

balmy breezes of the *mare in medias terras*, we next morning sighted the Bay of Tunis, and looking southward upon its waters, and scanning the shores on its western side, could imagine Carthage in the days of its glory looking on its outward and homeward bound vessels, like an eagle regarding its young and hovering over their early efforts. *Sed delenda est Carthago et gloria urbis non invenit*, for where Hannibal's fame did once resound, and the senatorial walls re-echoed again and again with shouts of joy for repeated victories over the growing power of Rome, there now the follower of the Arabian Prophet smokes his calumet of sloth in the blissful rest of Kismet, and cares not for progress or fame.

Continuing our course we passed through the Channel of Sherki, which lies between Sicily and Tunis, and reached Malta on Tuesday morning about seven o'clock, when we cast anchor in Valetta harbour, and found ourselves encircled by the far-famed fortifications commenced by the Knights of St. John, and completed by our own engineers. Valetta contains numerous objects of interest, amongst which must be specially mentioned the Armoury and Palace of the Knights, the Church of St. John, where about 500 of the knights are buried, and the Cemetery, from which a most beautiful view is obtained of the harbour and town, which latter is built on a tongue of land situated between two long and deep creeks, the opposite banks of which are also covered with houses and Government

buildings. In the Church of St. John is the old organ which the knights brought with them from Rhodes in 1540 A.D., and the celebrated picture by Michael Angelo of the decapitation of John the Baptist, together with a smaller one by the same master-hand, of Jerome, the great Biblical revisionist of the early Church, gazing upon which one almost feels in the presence of that great critic and erudite scholar, to whom the whole Church is so much indebted. After visiting these and other places of interest in the town and neighbourhood I returned on board, and soon after the *Merkara* weighed anchor, and by three o'clock we were steaming out of the harbour, and making a direct course for Port Said and the Suez Canal.

Our progress through the eastern Mediterranean was very rapid, and by five o'clock on the following Saturday morning we found ourselves at Port Said, a town built on a sandy waste at the entrance of the Canal, and which has risen with the wants of that great waterway. After spending a few hours on shore, and from the top of the lighthouse obtaining a splendid view of the sea we had left, and the arid desert through which we were going to pass, I returned on board with the captain, and by ten o'clock we were slowly steaming down the Suez Canal. The deep part of the channel is not more than one hundred feet wide, and for more than twenty miles runs between Lake Menzaleh on the west and the desert on the eastern side, the bank between the lake and the Canal being formed

by the sand dug out of the latter. Beyond this point we found ourselves enclosed by the desert on both sides, and could see nothing but sand, and here and there tufts of a desert plant called camel-grass. On account of stoppages to allow other vessels to pass, and the prohibition to be under way after sunset, we were obliged to stop for the night near the station of Kintara, about thirty miles from Port Said. This station boasts of a few trees and a small quantity of verdure, and is the crossing place for travellers proceeding from Egypt to Syria and Arabia, and *vice versâ*.

Next morning we started from our moorings about 5 A.M., and soon after entered Lake Timsah, on the shores of which is built the town of Ismailia, which has also sprung up with the Canal, and, together with its surroundings, forms quite an oasis in the desert. The lake is small, and was formerly a freshwater one, filled by the overflow waters of the Nile; now, however, its waters are salt on account of the Canal running into it. Passing through this lake, which is forty-two miles from Port Said, we entered upon the second part of the great waterway, which terminates at Suez, forty-four miles from Ismailia. The banks of this part of the channel are somewhat less arid than those of the preceding portion, and the scenery much more interesting, especially in the Bitter Lakes, which cover some twelve miles of the distance. The basins of these lakes were quite dry until the opening of the Canal, which was purposely taken

through them, and were merely great depressions in the desert, but now they are fine expanses of water, the evaporation from which must in time effect a change in the surrounding district. Leaving the lakes behind we made our way to Suez without anything further worthy of note, and by seven o'clock in the evening were steaming down the gulf on our way for the Red Sea and Aden.

The day following, Monday, September 30, I came on deck in time to see the mountains of Sinai, which looked grand and rugged as ever, and suitable to those momentous events which took place upon their heights thirty-four centuries ago; may the Lord cause us to think more of the words of His mouth, and incline our hearts to love those things which He enjoins, that we may enjoy the blessings which He hath promised, and have an abundant entrance into the kingdom of His dear Son. Shortly after gazing upon these once sacred heights, which attain an altitude of over 8,000 feet, we entered the Red Sea, and soon began to experience its proverbial heat, which was not, however, so insufferable as I had felt when returning home with my dear wife on the previous occasion mentioned in this book; and after five days' run down its waters, and past its numerous isles and islets, I again found myself passing through the Straits of Babelmandeb, and a few hours after, early on the morning of October 5, was once more at anchor in the Bay of Aden, which, together with all its surroundings, forcibly reminded me of our

joint visit to the place in 1867, and made me wish that my present voyage was being taken under the same circumstances. We only remained a few hours at Aden in order to coal, and then, steaming down the Gulf, directed our course straight across the Indian Ocean for Ceylon, which we reached after a very pleasant run of only eight days.

About forty-eight hours after leaving Aden we sighted the Island of Socotra, and continued our course parallel to it, and at a distance of four or five miles from its shores. The island lies off the most easterly part of Africa, and is seventy-two miles long, and about twenty broad, and attains an altitude of 4,600 feet in the eastern part of the range of mountains which fills up the whole central portion, and leaves a belt of low-lying land all around from three to five miles wide. The chief produce of the place are the Socotrine aloes so much used in pharmacy, and the same as those mentioned in the Bible, together with various kinds of gum. The population of the island numbers about 5,000 inhabitants, who are of Arab and Somali origin, governed by the Chief of the town of Tamarida, who pays a small annual tribute to one of the Sultans on the southern coast of Arabia. The climate is very good, and only ranges between 70° and 80° even in the lowlands, so that it would suit Europeans very well, and the mountain districts would probably prove very eligible for the growth of coffee.

As we were now fairly launched upon the wide waters of the Indian Ocean, nothing worthy of

further note occurred after the shores of Socotra receded from our view until the evening of October 12, when, before us looming in the distance, we perceived Cape Comorin majestically rising from its ocean bed, and by its presence informing us that we once more gazed upon the historic shores of India; the chief officer then treated us to a little pyrotechnic display, which was duly appreciated, and we retired to rest in full expectation of a rapid passage across the Gulf of Manaar and the welcome sight of the palm-clad shores of Ceylon on the following day.

Our hopes were not disappointed; and next morning we came into view of the island, with its low-lying shores covered with various kinds of palm trees, and the country in the background rising in increasing elevation, enshrouded in foliage, till it culminates in the striking eminence of Adam's Peak standing out alone in its lofty and rocky grandeur, and towering far above all its minor competitors at an elevation of 7,600 feet; and shortly after noon we came to anchor in Colombo Roads, and the capital of Ceylon lay before us embosomed in its overhanging palms. On hearing of the arrival of the *Merkara*, Mr. Fergusson, of the 'Ceylon Observer,' kindly sent me an invitation to stay with him during the time the vessel might remain in the roads, and in the afternoon I went on shore, and much enjoyed the liberty of being again on *terra firma* for a few days, and during that period had the pleasure of holding a special service

in the Cinnamon Gardens Chapel, and examined and addressed Mrs. Waldock's school, and was much pleased with the progress of the girls.

On Wednesday, October 16, we were again under way, and about noon rounded the south-western corner of Ceylon, and soon came abreast of Galle, which is the marine junction of the Calcutta, Chinese, and Australian steamers of the Peninsular and Oriental line. It is a pretty little place, embedded in vast groves of palms, and when the wind does not blow from the south affords very good shelter for vessels in its small bay. After passing Galle we skirted the southern shores of Ceylon, and enjoyed a lovely view of the wooded lowlands and distant mountains, until darkness hid them from our view; and next morning we found ourselves in the Bay of Bengal, making rapid progress towards Madras, where we cast anchor again between two and three o'clock on Friday afternoon, and I went on shore with Major and Mrs. Rowlandson, who kindly invited me to stay with them till the vessel should proceed on her way to Calcutta.

Madras and its suburbs, as luxuriant in vegetation as ever, seemed much the same as when I last saw them in 1866, though the completion of the great harbour now in process of construction will make a great change when finished. I remained here a couple of days, and saw Mr. Chowryappah, whose evangelistic labours in the town and philanthropic efforts amongst the famine orphans do

credit to the Baptist Missionary Society which supports him, and Mr. Guiness' training institute which prepared him for his work. I also visited the Vepery Chapel, and was much pleased with the self-supporting character of the church, and preached to a good congregation on Sunday morning, October 20, and afterwards addressed a large assembly of poor children gathered together for a free breakfast, and was very gratified with their attention, though, in the majority of cases, they were the offspring of Roman Catholic parents. From this Eastern ragged school service I had to go down at once to the vessel, which was on the eve of departure for Calcutta, and, after a pleasant trip of four days' duration, at last arrived at my destination on the following Thursday, and was most kindly received by Mr. and Mrs. Rouse at the Mission House in Circular Road.

Calcutta is a very fine city of some 800,000 inhabitants, and the view commanded on steaming up the Hooghly is most imposing. The city is situated about 130 miles from the sandheads at the mouth of the river, and when approached by water presents the appearance of a crescent of white houses encircling the park, or maidan, and is well relieved by prominent public buildings, such as the Law Courts, Government House, the Museum, and Fort William, which, as well as the attractive Eden Gardens, stands on the banks of the river, and together they form the opposite horns of the crescent behind which the city lies. Great strides

have been made in municipal improvements during the past twenty years, and there are now but few places which can surpass Calcutta for comfort and convenience, and should the excessive summer heats of Bengal prove too much for endurance, the North-Western and North-Eastern railway systems of India soon carry one from the metropolis to Simla, Missouri, Darjeeling, or other mountain resorts, where you can enjoy the temperate climate of the lower Himalayas, and gaze upon the snow-clad peaks beyond.

During the three weeks I remained in Calcutta I was enabled to hold more than thirty services in the Circular Road and other Chapels; and the meetings for soldiers at Dum-Dum, and the Young Men's Christian Association Rooms in Chowringee, were capitally attended, and I was much indebted to General Lichfield, the United States Consul-General, for the great assistance he afforded me in these services. The tea-meeting at Dum-Dum for the 40th Regiment very much reminded me of that which I had given in January 1867 to the men of my own regiment, and I much wished that my dear wife was with me again to witness a recurrence of the scene she then saw, and to hear the affectionate inquiries made for her by two old ladies who well remembered her short residence in the station. Tea having been served, Mrs. Rouse, who is always to be found in every good work in Calcutta, and especially amongst soldiers and sailors, entertained the company with

the singing of hymns, in which all joined, and afterwards I gave a short address, and believe the Lord's blessing rested on the words spoken.

I also spoke in the American Episcopal Methodist Church, at the request of Dr. Thoburn, whose efforts in the cause of Christ have been attended with marked results in Calcutta, and addressed a meeting of native gentlemen at the Nimtollah Institute of the Free Church of Scotland, when the following report of my address was given by the 'Indian Christian Herald,' published by natives in Calcutta :—'Captain Passingham's address at the Free Church Institution was highly appreciated. There was a true ring of determinate earnestness, both about its *personnel* and about its *matériel*, which literally commanded attention. The good captain has apparently studied the Scriptures of the country, and his happy references to the Hindu doctrines of Incarnation, Atonement, and Regeneration, as perverted forms of primeval truths recorded in the Bible alone in their divine simplicity, were most telling. He drew an inference from the Hindu doctrine of Incarnation which struck us as original. Although there are on record as many as nine incarnations, the Hindu yet expects a tenth. Does it not argue that he is not satisfied with the nine—not even with the best of them, Krishna or Ram—but must needs look for a perfect incarnation? There is the irrepressible longing for an incarnation of the Deity, but there is not one among the incarnations held up to him in

his Scriptures that sets the longing at rest. The perfect incarnation desiderated is Jesus Christ, and He alone satisfies man's longing for an incarnation of the Deity.' These services, as well as those held in the chapels before mentioned, tended, I trust, to the glory of God, and manifest blessing seemed to rest upon the preaching of His Word.

On Friday, November 15, I left Calcutta for Monghyr, where I arrived the following morning, and was most kindly received by Mr. Evans and his friends, with whom I remained for a fortnight. During this period I held special services in the English Chapel at Monghyr, and in the Railway Institute at Jamalpore, six miles distant, and am thankful to say the attendance was always good. I also spoke to fair congregations of native Christians in the Mission Chapel in Hindustani, and spent some time in conference with the native preachers and teachers, who thought that the great barriers to the spread of the Gospel in India were the social influences of caste, the want of interest displayed by Europeans for converts to Christianity, and the inconsistencies of professing Christians, both European and native. The theological institution, under the care of Mr. Evans, is a valuable aid to missionary work in Monghyr, and the Mission Church established there seems to command the respect of the neighbourhood, which has been thoroughly evangelised, and well supplied with copies of the sacred Scriptures, in the circula-

tion of which Mr. Evans has been eminently successful.

