

forsaking the customs of their fathers. 'Our fathers,' they said, 'knew nothing of God's day, and why should we? Our fathers continued their *devil-makings* from the day it commenced to the day it finished, and why should we begin a new fashion? We do not wish to hear anything you have to say to us, so get away, all of you, out of our sight,' and a great deal more. They stamped up and down before us, roaring out their curses at the pitch of their voices. Poor creatures! very sickly-looking objects, they appeared very much to be pitied, and the worst of it was, they were not quite sober, even at that early hour in the morning. At length they left us standing, and rushed away into a neighbouring yard. Ekpenyong Etim and his party, finding that they could not get even a hearing, turned and went quietly away, while I went in to try and soothe the two old bodies. But as soon as I got near them, they again began to rage at the old men, telling me that they were not angry at me, but at the others for listening to me. After speaking a word or two to them, I left them, and joined the better guided party. Again we met at Ekpenyong Etim's. The subject was then brought up, and laid before them. Ekpenyong Etim spoke favourably of it, when, as with one voice, they agreed to the proposal. I then asked them if they meant it to be simply an understood thing, or was it to be law. One of the young men immediately shouted out '*Blow*!' Then followed their question, Should it be done at once, seeing this was God's day? I felt no difficulty in answering Yes (strike the iron while it is hot). A very good day for such a worthy proclamation, I thought. Proclaim at once, and stop the *devil-making* to-day. No time was lost. I thanked them, and congratulated them on the step they had taken to bring the divine blessing upon themselves and their town. May the Lord himself bless them! In less than half-an-hour it was *blown* all over the town, that '*henceforward there must be no devil-makings on the Lord's day in any part of Old Town, excluding that part of the town where the two old men reside.*' [At this latter part of the proclamation, the said two old men were very much annoyed, and they threatened to leave the town, but they have since yielded, and we are good friends again.] Thus, from this happy enactment, we have had two very quiet and undisturbed Sabbaths, and we had a very full meeting on the 16th. I was ill in bed last Sabbath (the 23rd), and was not able to be out; but Miss Edgerley reports having had the school-house as full as it could hold. May the Spirit of the Lord come down here!"

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INDIA—BEAVER.—The *Record* gives an account of the gathering of the first fruits of this mission. The Rev. Mr. Shoolbred gives the following account of this interesting event. He says:

"I have now to speak of the third great event which has happened here: that, viz., of our first public profession of Christianity. Three months ago, a Brahmin of high caste, led by that Providence which overrules all, came to the Nya Nuggur. He is a native of the country about Mathure, but, when a lad of some fourteen years of age, left his father's house, and began his wanderings through great part of Upper India, inquiring into the religions taught by the various sects, and finding true satisfaction in none. He supported himself chiefly by reciting and chanting the Shasters, which he does admirably, according to native ideas, and I am credibly informed that, in Jeypore alone, he, in a few weeks, in this way managed to collect so large a sum as 150 rupees. He has also been employed occasionally as a teacher in schools established by some of the Rajpoot chiefs. Immediately after his arrival in Beaver, he heard our preaching in the bazaar, and, attracted by what he heard, often joined us in our morning Hindostanee worship, and perseveringly inquired into the doctrines and precepts of our religion. At first he debated most stiffly and acutely in favour of Vedantism, the pantheistic system which holds enthralled the great mass of the really intelligent in India. But by-and-by, light began to dawn upon his darkened heart, and he came to confess that, among all the religious systems he had examined, there was none which adapted itself so perfectly to all the requirements of God, and all the necessities of man. Although living in comfort with brother Brahmins in one of the Nya Nuggur temples, and honoured and supported by them, as one who had travelled much, and was well read in the Shasters, he expressed a wish to leave that fruitless and lazy life, and do something by which he might earn his bread honestly, while doing good and communicating knowledge to others. Just before he made this proposal, I had been agitating a scheme by which the neglected boys of the Nya Nuggur might be gathered in and brought permanently under sound instruction.