

and the Coromandel, from which he returned home. In this wide sweep of the country are embraced all the great cities of our Indian Empire: Calcutta, Lucknow, Allahabad, Agra, Delhi, Multan, Bombay, Nagpore, and Madras. In all these centres and influence, and in twenty others, he has proclaimed the gospel. Of course in the first instance he offered the cream of salvation to his own countrymen, who gave him everywhere a willing ear. Others were not excluded. Thousands of natives came to hear him; the Mohammadaus, Parsis, Bengalees, Hindustanees, Punjabees, Guzeratees, Mahrattas, the Tamulains, and the Telugus. It might be said as he preached to all castes and colours, and tongues in India. Though his stay was brief, he has occupied thirty stations, and delivered about three hundred and fifty-one addresses. Of these thirty-three were exclusively for the natives of the soil. His discourses were never less than an hour's length. His meetings often continued for two, three, and, in Madras, for four hours together. Into his discourses he threw his whole soul and heart, and the energy he displayed astonished everyone in our hot plains. The Lord was evidently with him. He seemed to have come to us bathed in the Pentecostal shower which is now descending so copiously on our beloved Zion. No one could fail to observe that he has been with Jesus, for his discourses were full of Christ,—Christ the incarnate Son of God, Christ our Substitute, Christ our Sin-sacrifice, Christ our Friend and Saviour. In all his discourses he first laid down the doctrine of the text plainly, then he drew forth his irresistible appeals to the conscience and heart of his hearers. These again he enforced with copious illustrations and anecdotes most apt and striking, painted in vivid colours. The whole style was so good that it disarmed criticism. It made the hearers wonder why they have been indifferent to their soul's precious interests; why they have been feeding upon husks which the swine do eat, while there was abundance to eat and to spare in their Father's house; why they have been groping in the dark, doubting and hesitating, writing hard things against their God, when Jesus was willing and able to save to the uttermost.

There was another feature in Mr. Somerville's method which gave a fine effect to the gospel,—that was the singing. He brought out his son with him, nearly in the same relation as Mr. Sankey to Mr. Moody. Young Somerville, who was in thorough sympathy with his father did his part remarkably well. It will give you an idea of the appreciation of the singing, that the people in India bought up 8000 hymn-books, 1700 music-books, besides taking 8000 sheets that were given away gratis. We have the finest choir in the Madras Cathedral, and many are drawn to it week after week. But I do believe that there never was a period when music was so much enjoyed, and such large numbers joined with their whole soul making melody in their hearts, as during Mr. Somerville's meetings. This alone was a most precious contribution to the cause of Christianity in India. I must now tell you something specific about Mr. Somerville's visit to Madras.

When once Mr. Somerville began his labours in the North-West Provinces, they were so much appreciated, and such demands were made upon his time and strength, and now that we were in the midst of our hottest weather, we began to doubt whether he would ever visit Madras. We were so much interested in his labours that we continued writing to him to come to us. I may say Mr. Somerville had an old love to our city that he could not easily throw off. I felt though it would be a terrible risk of a man of sixty five, who had spent himself in the North-west,