Monghyr is situated on a bend of the Ganges about 300 miles to the north-west of Calcutta, and is one of the prettiest of the smaller stations in India. It is surrounded by the wall of an old Mohammedan fortress, some two miles in circumference, and the space within containing most of the residences of the Europeans has been cleared of all former buildings, and is laid out and planted in a park-like style. The native quarter, which has a population of some 40,000 inhabitants, lies beyond the walls of the old fort, and is a very fair specimen of an Indian county town. About two miles to the south-east of the town is situated a hill, named Pir Pahar, and from the summit of this eminence, which only attains an altitude of three or four hundred feet, Mount Everest, the giant of the Himalayas, is sometimes visible on a clear morning just before sunrise, at a distance of more than 200 miles, rearing its glistening and snowy peaks almost 30,000 feet above the level of the intervening Gangetic plains.

Having feasted my eyes one morning on this glorious scene, I descended the hill and drove on to the hot springs of Sita Khund, which discharge a steaming rivulet, forming a lake some three miles in circumference. These warm springs are supposed to be endued with great curative powers, and to be under the protection of the goddess Sita. In conversation with the Brahmin custodians of the

place I was appealed to for a gratuity, but declined to give it, on the ground that I should thereby be sanctioning idolatry, and told them that Sita, the goddess, whom they worshipped, ought to provide for their wants, whereupon they asserted they were only worshippers of the Almighty, and requested me to look around and see if I could perceive any idols. I saw none about the wells, but asked them to accompany me to a small temple within the enclosure, where I found a little image in the usual place, and charged them with deceiving me, upon which they endeavoured to defend themselves by saying it was only for ornament's sake, but unhappily for them one of their followers came up at the same time and stoutly affirmed that the idol was *pukka deota*, a perfect deity, and able to supply the wants of all its worshippers. Thus I was confirmed in my belief, that though the Brahmins might philosophically profess to be worshippers of the Almighty alone, their practice and teaching encouraged the idolatrous adoration of gods many and lords many, and I told them I must leave them to the tender mercies of Sita and her provident care, and could give them nothing but a few Christian tracts for their instruction and the enlightenment of their minds.

Before leaving Monghyr I also gave an address in the Government school-room to educated natives on Christ and Vishnu, and, as at Calcutta, endeavoured to show that in a perverted form there were certain principles of true religion to be found in Hinduism,

but that these were only properly developed in connection with the history of Jesus, and the work of the Holy Ghost. The address was very well received; and General Murray moved a vote of thanks, which was heartily acceded to by a native audience that filled the hall to overflowing, so that many had to stand outside; and the following day a native gentleman who was present, and who held the post of civil surgeon of the station, said that he and his friends were much struck by the analogies pointed out, and would be more influenced by appeals based on such sentiments than by mere denunciations. Mr. Evans, however, rightly remarked that these analogies should not be dwelt upon without strong condemnation of the sensual and idolatrous character of all Hindu mythology.

From Monghyr I went to Dinapore, about a hundred miles distant to the north-west, and preached at the Mission Chapel there on Sunday, December 1, when there were good congregations of soldiers and civilians. On the following Tuesday I went into Patna with Mr. Broadway about mid-day, and during a couple of hours took part with him and Imam Masih in addressing the people in the market-place, and then visited a celebrated moulvie who is much interested in Christianity, and will, I trust, some day break through the shackles of Mohammedanism.

Patna, the civil and military stations of which are Bankipore and Dinapore, is one of the largest cities in India, and stretches for many miles along

the southern bank of the Ganges, on which it is built; the streets and bazaars are good, and the business of the place being almost entirely conducted by native merchants and shopkeepers causes it to retain a thoroughly Oriental character, and with its large Mohammedan population is very suitable for the missionary labours of such accomplished Hindustani scholars as Mr. Broadway and his native assistant Imam Masih. The latter is certainly one of the best read and most able converts from Mohammedanism whom I have met, and, strange to say, is the son of Rungeet Singh's private physician, and in his early childhood was the playmate of the present Dhuleep Singh. On the following day, Thursday, December 5, I was attacked with a most violent fever, resulting, according to medical testimony, from overwork and exposure to the sun in Patna, and thus my labours in that populous place were terminated, for as soon as I could travel I was ordered by the doctor to go on to Benares, where I was most kindly received and entertained by Dr. and Mrs. Lazarus, with whom I remained for three weeks, and recovered my strength under their hospitable and Christian roof.

On Sunday, December 15, the day but one after my arrival in Benares, I could not help giving an address in the Mission Chapel to the 92nd Highlanders, who had just received orders for instant departure to form part of the Afghan expedition, and am thankful to say without any injury to

myself, so that I determined on holding another service the following evening, when a great many soldiers and civilians were present, and the Word of God was not spoken without effect. Next day, however, Dr. Lazarus thought it would do me good to go to Lucknow, and pay a visit to a friend of mine, then in command of the Artillery stationed there; so I left by the evening train, and arrived in Lucknow on Wednesday morning, and was most cordially received by Major Clarke, who entertained me at the Artillery mess and arranged for two meetings which I held for the garrison in the soldiers' prayer-room, the building of which was one of the last things decreed by the late Lord Lawrence previous to his final departure from India. These meetings were fairly attended by officers and men, and the Lord's blessing was earnestly prayed for by my friend. Whilst at Lucknow I visited the ruins of the Residency, embosomed in the floral guardianship of pretty gardens, which forcibly contrast with the battered and shattered walls they surround, and bring them out in strong relief; there, and at the Alum Bagh, and in every part of this most interesting station, so richly supplied with shaded roads, and parks, and gardens, and pleasing edifices, I felt surrounded by the memories of Lawrence and Havelock, and others whose monuments speak of the heroism of the past, or who still survive to say, like Lawrence, they tried to do their duty.

On Saturday, December 21, I returned to

Benares, and remained there a fortnight longer, and, during that time, held several services in the Mission Chapel, and spoke in the bazaar on two or three occasions with the missionaries, and by the time I left for Allahabad felt quite re-established in health. My impressions of Benares were similar to those of the Apostle when he saw Athens wholly given up to idolatry; the place is, indeed, full of idols and temples, which meet the eye at every corner, and their votaries seem to care little more for the Gospel than the Athenians whom Paul addressed of yore; the testimony, however, borne by the missionaries of the London, Church, and Baptist Missions is a faithful one, and as certain clave to the Apostle and believed, so are there a few now who cleave to his modern successors. The most pleasing features of mission work in Benares seemed to me the normal schools and orphanage of the Church Missionary Society, and the orphanage under the superintendence of Mrs. Heinig; in these institutions the children are brought up in Christian principles, and we may hope the seed is not sown in vain.

Benares is one of the oldest cities in the world, and can claim a continued existence of more than 3,000 years, during which it has passed through Vedic, Buddhist, Puranic, and modern Brahminic phases of religious thought, but during all these eras has ever remained the ecclesiastical capital of India; the present city is built on the elevated banks of the Ganges, lying between its tributaries

the Barana and the Asi, from which it derives its name of Benares, or, more correctly, Baranasi. But in former times it used to extend much farther inland, and at one time included the celebrated ruins of Sarnath, about five or six miles distant from the banks of the river; these ruins commemorate the era of Buddhist domination, and are gigantic works of human labour, displaying considerable ornamental skill. It was to this place that Buddha retired about 500 B.C., and set going the wheel of Buddhism on those principles of atheistic morality entertained and adopted by him at Gaya.

Benares is a city of some 200,000 inhabitants, and is built in narrow streets of high houses, chiefly made of stone, but in spite of its great age it has no buildings of an older date than the reign of Akbar, who flourished during the latter half of the sixteenth century, and under whose more merciful rule it began to recover from the ruthless devastations it sustained at the hands of earlier Mohammedan conquerors; but in the days of his great grandson, the fanatical Aurungzebe, the temples were all demolished again, and since then more than a thousand fresh ones have sprung up beneath the Briton's more tolerant sway, and the place is still the religious centre of 200 millions of Hindus, who rejoice at the fall of Islam. In some few instances these temples display architectural skill and beauty, but as a rule are little better than the hideous idols which desecrate them,

and their atmosphere is always redolent with the odour of Brahminy bulls and decaying floral offerings. God grant that British missionaries may be increasingly successful in cleansing this Augean stable of idolatry and imposture.

Leaving Benares on January 3, 1879, I arrived in Allahabad on the evening of the same day, and obtained passing views of Chunar and Mirzapore on the way. The latter was a place of great interest to me as the starting-point from which my dear wife and myself made our trip into Bundelcund in 1867, and the well-known scenery forcibly brought to my mind all the events of that period. On arriving at Allahabad I was very kindly received by Mr. Hallam, the minister of Cannington Chapel, and for ten days had daily services there; these were well attended by civilians and soldiers, as well as by the ordinary congregation, and I believe the Lord's blessing rested on the word spoken. Allahabad is the capital of the North-Western Provinces, and a place of growing importance, with a population of over 100,000 inhabitants; it is built on the land lying between the Jumna and the Ganges, just above their junction, and is the eastern terminus of the railway from Bombay, which there joins the East Indian line running between Calcutta and Delhi. The European and Eurasian quarter called Cannington is capitally laid out in wide roads, well shaded by rows of trees, and possesses an extensive park of considerable horticultural pretensions, in and around which

many fine buildings have been erected, which greatly beautify the station and give it somewhat more than a provincial appearance.

The city was anciently known to the Hindus by the name of Prayag, and has always been considered very sacred as the meeting-place of the waters of the Jumna and the Ganges, and every year in January and February a celebrated *mela*, or religious fair, is held on the extreme point of the tongue of land lying between the two rivers, and pilgrims come from all parts of India to perform their religious ablutions there, and to cast into the sacred waters the ashes of their departed relatives and friends on their supposed way to Heaven. I had the pleasure of visiting this fair, and after looking in at the hawkers' booths, and hearing Brahmin priests reading and expounding to large congregations out of the Shastras, managed to engage in conversation with several knots of people, and spoke to them about the true way to Heaven and cleansing in the blood of Jesus; I referred also to the Hindu ideas of incarnation and atonement, and received a very attentive hearing, especially from a fine young Brahmin, who promised me he would read the New Testament with those points in view, and see if Jesus could be the perfect incarnation of the Deity expected by the Hindus, who are not satisfied with the nine mythological incarnations already alleged by them to have taken place, but expect a tenth and faultless one in connection with which

the Narmedh, or human sacrifice, is to be fulfilled, and then the golden age is to reappear. May God open the eyes of the blind to see, and grant the Hindus to behold in Jesus the true deliverer.

During the latter part of the time I was in Allahabad I stayed with Mr. Anderson at the Mission House, and often accompanied him to preach in the bazaar where he had engaged a house, from the verandah of which we were able to address the people in the market-place, and confer with enquirers in the room within. This plan of engaging a house in the heart of the native quarter of Indian towns is in accordance with the practice of the missionaries in Burmah, who have found the system very successful, and call the places Zayets; and were the practice more general in India I believe it would be attended with good results, as many of the people shrink from visiting the missionaries in the European quarters, where, for sanitary reasons, they are obliged to reside. On two occasions I also gave addresses in English to educated natives on 'Christ and Vishnu,' and the 'Bible and the Shastras,' which were well received by attentive audiences; and before leaving Allahabad I had the pleasure of presiding at the first missionary meeting of the small native Church under the care of Mr. Anderson, and, in giving the chairman's address in Hindustani, expressed a hope that the place might soon prove itself worthy of its name, which means 'the city of God,' and was

conferred upon it by the Emperor Akbar, when he rebuilt the fortress on the Jumna, which three hundred years later proved the safeguard of the Anglo-Indian Empire in the dark days of the Mutiny of 1857.

