

the fifteenth century, B.C., or to about the days of Moses. Its original name was Indrap-rashta, but about the middle of the first century, B.C., this name was changed to Dilli or Delhi. During the most of that time long lists of kings are given, but nothing is heard of it during the Christian era till the third or fourth century, to which period belongs the remarkable iron pillar close to the city, one of the curiosities of India. It is fifty feet long (twenty-two feet being above ground) and sixteen inches in diameter, and has six inscriptions in Sanskrit carved upon it. Then follows a long record of changing dynasties and of kings warring for the mastery, till 1193, when it was captured by the Moslems and became from henceforth the capital of Mahometan power in India. Moguls and Tartars and others successively besieged and held the city. It rose and fell, and was rebuilt and restored from time to time till the British, under Lord Lake, got possession of it in 1803, and placed it under the protection of England. In the following year the native king was pensioned and English sway began.

We do not read of any effort being made to evangelize the heathen and Mohammedans of the city and neighborhood till about 1820, when a Baptist missionary, a Mr. Thompson, labored among them with considerable zeal and ability. The Anglican service, however, was regularly held in Delhi, and in 1850 a few members of the congregation there corresponded with the Society for the Propagation of the Gospel in Foreign Parts regarding the advisability of commencing missionary work in and about the ancient city. The city was worth the effort. It had a population of 150,000, and was once the capital of the Mogul Empire. It was a beautiful and well-built city, with its 261 mosques and nearly 200 temples, with its multitudes of houses, most of them well built of brick, with its interesting and varied tribes of people. For these reasons and many others, it seemed to offer a good field for the work of the society. Money for the purpose was raised by the Church people in Delhi itself and the home society (the S.P.G.) set apart £800 from its third jubilee fund as an endowment for the mission, the interest only to be applied to its work.

This mission continued doing fairly well till the dreadful Mutiny of 1857, when it was all swept away. On May 11th of that year the missionaries were killed at their posts and the native Christians massacred. "Surely," it was said at the time, "surely the place where they fell will henceforward be a hallowed spot. May it prove the seed-plot of a future large harvest of souls."

This proved to be the case. The mission was refounded in 1859, and ever since has greatly prospered.

St. Stephen's Church, so named in memory of the Christians who had fallen at Delhi during

the Mutiny, became the place of worship of a congregation of native Christians, and St. Stephen's Missionary College, affiliated in 1864 to the University of Calcutta, became the centre of higher education in Delhi; schools of various grades for both girls and boys were founded in connection with it, and evangelistic work of various kinds (including open-air preaching, zenana visiting, etc.) was vigorously set on foot among the Mohammedans and Hindus, not only in Delhi itself, but also in the surrounding districts. At Riwari, as long ago as 1872, twenty-five Mohammedans, prepared by native catechists, were in one day baptized by a native clergyman, the Rev. Tara Chand—a single illustration of the work of the Delhi Mission, which of itself forms a curious commentary on the strangely prevalent superstition that Mohammedans are never converted in India.

In 1877 arrived the first members of that noble Cambridge Brotherhood which has infused new life into the Delhi Mission. All of them graduates of the University of Cambridge, these men are qualified in an unusual degree to meet the needs of highly-educated Mohammedans and the cultured high-caste Hindus of this stronghold of Hinduism and Islam. Living under the simplest of rules, bound together by no obligation ("save to love one another"), and excluding from their number no devout and earnest Churchman of whatsoever school of thought, they afford a living example of that vigor and many-sidedness and continuity of work which can only be obtained, it seems, through the recognition of that principle of association, of united labor and prayer, which we of the Anglican Church have of late centuries so grievously and so blindly ignored. Specially valuable has been the impetus given by the Cambridge Brothers to the educational side of the Delhi Mission. St. Stephen's College and High School are both under their control, and very important are the results of their varied work among the educated classes of Delhi.

Among the many beautiful buildings to be found in Delhi may be mentioned the Jama Masjia, or "great mosque," which stands out boldly from a small rocky rising ground. It is said to be one of the finest buildings in India. Its front courtyard, 450 feet square and surrounded by a cloister open on both sides, is paved with granite inlaid with marble, and commands a view of the whole city. Would that such a building could be converted into a Christian temple!

The Jews at last have their revenge on Babylon. Nearly 2,500 years ago Babylon took the whole nation into captivity, but two Jews of Bagdad have now bought all that is left of Babylon.