

Men's Christian Associations, which are now the ornament and hope of the Christianity of the nineteenth century, will be deficient in presenting the claims or prosecuting the best interests of that part of the world, which we recognise, and hope for ages to come to recognise as British India.

Our subject this evening then, according to the announcement, is INDIA,—(a necessarily brief review of it) its past history, its present position, and its future prospects.

Our stand-point of observation is just one hundred years ago in the past. The turn of the tide in the affairs of India at that time occurred ostensibly through the medium of an event which lingers yet among the recollections of our childhood as one of the darkest and most diabolical atrocities which had to that time disturbed the surface of social or military life in India,—one hundred and forty-six Englishmen were thrust by a revengeful nabob of that time in the Black Hole of Calcutta, a dungeon eighteen square. The vitiated atmosphere and intolerable thirst urged the most pitiful cries for relief, but in vain. Their struggles were useless, their appeals ineffectual; "The Nabob is asleep," was all the reply that could be obtained; and in the morning which succeeded, when the doors were opened, twenty-three were all that remained alive.

This event, coupled with the violation of a previous treaty, aroused the indignation of the citizens of Calcutta, and led to a succession of most important events. To use the language of a late writer: "Indignation being thus aroused, a clerk in the Commissariat at Calcutta lays aside his quill, seizes his sword, and promptly avenges the death of his countrymen." The history of CLIVE—the hero of this successful struggle, afterwards Lord Clive—is patent to every student of the history of British India. His efforts were crowned with bril-