On leaving Allahabad I made my way to Agra, where I arrived on January 18, and in spite of its world-wide fame was most agreeably surprised with the sight of its beautiful and striking edifices, especially the Taj, the Fort, and Secundra, the burial-place of the great Emperor Akbar. The Taj is built entirely of white marble in octagonal form, and is surmounted by a cupola, and flanked by minarets of the same material, whilst the interior is beautifully inlaid with flowers, executed in polished pebbles and more precious stones, and is the burial-place of Shah Jehan and his wife Urjumud Banoo, a lady of Persian descent. The Fort is one of the finest to be seen in the world, and contains the celebrated Pearl Mosque, which is also entirely built of white marble, and grandly but simply designed. Every requisite of a royal habitation is to be found in the Fort, and the Emperor and his household could enjoy themselves within its precincts without much need of going beyond its walls, which must have been well-nigh impregnable against any force that the rebel princes of India could have collected in the seventeenth century. Here I was most kindly received by Mr. and Mrs. Gregson, and conducted a series of daily meetings in Havelock Chapel, which I shall ever

remember as one of the most pleasant and blessed services which I have been enabled to render in the name of God. These meetings were well attended by all classes of civilians and the soldiers of the 60th Rifles and Artillery, whom I was also enabled to address in the temperance-rooms in barracks. On the occasion of my final address, on Sunday, January 26, the chapel was very full; and after the service several testified to having received benefit from the series of meetings just concluded, and during the after meeting two of them engaged in public prayer for the first time, and prayed that the Lord would strengthen them and others in their new resolves. May the Lord be praised for the continuance of His blessing in the place consecrated by the memories of Parry and Havelock, true soldiers of Christ as well as of their country. My labours among the natives here were not so marked as at Allahabad; but on one occasion I had the privilege of addressing the Baptist native Church in Hindustani, and on another spoke to educated natives in the Hall of St. John's Church Missionary College, when Mr. Vines, the missionary in charge at Agra, kindly presided. I also visited the bazaar, and spoke to the people in company with Mr. Gregson, whose power of engaging a native audience is equal to the influence he exerts over a European congregation; and wherever he labours I feel assured the Lord's presence will be felt.

On Monday, January 27, I left Agra for the

native states of Rajpootana, and the following day arrived in Jeypore, where I was asked to examine the students in the Maharajah's College, and was shown over the city and palace by Dr. Ballantine, who established the United Presbyterian Mission in this locality, and is now the Maharajah's physician. I was much pleased with the proficiency displayed by the students, and cannot help remarking that the influence of English scholastic literature is surely telling in favour of the rejection of Hinduism. Jeypore is a purely native town, laid out with mathematical accuracy by Rajah Jey Singh about 150 years ago, and its principal streets and pavements are as wide as Regent Street, with rows of good houses on both sides; the houses are almost all painted pink and relieved by well-designed white lines, giving a holiday aspect to the whole place, which is also supplied with gas and water like any large town in Europe. Leaving Jeypore on Tuesday night I arrived in Ulwur, one of the smaller states, next morning, and was kindly met at the railway station by Mr. St. Dalmas, who had arranged for me to give my address on 'Christ and Vishnu,' at 3 P.M., in the High School. On this occasion I spoke in Hindustani to a highly influential and very numerous native audience, amongst whom were three noted Brahmins from Benares, holding office as pundits in the service of the Maharajah of Ulwur, and on the conclusion of my address their spokesman got up and read a paper in reply. The pundits were very ingenious

in their defence of idolatry and objections to Christianity, but I trust the arguments of Mr. St. Dalmas and myself were not without effect, and believe that a spirit of real inquiry has been awakened in Ulwur by his zealous efforts. The Maharajah himself promised to take the chair on the occasion of my giving this address, but sent an excuse at the last moment; he also asked me to examine the boys at the High School and to inspect his troops, both of which I did, and do not hesitate to say that the proficiency of the boys with their books exceeded that of the soldiers with their arms.

Rajpootana is a collection of purely Hindu states which maintained their existence in spite of the Mohammedan conquest of Northern India during the Middle Ages, and rendered only tributary allegiance to the Emperors of Delhi in their most palmy days. Great tracts of the country are only sandy wastes, but there are also fertile and well-cultivated districts near the large towns, and beautiful spots in the Aravulli hills running through the province from north to south; and one of the prettiest drives I ever enjoyed in India was to the lake of Silisir, situated in these hills some nine miles to the back of Ulwur, which is thence provided with a constant supply of water for agricultural and horticultural purposes. Ulwur and Jeypore, are favourable specimens of the smaller and larger Rajpoot states, and the city of Jeypor, ewith its 250,000 inhabitants, its beautiful gardens and useful public buildings, and all the conveniences of modern life,

is a striking evidence of the progress of civilisation in the midst of the most tenacious of Hindus, who boast in the person of the Rana of Oudipur unbroken descent from the Pandoo princes of the Mahabharat, who flourished nearly 3,000 years ago.

On leaving Ulwur I made my way by rail to Delhi, where I arrived on Saturday, February 1, and was most hospitably received by Mr. and Mrs. Smith, with whom and their devoted colleagues I spent ten days of very enjoyable Christian communion, and had many opportunities of seeing something of the general operations of the mission under their charge, which is unquestionably one of the most successful in Northern India, and compares very favourably with most other missionary enterprises in that portion of the empire. Though the converts are chiefly derived from the lower orders, many of them can read their Bibles intelligibly, and value a Christian education for their children; they number about four hundred souls, and, instead of living like exotic plants in a mission compound, dwell in the midst of their Mohammedan and Hindu fellow-countrymen, following the ordinary avocations of life, and giving what they can afford from their daily earnings for the support of Christian work in their midst, with the hope of ultimately attaining that entire independence of extraneous pecuniary assistance which is so greatly to be desired.

During the time I was in Delhi I held daily special services in the Mission Chapel or the temperance-room in the fort, and have reason for

believing that the Lord's Word did not return to Him void; I also accompanied Mr. and Mrs. Smith to some of the schools and open-air cottage meetings which form a principal feature in the working of the Delhi mission, and had the pleasure of speaking at the latter and examining the children in the schools, which are a great boon to the city and must prove a source of considerable strength to the mission. I also visited one morning a very interesting member of the Church, the widow of Wilayet Ali, its faithful native pastor, who died a martyr's death at the hands of the rebel sepoys in 1857. When called upon to deny Christ and repeat the 'Kulmah,' or Mohammedan confession of faith, he nobly refused to do so, and, preaching the Gospel to his merciless foes, died beneath their blows, after having testified to the goodness and faithfulness of his Saviour, in similar words to those of Polycarp, of Smyrna, when he said, 'Eighty and six years have I served Him, and He never did me any injury; how then can I blaspheme my God and my Saviour?' Wilayet Ali's widow is still active in the service of the Lord, and has trained up her children in their father's steps. I much enjoyed my conversation with her, and was thereby more than ever convinced of the reality of Gospel work in India.

Modern Delhi is a well-wooded city containing about 150,000 inhabitants, and is situated between a low range of hills, called the Ridge, and the river Jumna; it was built by Shah Jehan in the early

part of the seventeenth century, and presents some fine specimens of later Moghul architecture, such as the Fort and the Jumma Musjid, or Cathedral Mosque; the great gateway of the fort called the Naubat-Khana, or music house, is one of the finest in the world, and in the days of its pristine beauty the reception hall of the Dewan-i-Khas, with its glorious peacock throne, inlaid marble pillars, and walls adorned with mosaic paintings, surmounted by a richly-wrought ceiling of solid silver, must have almost justified the famous Persian inscription over the doorway, 'If there be a paradise on earth, it is here, it is here, it is here.' The Mosque is also a grand building of red sandstone and white marble, surmounted by three cupolas of the latter stone, and flanked by two minarets, each 130 feet in height; it is built on the western extremity of a squarely levelled rock some three hundred yards distant from the fort, and has a spacious and well-paved quadrangle in front, enclosed on the northern, southern, and eastern sides by a colonnade of sandstone, relieved at the corners by octagonal pavilions of white marble, and in the centre of each face by handsome gateways, through which access is obtained to the noble building by splendid flights of steps from the level of the streets below, and the park-like open space whereby it is now separated from the fort. Would that the people of Delhi could be assembled in this noble structure to hear and receive the words of eternal life, instead of the false teachings of the prophet of Mecca.

There are many other buildings of great interest in Delhi which I must not, even cursorily, refer to, but its red sandstone walls and gateways, overlooked by the memorial column on the Ridge, will ever speak of the deeds of Nicholson and its gallant captors, who recovered this traditional seat of Indian empire in the midst of the fierce heats and drenching rains of the summer of 1857. The city is comparatively well built, and possesses a very fine central street in the Chandni Chouk, which has a canal flowing down the middle bordered by trees on either side; from the top of a small mosque in this street the Persian conqueror, Nadir Shah, superintended the massacre of the people of Delhi in A.D. 1739, and subsequently carried back to his own country plunder to the value of 30,000,000*l.*, including the jewel-decked peacock throne, which alone was worth two millions sterling. Previous to this sad event Delhi was twice as populous as it now is, but since that time and the subsequent raids of the Mahratta hordes, the city has never recovered its original grandeur or prosperity, though greatly improved and beautified by Anglo-Indian enterprise since the Mutiny; but the surrounding ruins of nearly a dozen previous cities from Indraput to Lalkot, which have occupied contiguous sites for fully three thousand years, and the splendid mausoleums of the Mohammedan era, with the Kutub Minar towering over all at a distance of ten miles from the city, give it an interest second to none but that of Rome.

On Tuesday, February 11, I said good-bye to my kind friends at Delhi, and went for a few days' rest and recreation to Missouri, in the Himalayas; at Saharunpore I had to leave the train and proceed in a gharry to Rajpore, situated at the foot of the hills, where I arrived at six o'clock next morning, and immediately procured a pony and coolies to go up to Missouri, which I reached in about two hours; the ascent was by a narrow pathway with precipitous cliffs on the outer side, but the scenery was very pretty, with Missouri and Landour perched on the top of the Ridge before one, and the beautiful valley of Dehra Dhoon below and behind. This valley is very extensive, and is enclosed on the south-west by the Sawalik hills, which form the first great step in the ascent from the plains of north-western India, and on either side is watered by the Jumna and the Ganges, flowing down from the melting snows of the Himalayas.

On my arrival at Missouri I took up my abode at the Himalaya Hotel situated some 6,000 feet above the level of the sea, and soon after ascended the Camel's Back about a thousand feet higher, and had a grand view of the snowy range, which is magnificent in its hoary majesty, and far surpasses the Alps in grandeur and sublimity. Again in the afternoon, after rest and refreshment, I ascended Lall-tiba, the highest point of the Missouri and Landour Ridge, and from an elevation of 8,000 feet had one of the most striking views obtainable of the mountain giants of the world; before me in

the distance stood Jumnotrie and Gungotrie, the sources of the Jumna and the Ganges, together with Kithernat and several other peaks of nearly equal magnitude and grandeur. Words cannot describe the magnificent scene which I feebly endeavoured to sketch, and remained looking on with rapt admiration until the setting sun tipped the perpetual snows with its golden rays, and finally withdrew its glorious beams and left them looming in their whitish gloom; then the cold became very bitter, and I hastened down to the hotel to warm myself by a blazing fire, and satisfy a sharpened appetite.

Next morning I mounted the Eagle's Nest, lying some four miles to the north-west of Lall-tiba, and about half that distance beyond the Camel's Back which occupies the centre of the Missouri Ridge, and again feasted my eyes on those lofty heights which no one has yet ascended, and whose virgin snows have never been trodden by the foot of man. Truly the scene was grand and impressive, and those glorious peaks with their snow-white mantles pointing to heaven were speaking symbols to me of the Christian's walk with Christ in stedfastness and holiness. After correcting my sketch from this other extreme I descended to the hotel, and rested till the afternoon, when I went out for a ramble along the various paths which run up and down the hill-sides, amongst the rhododendrons, firs, and Spanish oaks, which adorn the place in wild profusion, and much enjoyed the sight of the

Dhoon, with its fine forests and tea-gardens spread out at one's feet 5,000 feet below.

With regret I left these glorious regions on Friday, February 14, and after a parting ascent of Lall-tiba and a final glimpse of the snowy range, walked down to Rajpore, and, having rested there for a few hours, got into a tonga and drove through the pretty rose-hedged town of Dehra, and across the plain to the Sawalik mountains, through the beautiful scenery of which I passed by moonlight, and duly arrived at Saharunpore in time for the morning train to Allahabad, which I reached in time to take the services on the following Sunday, and was most kindly received by Mr. and Mrs. Anderson at the Mission House. I then stayed with them for a couple of days, and afterwards went on to Benares to see my kind friends Dr. and Mrs. Lazarus again, and having held two special services in the Mission Chapel there, finally reached Calcutta in safety, and was heartily welcomed by Major and Mrs. Rowlandson, whose duties had brought them from Madras to Bengal.

