

which has been raised over those graves at Cawnpore will be not only a fitting mausoleum for the dead and temple for the living, but a beacon warning future generations of the peril of departing from the track of right for supposed security's sake.

I regret that I cannot tell of the noble band of coadjutors to Carey. I must just mention the names of Marshman, Ward and Chamberlain, and pass over what they endured and dared and did in the cause of Jesus and perishing men in India. Other names crowd upon me, that of Henry Martyn, a man of splendid talents who was senior wrangler of his year at Cambridge and might have run a brilliant career at home, but who, for the love of his Blessed Lord and zeal for the heathen, renounced the most flattering prospects and counted not his life dear unto him if by any means he might save some, and glorify his Lord and Master. And when that pestilence that returns at stated periods in that tropic clime laid its heavy hand upon his shoulder, he who had in many a hard won field fought the good fight, "meekly surrendered his fair soul unto his Captain, Christ." Nor should the name of Dr. Coke be omitted from my record and Dr. Alexander Duff who for the last 30 years of his life had immortalized his name in connection with the work of Christian education in India. And what shall I more say, for time would fail me to tell the names and doings of the entire band of Godly men and women who have consecrated themselves, their fame and fortune, time and talents, their life and all, to the evangelization of India. In many cases they were unnoticed and unknown, passed away unhonored and unwept, but in the resurrection of the just they shall be counted worthy to take rank with India's worthiest heroes,—the Havelocks, Outrams, Lawrences and Clydes of glorious memory, while they shine as the brightness of the firmament and as the stars for ever and ever.

THE LATE BARGASH BIN SAID.

ABRIDGED FROM THE "CENTRAL AFRICA."

THE death of Bargash bin Said, G.C.M.G., the Sultan—or more correctly the Seyyid—of Zanzibar, removes a man who, in himself, was a remarkable character, and who, from the force of circumstances, played a larger part in the world's affairs than usually falls to the lot of an East African potentate. Born in the year 1835, the late Sultan was still in the prime of life, but for some years past his health had been failing, so that his decease soon after his return from Muscat, though sudden, was not unexpected. On the death of his brother in 1870, he succeeded to the throne.

Zanzibar is still, and has always been, a "jumping off" place for African explorers. Hence nearly all the famous travellers of recent years have made the Sultan's acquaintance. But though he was well aware that the opening up of Africa to European influences would be fatal to his absolutism,

he never evinced the slightest repugnance to the explorers, or threw any obstacles in their way. On the contrary, he was always ready to help them, and it is no more than the truth to affirm that without Seyyid Bargash's assistance the arduous labours of the host of pioneers who passed through his dominions to the West would have been infinitely multiplied. He was sharp enough to see that he had no power permanently to impede these men without endangering his own position. He therefore welcomed what he could not prevent, and utilised the foreign *savants* for the exploration of his country, and the development of the substantial resources of Zanzibar which have made his capital so important a centre of trade during his too brief reign. When he first came to the throne, Bargash, like all Arabs, looked upon the slave trade as a legitimate source of revenue; but when Sir Bartle Frere's war ships came in sight of his palace windows, he signed—in 1873—a treaty abolishing the traffic in men and women. Every European improvement he was eager to examine, and if advisable, to adopt. His palace was furnished with some approximation to civilized fashion, and his taste for carriage exercise was a potent influence in improving the roads and widening the narrow streets which his brother had left him. These carriages he kept not solely for his own use, but he was ever ready to lend to the Consuls when the ladies of their families desired a drive. Indeed, as a resident in Zanzibar remarked, the Sultan's stables seemed to exist mainly for the benefit of tradesmen, officers of the different ships, and visitors to the metropolis of this open-handed king. His fleet has been steadily increasing for some years past, and as he was always fond of engaging Indian cavalry mercenaries, his troops were well drilled after the European fashion. His chief officials were Indians or Europeans, and his physician and Commander-in-Chief were both Englishmen. He could even, on occasions, entertain sumptuously after the English style. In religion he was, nevertheless, the strictest, if the least fanatical, of Moslems, and in business matters sharp to the point of Semiticism. A sister taking advantage of the comparative freedom which the ladies of his family enjoyed, managed to elope with a German clerk, and duly recanted her faith. But to the end of his life, though the Princess was a widow, left in poor circumstances, he refused to see or forgive her. Yet when Bishop Steere's new church was approaching completion, he, of his own initiative, presented a magnificent clock tower building erected, be it remembered, as a memorial of the forcible stoppage of the slave trade at Zanzibar. And he always showed the greatest personal kindness to the various members of the Universities' Mission. Although he was constantly setting on foot new projects he managed to pay his way and to lay by a comfortable nest-egg of savings, amounting in all to about £200,000 per annum. Altogether, in the death of Seyyid Bargash, England and Zanzibar alike have suffered a serious loss.