On Sunday, February 23, I preached according to appointment in the Lal Bazaar Chapel, and afterwards went with my friends to dine at the old Church parsonage, when I was asked by Mr. Welland, the incumbent, to give two addresses in the Mission Room in Hindustani during the ensuing week of special services in Calcutta. I was much pleased with the attendance of Hindustani-speaking Eurasians and natives at these meetings, and was

afterwards told by Mr. Seele, an elderly native clergyman, who read the prayers, that the people understood and appreciated the word spoken. Before leaving Calcutta I had also the pleasure of preaching to a crowded congregation in the Baptist Mission Chapel at Howrah, where I was most courteously received by Mr. Morgan, and felt that the Lord was with me in giving utterance to the blessed truths of His Word; and finally terminated my labours in India by a closing service at the Young Men's Christian Association Rooms, under the presidency of General Lichfield, who made some very kind parting remarks on my leaving the country.

Three days afterwards, on Thursday, March 6, 1879, I left Calcutta for Ceylon, and my return voyage there was again performed in the *Merkara*, which arrived at Colombo in nine days' time. On the Sunday I was asked to preach, and had a most attentive hearing from all on board, and some little books I distributed in the afternoon were very readily accepted, and carefully read, by the passengers, amongst whom were some most agreeable young planters from Assam, who told me they were very pleased to come under religious influences, and one of them said he was determined on his return to his plantation to exercise a better influence over his coolies, and live more closely to Christ himself. On my arrival at Colombo Mr. Fergusson kindly asked me to be his guest again, and as a warm friend of all missionary work showed me the greatest kindness and hospitality throughout

my sojourn in Ceylon; and, after conferring with Mr. Waldock, at the Mission House, I determined to remain in the island for three weeks and wait for the British India s.s. *Navarino* to continue my journey home.

Arrangements were then made for my holding special services at Colombo, Kandy, and Ratnapura; and, commencing with Colombo, I preached in the Pettah Chapel on Sunday, March 16, in the morning, and at the Cinnamon Gardens on the evening of the same day, and during the week held a series of services at both places, and I am glad to say the meetings were well attended and appreciated by the people generally. On Friday, March 21, I left for Kandy, and much enjoyed the celebrated railway ride from Colombo to the mountain capital of Ceylon; the scenery on the way up was very fine, and in places the train seemed hanging over deep precipices, as it wended its way along the face of steep mountains clothed with a great variety of trees and luxuriant vegetation of every description, where not cleared away for the more productive growth of the coffee plant. On arrival at Kandy I was very kindly received by Mr. and Mrs. Carter, with whom I stayed over the following Sunday, and in the morning addressed, by interpretation, a very nice Cinghalese congregation in the Mission Chapel, and in the afternoon had the pleasure of conducting the service in English, when there was a very good attendance of Europeans and natives.

The mountain region of Ceylon, of which Kandy is the capital, occupies an area of about 4,000 square miles in the south central portion of the island, which is pear-shaped in form and somewhat smaller than Ireland in size. The mountain sides and valleys of this district are generally covered with forests except where clearances have been made for the coffee estates. These, however, have now become so numerous that in counties like Dimbula one may ride or drive along good roads for twenty or thirty miles through a succession of estates, from which all the forest trees have been cleared away, and where coffee and cinchona plants flourish in their place. During the Portuguese occupation of the island, from 1517–1656, followed by that of the Dutch, which terminated with the surrender of Colombo to the English in 1796, this mountainous region had always maintained its independence under native kings, who resided in Kandy, comparatively secure in the midst of their pathless hills and trackless forests; but in 1815, within twenty years of the British occupation of the low lands, 'a solemn convention of native chiefs was held in the great hall of the palace at Kandy, when the king was deposed and his dominions conferred on the British Crown,' under which the whole country has since made vast strides in civilisation and commercial prosperity, and from a financial point of view has proved one of the most successful of our Imperial undertakings.

During my stay at Kandy Mr. Carter showed me various objects of interest in the neighbourhood, and especially the celebrated Buddhist Vihara, or temple, where the Dalada, or reputed tooth of Buddha, is enshrined. This venerated relic is supposed to have been brought over from India in 300 A.D., when Buddhism began to decline on the banks of the Ganges, and it was thought expedient to find it a safer resting-place amongst the faithful in Ceylon, who have never swerved from their allegiance since they were converted to the Buddhist faith by Mahindo, son of King Asoka of Maghada, in 250 B.C. The original relic, however, was taken by a Portuguese Viceroy of Goa more than three hundred years ago, and having been ground to powder was thrown into the Goa river by his orders. The Buddhists, nevertheless, assert that the particles were re-formed in the air by miraculous power, and that the tooth descended again at Kandy; but this imposture, it is stated, is belied by the very appearance of the present relic, which is nothing more than a rude piece of ivory. But whatever the origin of this relic may be, its hold on the minds of the Cinghalese can be judged from the fact that, when it was accidentally captured during the insurrection of 1818, the Kandyans ceased their opposition to the British, saying, 'they had a right to govern them as they possessed the tooth,' which, according to an ancient tradition, ensures the sovereignty of Ceylon to those who hold it.

On Monday, March 24, I left Kandy for Newerra Eliya, the sanitarium of Ceylon, situated on a plateau at an elevation of more than 6,000 feet above the level of the sea, and, seated on the top of a coach, passed through the charming district of Pusilawa with its far-famed coffee plantations in fragrant bloom, and in the afternoon reached the entrance to the Ramboddi pass with its splendid water-falls. The road up this pass is a continuous ascent of twelve miles, with deep unwalled precipices on the outer side, but thinking that I had sufficient time to attain the summit before darkness set in I determined to press onward in a carriage kindly left for me by Mr. Leechman, who had gone up with his family a few hours before. After proceeding about three miles, however, intense darkness came on, and I had to continue the journey in the midst of drenching rain and a terrible thunderstorm, in constant dread of toppling over the edge of the road, but with God's blessing at length arrived at the top of the pass about ten o'clock, and emerged from the clouds into a perfectly clear atmosphere, with the stars shining brilliantly in the heavens, and after a rapid drive of another couple of miles arrived at the Newerra Eliya Rest House, where I found Mr. Fergusson, of Abbotsford, kindly waiting to receive me, and was soon at rest on the traveller's sleepful pillow.

Next morning we ascended Pedro-talla-Galla, the highest mountain in Ceylon, standing 8,300 feet

above the level of the sea, and 2,000 feet above the plain of Newerra Eliya; the slopes were clothed with Spanish oaks and kindred trees almost to the summit, from which a most extensive view is generally obtainable, but was greatly impeded by dense clouds on the occasion of our ascent. Mr. Leechman kindly accompanied us, and, after walking down together, we breakfasted at his house in Newerra Eliya, and afterwards rode across the valley to Abbotsford, through beautiful wooded glades, and mountain slopes covered with virgin forest. Abbotsford is one of the most elevated estates in the island, situated opposite to the Great Western mountain, at a height of between 5,000 and 6,000 feet above the level of the sea, and there I had the opportunity of witnessing the cultivation of tea, coffee, and cinchona plants. The forest trees are cut down and the stumps left standing to rot, and then the plants for cultivation are placed in between. The flower of the coffee plant is like a small orange blossom, and the leaves like those of a camellia tree; and the fruit, inside of which the berry is found, resembles a cherry. The flower of the tea plant is like a small, wild, white rose, with a dark spot in the middle; and the leaves, somewhat like those of a tender euonymus, are oval, with slightly pinked edges. The cinchona, which is grown for its bark, has a small cup-like flower, and is permitted to attain much larger proportions than the coffee or tea trees, which are not allowed to exceed the dimensions of a large currant bush.

After spending a couple of pleasant days with Mr. and Mrs. Fergusson, in the midst of the exquisite views and delightful climate of Upper Dimbula, in which county Abbotsford is situated, I was obliged to return to the lowlands and make my way to Ratnapura, about fifteen miles from the foot of Adam's Peak, and arrived there on Friday, March 28, when I was very kindly welcomed by Mr. and Mrs. Pigott at the Mission House. Most of the country in the neighbourhood belongs to the Buddhist priests, and Mr. Pigott has found it a very difficult field to work in, but his efforts have not been in vain, and there seems to be a hearing ear. Ratnapura (the city of gems), so called on account of the number of precious stones found in the vicinity, is the capital of the province of Saffragam; and, besides the native population, contains a few Europeans and Eurasians in Government employ, so it was arranged that I should hold two services on the Sunday in the Court House, when there were very good and attentive congregations of all denominations, including several Roman Catholics and Buddhists. I also spoke on two occasions by interpretation in the bazaars; and the evening before I left had a most interesting social meeting at the Mission House with some of those who attended the services on the Sunday, and have reason to believe my short visit to Ratnapura was attended with good results.

Adam's Peak, which is seen to great advantage from the neighbourhood, is one of the most sacred

places of the Buddhist world, on account of the supposed impression of Buddha's foot, made on the rocky summit when he leapt back from Ceylon to India after the termination of his fabled mission in the former country; and the priest in charge of the Vihara, at the top of the peak, makes the numerous pilgrims who perform the difficult ascent repeat after him as they worship before the alleged footprint, 'I take refuge in Buddha; I take refuge in his doctrines; I take refuge in his priesthood.' Would that these our deluded fellow-creatures, representing more than three hundred millions of the earth's inhabitants, could be induced instead to accept the priesthood and teachings of Christ, and, in place of falling down before the shades of a sinful mortal, be found in their right minds, and clothed at the feet of the Son of God.

And, praise the Lord, this is sometimes the case, as may be seen from the following most interesting case of conversion. In one of the beautiful valleys nestling at the foot of Adam's Peak dwelt an old Buddhist gentleman of wealth and repute, who became dissatisfied with Buddha's teaching that 'there is no God,' and that 'Annihilation is the highest possible good;' so he determined to consult the nearest Brahmin priest on the subject, and was informed by him that not only was there one God, but millions of gods, who should be worshipped in order to obtain the blessings of the hereafter state. This did not satisfy the old Buddhist, and he went for advice to the neighbouring priest of the Roman

Catholic Church, which, as the result of the labours of Francis Xavier and his companions, has more than one hundred thousand adherents in Ceylon, and from him he learnt about the true God and the incarnation of Jesus Christ; but to his mind the worship of the one God was, according to the Romish system, so disfigured by Mariolatry and saint-worship, bordering on the Brahmin's idolatry, that he determined to go to Colombo and confer with certain Protestant missionaries, by whom, strange to say, he was so curtly treated that he decided on buying a Bible for himself, and returning to his own village to meditate upon divine things. This he did, and was so deeply interested in what he read that he assembled many of his friends also to hear the glad tidings of the Word of God. This event occurred about eight years ago, and at that time Mr. Pigott, in the providence of God, was led to take a preaching tour in the neighbourhood of Adam's Peak, and whilst addressing an audience one day was told by the people that in a village near at hand lived an old gentleman, who had lately procured a book just like his own, and that he was always praying for a visit from some missionary. On hearing this Mr. Pigott at once wended his way to the village named, and was most heartily received by the old Buddhist, who took him into his house and entertained him most hospitably; and as Aquila and Priscilla had the privilege of expounding the way of God more perfectly to Apollos, so had Mr. Pigott a similar honour in this case; and before

he left, the old Buddhist gentleman was rejoicing in the Lamb of God that taketh away the sin of the world, and had formally put on Christ in the waters of baptism. He is now a member of the Baptist Mission Church, in the province of Saffragam, and employs his means and talents in the Master's service, and since his conversion has often gone out with Mr. Pigott 'to speak boldly' in his Saviour's name.

From Ratnapura I returned to Mr. Fergusson's hospitable roof in Colombo, and much enjoyed a few days' rest at Aloe Avenue. Colombo is a city of over one hundred thousand inhabitants, and has been the capital of Ceylon ever since the Portuguese occupation of the island; it has a lake some miles long running through its midst, and is favoured with capital roads and well-timbered gardens of great extent, and the drives along the sea front, around the lake, and through the cinnamon gardens, are amongst the most pleasant I have ever enjoyed in the East. During this time Mr. Fergusson drove me out one day to see the Church Mission Station at Cottah, some seven miles distant from Colombo, and I was much gratified with what I saw, and had the pleasure of addressing some of the children. Mr. Dowbiggin, the missionary in charge, further asked me to address a special congregation of native preachers and teachers, which I had the pleasure of doing on Saturday, April 5, when the Mission Church was nearly filled by one of the most

intelligent native Christian congregations I ever had the pleasure of speaking to. Truly, the missionaries of the Church Missionary Society are doing a good work throughout the East, and especially in Ceylon, where they have made such a noble stand for the doctrines of the reformation, in opposition to the sacerdotal claims of the Bishop of Colombo.

The following Sunday my labours in the island terminated with two services in the Baptist chapels of Gonawela and Grandpass, where Mr. Ratanaika and Mr. Silva respectively minister to excellent Cinghalese congregations. Mr. Waldock, who showed the kindest interest in my tour through Ceylon, drove me out, and in both places I was heartily welcomed by the people and their ministers. At Gonawela, after the morning service, I breakfasted with the head man of the district, who is a member of the Church, and in his grounds found a capital school built at his own expense, thus manifesting his true interest in the work of the mission, which is most efficiently represented by Mr. Ratanaika. In the evening I preached at Grandpass, where Mr. Silva maintains his well-earned reputation, and has just completed the building of a very nice chapel designed by Mr. Waldock, the cost of which will be entirely defrayed by subscriptions obtained by Mr. Silva from his friends and congregation. I much enjoyed these closing services, and felt more than ever convinced by the interested countenances of the people that English

missionary contributions are well spent in preaching the Gospel to the heathen.

Next day, Monday, April 7, I bade farewell to my kind friends in Colombo and embarked on board the *Navarino*, under the command of Captain Withers, with whom I had made the outward journey in the *Merkara*; his kindness and attention on that occasion induced the passengers to present him with an address the evening before our arrival in Colombo, and a similar experience on board the *Navarino* led to the presentation of a handsome inkstand purchased at Malta, which I was requested to hand him with an appropriate speech a few days before our arrival at home; throughout the voyage I had much pleasant intercourse with my fellow-passengers and many agreeable conversations with them concerning spiritual subjects, and had the privilege of giving an address at all the public services held on board, and believe that the word spoken must bring forth fruit to the glory of God, that He 'in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.' After a very pleasant voyage of nearly five weeks, and sighting and visiting again the places mentioned on the way out, we came abreast of the cliffs of Dover on Saturday, May 10, when Captain Withers kindly stopped the *Navarino* to enable me to land in a little boat which came alongside of the great vessel, and thus I arrived at home without any further trouble, and soon had the joy of meeting my dear

wife and children under our own roof again, and of praising Him who 'bringeth them unto their desired haven' who put their trust in His Eternal Arm, of which we had often sung in those well-known lines—

Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bid'st the mighty ocean deep
Its own appointed limits keep;
O! hear us when we cry to Thee
For those in peril on the sea.

III.

RÉSUMÉ OF INDIAN HISTORY, WITH REMARKS ON MISSIONARY OPERATIONS.

A SHORT *résumé* of the religious and historical development of India may now prove interesting, and I will accordingly attempt that difficult task with a hope that its imperfections may be pardoned. In prehistoric times the country was inhabited by races of whom the Ghonds, Sonthals, and other aboriginal tribes are the modern representatives, but *cir.* 1800 B.C. the Aryan race of Hindus descended into India from the Caucasian regions, and before the reign of Solomon had established themselves, by conquest over the aborigines, throughout the Punjaub and the valley of the Ganges ; and after the great war between the Solar and Lunar princely families, so graphically described in the Mahabharat, the victorious Solar line of the Pandoos, *cir.* 1000 B.C., fixed their royal residence as Lords Paramount of Hindustan at Indraprastha, which covered nearly the same site as modern Delhi, just beyond whose walls the ruins of the former place are still to be seen recalling the memories of three thou-

sand years. For five centuries after this the Hindus continued to extend their sway over all the more fertile parts of the peninsula, and fully developed the social religious system of Brahminism contained in the Institutes of Menu, and converted to their faith those Scythian or Dravidian peoples who had invaded India contemporaneously with, or somewhat prior to themselves, and had established their principalities in the south, where their descendants, the Tamils and Telugus and other kindred races, still form the large majority of the population, and continue as stedfast in their adherence to Hinduism as the inhabitants of Benares and Muttra.

About 500 B.C., however, a reaction against the Brahmin rules of caste and spiritual authority was awakened by one Gautama, otherwise known as Buddha or Sakya Muni, who opposed to the pantheistic idolatry of Brahminism an atheistic morality of his own conception, which shook the former to its very centre, and in little more than two hundred years claimed the allegiance of Asoka, King of Maghada and Suzerain of India. Asoka was the grandson of Chandra Gupta or Sandracottus, who served in the army of Porus, King of the Punjaub, when that Prince was defeated by Alexander the Great, 327 B.C., and after the departure of the Macedonian conqueror for Babylon he headed an insurrection, by which the Greek posts were driven out of the Punjaub and the government of that country fell into his hands: afterwards he was elected to fill the throne of Maghada, which by this

time had become the chief State of Hindustan, and at his capital Palibothra, the modern Patna, he received the celebrated Greek philosopher Megasthenes as the ambassador of Seleuchus, King of Syria, who ineffectually endeavoured to consolidate the Indian conquests of his master Alexander.

Asoka, who had shown much promise during his grandfather's reign, ascended the throne of Maghada 275 B.C., and his kingdom then stretched from the mouths of the Ganges on the east to those of the Indus on the west, and the limits of his dominions are marked by stone pillars and rocks, on which his beneficent edicts were inscribed; during his reign India maintained friendly intercourse with the kings of Egypt and Syria, and civil and criminal courts of justice were established, and roads constructed everywhere to facilitate communication throughout the country. Shortly after his accession to the throne Asoka became a convert to the Buddhist doctrines, and Brahminism was soon discarded by the nation at large, and for two hundred years Buddhism was the religion of the State; but throughout this time, though the Emperors of Maghada adhered in their allegiance to Buddhism, many subordinate princes, like the powerful Rajahs of Kanouj, favoured the Brahmins, who in the meantime drew up that complicated system of Hindu belief which still exists, and which first found a patron in Vikramadytia, of the royal house of Andhra, who ascended the throne of Maghada as Maharaj Adhiraj, or Lord Paramount

of India 56 B.C., and restored Brahminism to its wonted supremacy.

Brahminism is professedly based on the Vedas, or sacred books of the Hindus, compiled between 1300 and 1000 B.C., and though in the Rig Veda, the first of the four, there seems to be no polytheistic teaching, and Varuna, the heavenly king, alone is worshipped, yet pantheism is clearly perceptible, and out of a personification of the divine powers and forces pervading the universe arose the idolatrous system suggested by the later Vedas, and fully advocated by the Puranas, which were compiled about the commencement of the Christian era ; these really form the rule of modern Hinduism, which divides the people into numberless social grades under the spiritual guidance of the first or Brahmin caste, and directs them to worship Parameshwar, the supreme god, under the triple form of Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer ; but these three attributes of primeval force are also personified in thousands of various other forms which represent as many distinct gods and goddesses, so that the Hindu triad at best is but the supreme grade of the Brahminical pantheon, which enjoins the worship of gods many and lords many. The worship of Brahma the Creator has strangely dropped almost entirely out of memory, and the Hindus now practically avow themselves the votaries of Vishnu or Shiva and their attendant deities, but the following quotation from the Rajhu-Vansa, where Vishnu is

addressed by the inferior gods, will clearly show the original conception of a divine trinity by the early Aryan settlers:—

> Hail to thee, Mighty Lord, the world's Creator,
> Supporter and Destroyer, Three in One;
> One in thy essence, tripartite in action.[1]

Besides a perverted aspect of the Holy Trinity Hinduism presents us with other perverted forms of fundamental truths belonging to the Christian religion, and leads one to surmise that the early Hindus must have brought with them from their western Asiatic home, after the dispersion of the human race, many of the traditions of the Edenic and Noahic periods, which became more and more disfigured as they filtered through the minds of succeeding generations, not directly under the influences of divine revelation as were the Israelites. First of these may be mentioned the doctrine of the Avatar, or incarnation of Vishnu, who is supposed to have been already incarnated nine times at or subsequent to the period of the Flood for the benefit of mankind, and who is represented in the Bhagavad Gita as saying, 'Whenever justice falls asleep and injustice arises I create myself; for the liberation of the good and the annihilation of the evil I was born in each age of the world' (Dunker's 'History of Antiquity,' iv. 495–6). The earlier instances are very mythological, and apparently the mere personification of certain forces which acted for the benefit of

[1] See *Trident, Crescent and Cross*, by Rev. J. Vaughan, C.M.S.

man in general or the Hindus in particular, but the seventh and eighth, presumably belonging to the thirteenth and tenth centuries before Christ, evidently arise out of a deification of the royal heroes Rama and Krishna, whose stories are recorded in the well-known epic poems of the Ramayan and the Mahabharat, and it may be that the Hindu conception of incarnation sprung from a remembrance of the primeval promise in the Garden of Eden concerning the divine seed of the woman who should bruise the serpent's head, and that when men of renown sprang up among them they imagined a fulfilment of the promise to have taken place.

The ninth incarnation, strange to say, is declared to have been that of Buddha, the enemy of the Brahmins, who on their restoration to power apparently hit on this expedient for bringing about a reconciliation with their adversaries, and declared that Buddha only appeared in a heretical form to lure demons to their destruction; this, however, together with the grossly immoral character of Krishna, would seem to have suggested to their minds the need for a more perfect embodiment of Vishnu, and, as I have already remarked in my account of Allahabad, they assert that a tenth and faultless incarnation of this deity is to take place in the future, and that then the Narmedh, or human sacrifice, will be accomplished and the golden age of righteousness and peace shall reappear; and the spirit in which the offering should be presented is clearly expressed in the following quotation from the Rig Veda con-

cerning a Brahmin boy named Sunasepha, who was purchased as a sacrificial substitute by Rohita, who had himself been devoted to Varuna the heavenly king by his father, Harischandra, on account of his conscious indebtedness to the god. Having procured the substitute, Rohita brought him to King Harischandra, and said, 'Father, this boy shall be my substitute. Then Harischandra went to Varuna and prayed: Accept this ransom for my son. The god replied, Let him be sacrificed; a Brahmin is more worthy than a Kshatriya.'

Thus it may be seen that atonement in a propitiatory sense is distinctly taught in the Vedas, and though by a divine message Varuna afterwards forbade the offering of Sunasepha, yet the idea of a human sacrifice is kept up in connection with the tenth Avatar of Vishnu, and the offering of animals is clearly enjoined in the Institutes of Menu, where it is said, 'By the Self-Existent himself were animals created for sacrifice, which was ordained for the welfare of all this universe,' and this, when taken into consideration with the great antipathy to take away life which has always been manifested by the Hindus, shows that the institution of sacrifice must have been regarded by them as of Divine origin, and should greatly help the servants of Christ in relating the blessed story of the incarnation of the Son of God and His atoning death at Calvary. Truly in Jesus we behold the second person of the sacred Trinity, the true Preserver of the World, 'made flesh' in the most perfect and faultless form, and one

cannot but believe that if the Hindus have any faith in their own ideas, the time must come when, through the enlightening influences of the Holy Spirit, they will cease to regard their travesty of primæval truths, and join in the confession of the Christian Church that 'there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, and a testimony *in due time.*'

In Hinduism we may also perceive the idea of regeneration, as the three superior grades of the caste system were denominated 'Dwija,' or twice-born; these were the Brahmins or priestly order the Kshatriyas, or military class, and the Vaisyas, or merchants and great producers of the soil, who were all of pure Aryan blood and descent; the fourth, or Sudra, caste, however, was not allowed to wear the sacred thread denoting a second birth, and comprised all those vanquished aborigines who were incorporated into the Hindu system to form a servile class for the convenience of their Aryan lords, by whom they were called the 'once-born.' These early distinctions have become almost obliterated as regards the two middle classes, but a Brahmin remains a Brahmin still, and the religious inferiority of the Sudra continues to the present day; where needful, however, a method has been found by the Brahmins for making a 'twice-born' one even of a Sudra. It happens that the royal family of Travancore is of Sudra origin, but the throne was originally occupied by a Brahmin family, and in order that it may not be desecrated by the session

of a 'once-born,' that member of the family who succeeds to the royal honours has to be weighed in scales and is obliged to give the Brahmins the equivalent of his weight in gold, which is then made into the shape of a cow, through which sacred animal the donor is passed, and declared to be regenerated and invested with the thread of the twice-born ones. The frequent ablutions also in the waters of the Jumna and the Ganges, and other sacred rivers of India, are all performed in the belief that sanctifying virtue pertains to these waters and perpetuates the grace of regeneration, and furthers absorption into the Deity, which is the great end of Hinduism. Instead of such vagaries, then, let us ever pray that God in His mercies may vouchsafe to the misguided people of India a right understanding of 'the washing of regeneration and renewing of the Holy Ghost.'

Against these rules of caste and Brahminical assumption Buddhism arose as a natural reaction, and its main features were evolved by Gautama, or Buddha, when he withdrew from his father's court at Kapila-Vastu, and pursued a life of abstraction and meditation at Gaya, near Patna. From his childhood he had been thoughtful and studious, but yielding to the seductions of an Eastern court lived a life of mere pleasure until he was nearly thirty years of age, when he determined to unravel by a life of austerity and reflection the mysteries of religious philosophy, and ultimately propounded the view that there is no God, but that human souls

and matter have existed from eternity, and that conscious existence inducing suffering is the worst possible evil, whereof the only remedy lies in annihilation, which under the name of Nirvana he held out as the highest possible good; together with these atheistic views, however, he advocated a high code of social morality and neighbourly obligation, and taught that according to his doctrines there was no difference of caste, and that redemption from the evils of existence would be obtained by all degrees of men if they took the path trodden by himself; and to incite the people to virtue he retained the Hindu doctrine of the transmigration of souls, and a sojourning during the intervals of embodiment in various heavens or hells, to which individuals are relegated according to their deserts, the virtuous attaining to the state of Nirvana, or extinction, with a rapidity proportionate to their virtues, whereas the sensuous and disobedient were to have their conscious careers prolonged.

After the death of Buddha, which occurred about 500 B.C., a council was called, and a collection of his teachings duly compiled; and in the eighteenth year of the reign of Asoka, *cir.* 246 B.C., a general council was convened to take into consideration the consolidation of the system, and to promote a scheme for sending Buddhist missionaries throughout India and foreign lands, and for a thousand years after this the controversy raged between them and the Brahmins for religious supremacy on the banks of the Ganges.

During this period such Hindu States as Maghada, Telingana, Gour, Guzerat, Malwah, Benares, Kanouj, Delhi, Cashmere, and the principalities of Rajputana, chiefly figure in Hindu history, and the fortunes of the rival forms of religious belief fluctuated according to the preferences of the reigning sovereigns, but gradually declared in favour of the Vedas and the Brahmins, whose authority was again everywhere prevalent before the Mohammedan invasions of the country in the eleventh century of the Christian era.

The history of India up to this time is very conflicting, and can hardly be compassed within the limits of an historical *résumé*, so I will only state that throughout this period the Hindus retrograded rather than advanced in knowledge and civilisation, and were generally without a Maharaj Adhiraj, or supreme sovereign; but about the year 750 A.D. the Tomara Rajpoots, who claimed descent from the royal house of the Pandoos, established themselves in Delhi, and founded that State upon which hangs the continuity of Indian history in its relations to the Mohammedan conquest. These princes reigned alternately in Kanouj and Delhi until 1052 A.D., when the Rahtores wrested Kanouj from their hands, and Anang-Pal II. built the citadel of Lalkot, and made Delhi the permanent abode of his dynasty, which continued after him for five generations, including Prithi-raj, who united in his person the claims of the princely Rajpoot houses of the Chohan and Tomara. The territories of this prince,

who succeeded his maternal grandfather, Anang-Pal III. in 1170 A.D., extended from Oudh to the Punjaub, and after many successful campaigns against the neighbouring States, his rule became the most powerful in Northern India, and he was acknowledged as the head of that great confederation of Hindu princes which defeated Mahommed Ghori with great loss at the battle of Narrain in 1191; the Hindus, however, did not follow up their advantage but lapsed into inactivity, and within two years the Afghan conqueror returned with a mightier host of Islam's warriors, and again on the same battle-field the rival hosts encountered one another, and 'victory perched on the lance of the Moslem,' and Prithi-raj with all the chivalry of Rajputana fell into the victor's hands, or perished on the banks of the Caggar. This battle virtually decided the fate of India, and by the occupation of Delhi immediately afterwards the sceptre of the country was formally transferred to the hands of the Mohammedan, A.D. 1193.

Nearly two hundred years before this event Mahmoud, Sultan of Ghuzni in Afghanistan, made twelve invasions of India between 1001–1027 A.D.; and, in the words of the bard of Delhi, the great idol-breaker was 'a wave of iron in the path of his foes;' but the only permanent conquest made by him was that of the kingdom of Lahore, which afterwards proved a shelter to the later generations of his dynasty when stripped of their Afghan possessions by the strong family of Ghoor, whose

animosity was aroused by the barbarous execution of one of their members in the middle of the twelfth century. This powerful family having established itself on the throne of Ghuzni, was not satisfied therewith, but determined to wrest every shred of territory from the descendants of Mahmoud, and in this they succeeded under the leadership of Mahommed Ghori, who took Lahore in 1186, and put an end to the Ghuznevide dynasty. Plans were then at once entertained by the victor for the overthrow of Rajpoot sovereignty in Northern India, and the onward march of events was not long delayed ; the only obstacle to the advance of the Mohammedans was the power of Prithi-raj, who eventually sustained the terrible defeat before referred to, when he lost his life and sceptre, and his army, says Ferishta, 'like a great building, tottered to its fall, and was lost in its own ruins.' The following year the Prince of the Rahtores, Jychand of Kanouj, who, from jealousy and revenge, had abstained from aiding Prithi-raj, was utterly defeated by Kootub-ood-deen, the lieutenant of Mahommed Ghori. Thus perished the last hopes of the Hindus, and by the close of 1194 the banners of the Moslem floated over Kanouj and Benares as well as Delhi, and the Sultan of Ghuzni became the undisputed Lord of Hindustan.

After this Mahommed Ghori returned to Afghanistan, and left behind him his faithful general, Kootub-ood-deen, as Viceroy of India, which post was worthily filled by him until his master's death,

when he was invested by the Sultan's successor with all the insignia of royalty, and crowned at Lahore first Mohammedan king of Hindustan, July 24, 1206 A.D. From this time Mohammedan sway extended throughout the country, and various Pathan or Afghan chiefs carved out for themselves kingdoms in Bengal, the Deccan, and Western India, so that by the commencement of the sixteenth century the whole peninsula north of the river Krishna was subject to their influence, and they ruled in great state and comparative civilisation at such centres as the great cities of Gour, Bejapore, and Ahmedabad, and were more or less amenable to the central power at Delhi, just in proportion to the personal authority wielded by the occupant of the throne. During these three hundred years numbers of the Hindus belonging to the Sudra castes adopted the Mohammedan faith of their Afghan conquerors, and the habits and manners of the people generally underwent so great a change as to present the country under entirely new features, impressed thereupon by the teachings of the Koran, which influenced the social relations of all classes, though its theology was only accepted by Mohammedans. Thus during the Middle Ages, except in the extreme south, India was ruled by the Indo-Afghans, and spiritually invaded by the doctrines of the Arabian prophet, and the stern monotheism of Mohammed began to mingle in the religious life of the country with the polytheistic pantheism of the Brahmins and the moralistic atheism of Buddha.

In the chapter on my early Indian experiences I gave some account of the nature of Mohammedanism, and, in corroboration of the views there expressed, would quote the following from Professor Monier Williams' 'Modern India':—'The position of Islam with reference to the idolatry of India is very similar to that once occupied by Judaism relatively to the idolatry of Egypt and Canaan, and very similar to its own original position relatively to the Sabeanism of Arabia. In fact Islam may be regarded as an illegitimate child of Judaism, born in Arabia in the seventh century. It was a protest against the Sabeanism, idolatry, and fetish stone-worship prevalent in that country, and a declaration of God's unity made by Muhammad in supposed continuation of the original revelation transmitted by Abraham through Ishmael rather than through Isaac. And it should be noted that although Muhammad was a self-deluded enthusiast, he did not put himself forward as the founder of a new religion, and would have indignantly forbidden the use of such a term as Muhammadanism. According to his own views he was simply the latest of four prophets, the others being Moses, Elijah, and Christ, who were all followers of Abraham, the true founder of Islam, and were all Muslims, because all preached the Unity of God and submission to His will.'

But, alas, those points which constitute the very essence of Christianity, such as the Trinity, the Divinity of Christ, His vicarious Atonement

and His Resurrection, are specially denounced and repudiated by Mohammed, who also seemed blind to the culpability of the innate depravity of the human race, and promised his disciples as their guerdon a material paradise with shaded gardens, sparkling fountains, and exquisite corporeal enjoyments in company with black-eyed Hūris. And though 'it is true that Muhammad at the commencement of his career fought his way through the idolatry around him with no other weapons but argument and persuasion, yet, when he had collected sufficient adherents, the force of circumstances compelled him to adopt a more summary method of conversion. His conversions were then made at the point of the sword. Muhammad became a conqueror and a ruler, and Islam became as much a polity as a religion.' ('Modern India,' p. 98.)

Resuming the thread of history I would remark that this polity was established in India in greater magnificence than ever in the early part of the sixteenth century under Baber, the lineal descendant of the great Tartar conqueror, Tamerlane, who made a successful incursion into India, and proclaimed himself emperor of the country in 1399; but afterwards returned to Central Asia, when the throne of Delhi was eventually secured by the Afghan family of Lody, in whose hands it remained until the overthrow of Indo-Afghan power in 1526. Baber was sixth in descent from Tamerlane; but his mother belonged to the Moghul family of

Zenghis Khan, and thus his descendants were denominated Moghuls, and the State which he founded has always been known as the Moghul Empire. Unable to maintain his ancestral position at Samarcand, Baber abandoned Central Asia, and early in life obtained possession of the kingdom of Afghanistan, and after many vicissitudes eventually invaded India on the pretext of his titular pretensions to the throne of Ibrahim Lody, king of Delhi, whom he defeated on the plains of Paniput, April 21, 1526, and, entering Delhi immediately afterwards, was proclaimed Emperor of India. Upon hearing of this the Rajpoots, who had recovered much of their strength during the sway of the house of Lody, at once advanced in great force against the new and vigorous Mohammedan power which had appeared on the scene, and were met by Baber at Sikry, near Agra, where they sustained a terrible defeat, and Rajputana was again compelled to acknowledge the Moslem's rule. After this the emperor proceeded eastwards, and reduced to submission the Mohammedan king of Bengal, and then, returning to Agra, devoted himself to the regulation of the affairs of the new empire, but soon became dangerously ill from the effects of over exertion in an Indian climate, and died on December 26, 1530, when his remains were carried back to Cabul and interred beside a sparkling stream, in keeping with the daring brilliancy of his character.

He was succeeded by his son Hoomayoon, who maintained his court at Agra as his father had

done before him, and during the first few years of his reign was generally successful; but Shere Khan, an Afghan adventurer who had proclaimed himself king of Bengal, completely defeated him in two great battles in Behar and Oudh, and eventually forced him to retire from India altogether in 1543, when he became an exile at the Court of Persia, whilst Shere Khan ruled at Delhi. After a time, however, Hoomayoon recovered Afghanistan, and having established himself at Cabul, marched upon Delhi after hearing of the disaffection which arose on the death of Shere Khan's son; and on June 18, 1555, that memorable battle was fought in the neighbourhood of Delhi wherein the Indo-Afghans were utterly routed, and the sovereignty of India permanently fell into the hands of the house of Tamerlane. A few months after this event Hoomayoon died from the effects of an accidental fall, and was buried in the beautiful mausoleum about five miles beyond the walls of modern Delhi, whence the last representatives of his family were dragged for their complicity in the criminal transactions of the Mutiny.

Upon the decease of his father Hoomayoon, Akbur, the most illustrious of all the sovereigns of India, was at once raised to the throne, and proclaimed emperor on February 15, 1556, and at the early age of thirteen found himself surrounded by all the cares of state. For fifty-one years this great prince, who was 'affable and majestic, merciful and severe,' occupied the throne of India in mag-

nificence and splendour, ruling his subjects and extending his sway, according to his own words and the verdict of history, on the principle that there was 'but one road to the attainment of his purposes, and that was the straight one.' In the end he overcame all opposition, and after a series of campaigns welded the States of India into a more compact form than they had ever before assumed, and his rule was eventually acknowledged by friends and foes from Cashmere to the river Krishna, upon and below which the Mohammedan kingdom of Bejapoor and the ancient Hindu States of Beejanugger, Mysore, Travancore, and Tanjore still continued to maintain a qualified independence. The population of the empire thus consolidated by Akbur was reckoned at 150,000,000 of people, and its annual revenue at more than 30,000,000*l.* sterling, which was collected and disbursed with such regularity that the emperor never was in debt, and his servants never had to complain of arrears of pay. This brilliant reign was brought to a close by the death of Akbur in 1605, and his remains were interred in the noble mausoleum at Secundra, near Agra, where he usually resided in preference to Delhi.

The religious opinions of this remarkable man have often been commented upon and are worthy of our notice. Akbur was brought up in the atmosphere of a liberal form of Mohammedanism, and as he matured in years he became more and more tolerant of other creeds, and at one time his leanings

to Christianity were so strong that he put himself under the religious guidance of the Portuguese Jesuits from Goa, to whom he gave full permission to erect a church in Agra, where they have ever since maintained a footing. But the deformed Christianity presented by these missionaries could not command the permanent allegiance of the emperor, and, imbued with an eclectic spirit, he eventually formulated what he styled 'the divine faith,' the leading features of which were rather pagan than Christian or Mohammedan, and included the worship of the sun, and homage to the emperor as the visible representative of the deity. His faith, however, in this system, which to his credit he never forced on his subjects, was doomed to perish on Easter Sunday, 1597. On that day Akbur was celebrating at Lahore a festival in honour of the sun, but during the celebration a storm came on and the gorgeous image of the solar orb placed on the throne in the Imperial tent was smitten by a thunderbolt, and the camp and city set on fire. The emperor then discarded 'the divine faith,' and retired with one of the Jesuit missionaries to Cashmere; but at his death eight years later he professed his faith in Mohammed, and died in the arms of Islam, thus disappointing the zealous though misguided followers of Francis Xavier, whose self-denial was worthy of a better cause than that of Rome.

Christianity, it is said, was first introduced into India by the preaching of the Apostle Thomas,

who is supposed to have suffered martyrdom at Malliapoor, near Madras. Whether this was the case or not, it is indubitable that Christian churches existed in Southern India long before the fifth century, when they put themselves under the jurisdiction of the Patriarch of Mosul in Armenia, subject to whose ecclesiastical authority they still remain and profess the Nestorian-Greek creed. Apart from these Churches, however, no Christianity existed in India previous to the Portuguese occupation of Goa in the sixteenth century, when Xavier and his successors zealously preached the creed of the Romish Church, and were rewarded by the conversion of thousands of the inhabitants on the western coast and in Ceylon, whose descendants still adhere to the faith of that communion. The following incident would also seem to show that their efforts were not without success at the Court of the Great Moghul, for in the middle of the seventeenth century, when Aurungzebe, in order to obtain the throne, deposed and imprisoned his father, Shah Jehan, and put his elder brother, Dara, to death; the latter, who had long shown a preference for the Christian religion, cried out at the time of his execution, 'Mohammed gives me death, the Son of God gives me life; Jesus, the Son of the Eternal, will save me!' Let us hope that in spite of the errors of Romish doctrine there were others also who found life eternal through the ministrations of these missionaries.

Upon the death of Akbur he was succeeded by

his son Jehangir, and his grandson Shah Jehan, during whose reigns the empire flourished in its integrity, and many beautiful buildings were erected, such as the Taj at Agra, and the Fort at Delhi; and thus far under the tolerant Mohammedanism of the house of Babur the imperial yoke had been made comparatively acceptable to all classes in India; but, as already narrated, in 1658 Aurungzebe usurped the sovereign power, and whilst maintaining the empire intact during his long reign of fifty years, laid, by his fanatical bigotry, the seeds of that dissolution which began to appear so shortly after his death. He was undoubtedly a great but unscrupulous ruler, and overcame opposition by foul or fair means as suited his purpose best; and though ostensibly all the States of the peninsula submitted to his rule, it was during his reign that the great Mahratta power in Western India rose into existence, under Sivajee, the son of a Mahratta chieftain, who had been in the service of Shah Jehan. Sivajee was born in 1627, and from childhood was animated by a hatred of Mohammedanism, and in the wild glens of the Western Ghats, where his father's estates were situated, he very early concerted plans with his companions for the restoration of Hindu sovereignty, and even before the accession of Aurungzebe was actually in possession of many mountain forts and districts in the neighbourhood of Poona, and, at the close of his struggle with the armies of Beejapoor in 1662, retained in his own hands a

tract of territory in the Western Ghats and on the Malabar coast, some three hundred miles in length and one hundred wide. Sivajee and his successors, however, though often at war with Aurungzebe and developing their territories at his expense, always acknowledged the emperor's supremacy until his death in 1707, and whilst the affairs of the empire were ably conducted by his son and successor Bahadur Shah, who was a merciful and considerate monarch, and maintained the authority of the State during his life, but, unfortunately for his country, only reigned five years, and died suddenly in 1712.

From this time the occupants of the throne of Babur were in every way unworthy of their ancestors, and had evidently lost the imperial instincts of their house, and wasted their time and substance in their own effeminate pleasures. Thus the great Viceroys of Oudh, Bengal, and the Deccan, as well as the Mahrattas, proclaimed their virtual independence of the central power, which was irreparably enfeebled by the invasion of India and sack of Delhi by Nadir Shah of Persia, in 1738. This monarch, on leaving the country, carried away with him plunder estimated at more than thirty millions sterling, and gave the Emperor Mahommed Shah to understand that he was going to annex the Afghan provinces, which thenceforward ceased to be part of the empire; and shortly afterwards, upon the death of Nadir Shah, they were united into an independent monarchy under Ahmed Khan, chief

of the Duranis, a favourite Afghan officer in the service of the Persian king.

From 1740–60 things went on from worse to worse at Delhi, and Mahommed Shah and his two successors found themselves obliged to cede the whole of the Punjaub to the Afghan king, Ahmed Khan, and province after province to the Mahrattas, who ruled throughout the whole of Central and Western India, from Gwalior to Mysore, and, as Sivajee predicted, watered their horses in the Indus and the Hooghley. The Viceroys of Bengal, Oudh, and the Deccan, moreover, had interests of their own to defend, thus Alumgir, the grandson of Mahommed Shah, was left to his fate, and in 1760 was assassinated by his own vizier, who had called in the Mahrattas to his aid; and the great empire of the Moghuls virtually ceased to exist, and their descendants on the throne of Delhi soon became the pensioners of a foreign power, which finally abolished every vestige of their former glory.

At this juncture the Mahrattas seemed almost at the point of realising their cherished idea of placing the Peshwah of Poona on the vacant throne of Delhi, and in the person of the head of the Mahratta confederation proclaiming once more a Hindu Maharaj Adhiraj as the chief potentate of India, but in the order of Providence this was not to be, and their rash invasion of the Punjaub brought upon them Ahmed Khan, the Afghan king, who was determined not to brook this insult to

his authority, and advanced from Cabul in 1759 in order to recover the province from the Mahrattas. After months of campaigning and many minor engagements the opposing armies met on the memorable plains of Paniput, where the fate of India has been so often decided, and on January 6, 1761, the Mahrattas sustained such a crushing defeat that their dreams of imperial power were for ever blasted, just as the coveted prize seemed to be falling into their hands, and, humbled by their defeat, they withdrew into Malwah and the Deccan; and strange to say the victor of Paniput, seemingly satisfied with the Punjaub and his dominions in Afghanistan, at once returned to his own country, and left open the field for the development of that power which had its obscure beginnings in the fortified factories of Bombay, Madras, and Calcutta.

By the disinterested conduct of a Dr. Hamilton, who was surgeon of an English embassy from Calcutta to the Court of Feroksiar in 1715, and was instrumental in effecting the cure of a long illness from which the emperor had been suffering, a patent was granted to the East India Company, whereby the English were allowed to purchase proprietary rights over thirty-eight villages in the neighbourhood of Calcutta, and were granted great commercial and financial advantages which placed them on a better footing than they had previously occupied throughout the seventeenth century; but for thirty years after this event the Company still remained little more than the

trading association chartered by Queen Elizabeth in 1600, and tolerated by the emperors of Delhi for the sake of barter. In 1745, however, the English were forced to enter upon the political arena in Southern India in opposition to the French, who were endeavouring to establish themselves there by taking a part in the quarrels of the local princes; and from that time for sixteen years a continuous struggle took place for the mastery between the two nations, and the result was only determined by the victory of General Coote at Wandiwash, and the capture of Pondicherry in January 1761, and thus the development of British power in the south of India was secured in the same month and year as it had been indirectly provided for in the north by the Afghan victory of Paniput. The only other rivals of the English were the Portuguese, who for 250 years had occupied strong positions on the western coast, but their capitulation of the Fort of Bassein to the Mahrattas in 1739 confined them to Goa, and destroyed their influence in the political affairs of India.

Five years before the collapse of French power in Southern India a tragical circumstance occurred at Calcutta, which hastened the onward march of events. In 1756 Aliverdi Khan, the aged and respected Viceroy of Bengal, died without direct male issue, and was succeeded by Suraj-ood-dowlah, the son of one of his daughters. This prince, soon after his accession to power, in order to obtain possession of the wealth of a man who had thrown

himself upon the protection of the Governor of Calcutta, suddenly made a successful attack on that place, and mercilessly confined his prisoners in 'the Black Hole,' from which but few escaped with their lives.

When news of this disastrous event reached Madras, Colonel Clive, who had greatly distinguished himself in the campaigns against the French, was at once despatched to Calcutta with a force of about 3,000 men, and in January 1757 the place was retaken without much opposition. Surajood-dowlah then formed an alliance with the French, who were strongly posted at Chándernagore; but Clive soon forced this place to capitulate, and marched upon the Nawab, who had encamped his army of 70,000 men at Plassy, on the left bank of the Hooghley, some forty miles south of Moorshidabad. Having crossed the river with his little army, Clive was very soon attacked by the enemy, and on June 23, 1757, was fought the historic battle which placed Bengal at the feet of the British, and laid the real foundations of the Anglo-Indian Empire. At Cutwah, where he halted on the right bank of the Ganges, the memorable council of war was held, at which Clive himself voted against any further advance as late as June 21, but during the night, in silent cogitation beneath the far-famed banyan tree, his bold mind recovered its wonted firmness, and he determined to cross the Indian Rubicon on the following day, and by midnight on the 22nd had taken up a position in the

grove of Plassy, from which there was no escape but through the laurels of victory.

For eight years after this decisive battle the Government of Calcutta, mainly under the presidency of Lord Clive, had to contend against the secret intriguing of Meer Jaffier, who was placed by the British on the Viceregal throne of Moorshidabad, as well as against the open enmity of the feeble Emperor of Delhi and the Viceroy of Oudh; but eventually all opposition was overcome by the victory of Buxar in 1764, and the following year the Emperor Shah Allum ceded in perpetuity to the English nation the three provinces of Bengal, Behar, and Orissa, with a population of 25,000,000 inhabitants. Two years after this Lord Clive, who meanwhile had settled the general policy of the British dominions in India, finally left the country; but after a short interval the reins of government were taken up and administered with equal talent by the great civilian, Warren Hastings, who effected many reforms in the judicial and civil administration of the provinces entrusted to his charge, and so consolidated the conquests of his predecessor in authority that he left India in 1785 with the consciousness of having made the English the future controllers of political events in every part of the great continent where, forty years before, they had been regarded as a mere handful of European traders.

At this time, apart from the British dominions, India may be roughly described as divided into

the following States:—In the south, besides the peaceful Hindu kingdoms of Travancore and Tanjore, were the Mussulman States of the Carnatic and Mysore, the latter of which had been wrested from its ancient Hindu sovereigns by the Mohammedan adventurer, Hyder Ali, who, with his son Tippoo Sahib, was always at war with the Government of Madras, until their power was destroyed by the capture of Seringapatam in 1799, when the country was delivered from the 'fierce religious bigotry and fanaticism' of Tippoo, who evidently concurred with Mohammed and the early Saracens in believing that the foretaste of Paradise 'was in the shade of the crossing scimitars,' and whose reign of seventeen years had been 'a succession of turmoil, cruelty, and oppression.' To the north of these States lay the kingdom of Hyderabad in the Deccan, one of the viceroyalties of Delhi whose independence had been proclaimed by its governor the Nizam; and in western and central India were the several Mahratta States all rendering allegiance to the Peshwa of Poona, who in spite of the battle of Paniput was still very powerful, and exercised considerable influence at Delhi. In the north-west was the kingdom of Oudh, another of the Moghul viceroyalties, and the decaying empire of Delhi itself, now confined to a few small districts in the immediate neighbourhood of the capital. And lastly, in the Punjaub and Rajputana the Sikhs and Rajpoots were throwing off the yoke of their Mohammedan con-

querors, and by the close of the century the former became a sovereign power under Runjeet Singh, and the latter had regained the independence which they had partially lost for six hundred years.

To detail the steps whereby these and other minor States have become subject or tributary to the Anglo-Indian Empire, is not within the province of a *résumé* of Indian history, and it must suffice to say that Mahratta authority in Delhi was finally broken by Lord Lake's victory at Laswaree in 1803, and that the Emperor of Delhi, the aged Shah Allum, then became permanently dependent on, and a pensioner of, the British Government, whose territories were gradually enlarged and strengthened by able statesmen and generals, until in 1849, by the victory over the Sikhs at Goojerat, the natural limits of the empire were attained; and in 1857–8 the coping-stones of the political edifice were laid by the suppression of the Mutiny, and Lord Canning's proclamation at Allahabad that our gracious Sovereign, Queen Victoria, had taken the government of India into her own hands, and had personally assumed the sceptre which had fallen from the grasp of the house of Tamerlane.

Hitherto we have only regarded the development of England's political influence in India since the battle of Plassy, and must now consider the still more important subject of the moral and religious workings of her missionary enterprise. At the close of the eighteenth century the evangelisation of India became the subject of serious

consideration to many earnest-minded Englishmen, and Mr. Grant, of the Bengal Civil Service, on his arrival in England, shortly after the return of Warren Hastings, propounded a missionary scheme to be worked out under the authority of the Archbishop of Canterbury, which was unhappily negatived by the Court of Directors, and for a time it appeared as though the project were futile. The same idea, however, had taken hold of men moving in another sphere of life, untrammelled by Governmental difficulties, and they determined to make a beginning of preaching the Gospel in Northern India, as the Danes under royal sanction had already done for nearly a hundred years at Tranquebar in the south; and in 1793 Messrs. Carey and Thomas were sent out to Calcutta in a Danish East Indiaman under the auspices of the Baptist Missionary Society which had been founded the year before. The eccentricities of Mr. Thomas soon terminated his connection with the Society, but Dr. Carey remained at his post, and on account of official opposition to missionary work was obliged to leave Calcutta and labour for six years in silence and obscurity in the swamps of the Sunderbunds, where he translated the whole of the New Testament into Bengali, and may have likened his isolation to the providential imprisonments of Luther and Bunyan for the production of spiritual weapons whereby to assail the enemy's strongholds.

From 1706 these strongholds of idolatry had

already been attacked in the south of India by the Danish missionaries, whose work was nobly supported from the first by the English 'Society for Promoting Christian Knowledge,' and after the Danish settlements in India fell into British hands their work was incorporated with that of the Church of England Missionary Societies, which have been so greatly blessed in Tinnevelly and Tanjore. One of these missionaries also, named Kiernander, was heartily welcomed at Calcutta in 1758 by Clive, who had known him at Madras and esteemed his work. For forty years he continued to labour in Calcutta and the neighbourhood with considerable success, and built 'the Mission Church' which is now occupied by the Church Missionary Society's Secretary in Calcutta; he died in 1799, six years after Carey's arrival in India, and the same year as the Baptist Missionary Society sent out four more missionaries to co-operate with Carey. Previous to his death, Kiernander found the British officials at Calcutta view his labours very differently to what Clive had done, and the four new missionaries, including Marshman and Ward, immediately on their arrival were sent away from the city, and fled to Serampore, a Danish settlement on the Hooghley sixteen miles distant, where they were warmly received by the Danish Governor and established the well known Serampore Mission.

From a Protestant Missionary point of view, then, to the Danes belongs the honour of being *Primi in Indis*, and a short account of one of

their noble messengers of the glad tidings of Christianity will not be out of place. In 1750 Christian Frederick Schwartz arrived at Tranquebar, and by his self-denying life and zealous labours acquired the title of the Apostle of Southern India. Throughout the Carnatic, Mysore, and Tanjore, he went about preaching the Gospel, and his name was never mentioned without respect by the people; and when the Madras Government wanted to enter into negotiations with Hyder Ali of Seringapatam, he said of him, 'Let them send me *the Christian*; he will not deceive me.' He also laid the foundations of the good work in Tinnevelly, and so early as 1785 administered the Lord's Supper there to eighty communicants who had been brought out of heathenism through his instrumentality; and so great was the confidence placed in him by the native princes, that the Rajah of Tanjore on his death-bed begged him to accept the guardianship of his son and successor, and he was allowed by the British authorities at Madras to assume the duties of that responsible post. He died in 1798, and after an interval of twenty-two years his work was regularly taken up by the Church Missionary Society in 1820.

Reverting to the progress of affairs in Bengal, on hearing of the settlement of his colleagues at Serampore in 1799, Dr. Carey left the Sunderbunds and joined them there; thus again the torch of truth upheld by Kiernander and some godly English chaplains in Calcutta, was relighted by the worthy

band of Baptist missionaries beneath the flag of Denmark. Besides the preaching of the Gospel, these devoted men applied themselves assiduously to the translation of the Scriptures, in which they were *nulli secundus*, and having established a press, eventually edited the whole or portions of the Bible in Bengali, Sanscrit, Persian, Ooriya, Mahratta, and Chinese; and thus paved the way for all succeeding missionary enterprise by their own and other denominations which covered the country with their missions during the following thirty years; and since the Christian educational impetus given by Dr. Duff and the Presbyterian Mission in 1833, the strides made have been so great that the adherents of these missions are now reckoned at more than half a million, and the communicants number nearly one hundred thousand. Mere profession is of course an unhappy feature of the acceptance of Christianity in India as well as in Europe, but generally speaking the moral standard of the whole body of native Christians is much higher than that of the heathen and Mohammedans by whom they are surrounded, and there is no doubt of the fact that all who have come under Christian instruction have been morally and socially elevated.

Again, since the Mutiny mission work has wonderfully developed in India, and every province is now occupied in greater or smaller force by the missionaries of the various English and American Societies, who have hitherto arranged to interfere with each other's spheres of labour as little as pos-

sible. The Church Missionary Societies have been very successful in Madras, Tinnevelly, the Punjaub, and the north-west of India; the Presbyterians are doing their accustomed good and steady work in Calcutta, Central India, and Rajputana, where some striking conversions have taken place; the London or Congregational Society's chief work lies in Benares, Travancore, and the south-west, where the labours of its missionaries have been much blessed; and in the same neighbourhood the American Baptists have a mission which has lately been favoured with an addition of some ten thousand converts to its fold. The work of the American Episcopal Methodists in Oudh, and that of the American Board of Missions in Bombay and the west of India also meets with much blessing, and throughout the country the labours of the Episcopal Methodists amongst the Eurasians have been productive of great good to that somewhat neglected portion of the population. Apart from the North-Western Provinces, which I have already referred to more fully, Bengal, the original home of the Baptist Missionary Society, is still the chief seat of its labours, and there are many churches connected with the Society in the villages and provincial towns; and at Backergunge there are some five thousand people attached to the mission, and fourteen hundred in communion. Many of these churches are under the pastorate of native ministers of proved ability and high character, such as the honoured Goolzar Shah, who for many years has laboured gratuitously in the Master's

service, and the Rev. Gogun Chunder Dutt, of Kulnah, concerning whom a friend of mine, sometime the Assistant Judge of the district, once remarked to me that in spite of all he had been saying in disparagement of native Christians, it was a great pleasure to spend an hour in Mr. Dutt's company, and that he believed him to be a good and able man, capable of filling the most responsible positions in life, and most faithful in his work as a missionary.

Besides the above-mentioned Societies, there are many other minor ones successfully working in different parts of the country, and I will now briefly state my impressions as to the relations towards one another which should be maintained by all these Societies in the presence of the heathen and Mohammedan world whereby they are confronted. It seems to me that as the operations of all Missionary Societies should be devoted rather to the conversion of the heathen and Mohammedans to Christianity than to maintaining the flag of one particular denomination in any special locality, therefore, when we find Christian missionaries of other denominations successfully at work in districts where we ourselves may not be so successful, it would be better to withdraw from such places, and establish agencies elsewhere ; but, on the other hand, this want of success should not cause us to remove our own particular flag in cases where no other mission is at work. For instance, the Baptist Missionary Society might leave Benares on account of this want of

success, because of the established positions of the Church and London Missionary Societies in that place ; but it would not be advisable to withdraw from Patna, because, in spite of the want of manifest success, there is no other mission there to unfurl the standard of the Cross. New localities are also numerous where fresh agencies might be established —not, perhaps, in great cities known to fame, but in populous districts, and towns and villages of ten, twenty, and thirty thousand inhabitants, where no Christian missionary has ever resided. Mr. Carr, of Allahabad, has carefully considered the statistics of that and other districts with reference to this very subject, and would be willing and happy to give copious information on the point, which, if wisely acted upon, might lead to very great results. Openings for fresh agencies may also be found in the native states of Bundelcund, where I was quartered with my regiment, the 91st Highlanders, in former years, and where no serious efforts have yet been made to establish permanent missions. From 1863 to 1867, when resident there, I endeavoured to bring the Gospel to the notice of the rajahs and the people, and feel convinced that there is a good field for labour in Nagode and Punnah, with the neighbouring districts.

Another point of the greatest importance in connection with Indian missions is Zenana work, and the progress which is being made in that sphere of labour is amongst the brightest features of missionary enterprise in the East. Since the

Mohammedan conquest of India at the close of the twelfth century, women have been so secluded from public life that it is impossible to get at them by the ordinary methods of mission work ; thus the necessity has arisen for a distinct department of labour, which ladies alone can conduct because they only are admitted into the Zenanas, or apartments of an Indian house reserved for the female members of a family. Let it be understood that in the eyes of native gentlemen the greater the seclusion of the ladies of his household the greater is his respectability, then it will be clearly perceived that as soon as a man becomes possessed of any wealth, he at once follows the practices of 'Indian society,' and the principle of seclusion is constantly kept up. Thus, as soon as families rise above the lowest labouring classes whom necessity obliges indiscriminately to work for a living, the women can be approached in no other way than by the visitation of the Zenanas, and this work should therefore be more and more cherished by Missionary Societies, as the influence of native women over their children is very great in early childhood, and not only may Christian instruction be instrumental in delivering the mothers from Mohammedan unbelief or Hindu idolatry, but by the grace of God the children may from their earliest years imbibe those blessed truths whereby they may be made 'wise unto salvation through faith which is in Christ Jesus.'

And now, before bringing this work to an end, let me suggest that an elementary education in the

rudiments of Christianity, English, the provincial vernacular, and general knowledge, should be provided for at every mission station, and that the missionaries should be requested to consider the superintendence of such schools as much a part of their work as preaching in the bazaars and villages. A room for enquirers might also be most beneficially set apart if the schools were properly located in the quarters of the native population, and the missionary in charge should make it known that he would always be present at a convenient and stated hour to confer with enquirers. Were these points strenuously insisted upon by missionary committees, I feel sure that greater results would flow from the labours which have been put forth for the evangelisation of India. The natives will not come to us, and we must go to them ; but as sanitary reasons prevent the missionaries from living in the native quarters and adopting the habits and customs of the people, it seems to me the only alternative is to introduce generally the Zayet system of the missionaries in Burmah. In order to the efficient carrying out of this scheme, let me further say that the establishment of institutions where Eurasian and native preachers and catechists might be properly instructed for their work is of the greatest importance in India and Ceylon.

Before bringing this work to a close, I also feel bound to speak of the devotion of the missionaries with whom I came into contact, and from whom I experienced the greatest kindness and hospitality.

It is often the fashion of tourists and Government servants to decry the missionaries, and dilate upon their luxurious style of living, but from what I saw throughout my tour I can honestly state that this is most unjust, and that on the contrary the missionaries are a conscientious and laborious set of Christian men, using only those conveniences of life which are absolute essentials in a country where the drain on European constitutions is so great. Missionaries, like other people, endeavour to entertain their guests without stint, though their kindness may entail subsequent self-denial, and it is surely the height of ingratitude to partake of their hospitality and then declaim against them as many have done. A good house, and a horse and carriage, are necessaries for Europeans in India, and without them the probability is that missionaries would soon succumb to the influences of the climate, and either die or be placed on the sick-list, when the resources of Missionary Societies would be unduly burdened. Much better then that they should so live as to escape the effects of the climate with the greatest impunity, and thus be enabled to devote their energies most powerfully in the Redeemer's cause, which I firmly believe is truly advocated by the example as well as by the precepts of the vast majority of Christian missionaries in India and Ceylon; and my constant prayer shall ever ascend to the throne of Heavenly grace for the continued outpouring of the influences of the Holy Spirit upon their labours, so that in

due time, 'all the ends of the world may remember and turn unto the Lord,' when He shall come in the clouds of Heaven, and 'pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications.'—Zech. xii. 10.

In support of my statement on page 34, concerning the similarity of Romish and heathen image worship, I would also refer to an incident which happened when I was going around the hawkers' stalls at the Allahabad Mêla in January 1879. On approaching one of the booths I found the only objects for sale were metal and stone images of the various deities of the Hindu Pantheon, and I asked the proprietor how he could possibly be so wanting in reverence for his gods as to be offering them for public sale, upon which he instantly replied: 'Oh, these things are only brass and stone at present, they have not as yet been consecrated by the Brahmins.' Thus we may see that even in India the people do not believe that the idols in themselves are gods, but that after certain sacerdotal incantations they become so dedicated to the service and honour of particular deities, that subsequently these mythical personages specially reside in and act through them for the benefit of their devotees.

Goulden, Printer, Snargate Street, Dover.