

missionaries take such pains to convert the Hindoos and Mohammedans to Christianity. To abstain from intoxicating liquors is a cardinal point of both those religions, and it is a disgraceful fact that the tendency of our influence has been to encourage excess in the use of them. We are not speaking now of money, but of money's worth; and surely it is worth something, even for the peace and duration of our Indian empire, so to constitute our military force that it may present the aspect of a Christian army to the population of many races, languages, and religions, whose welfare is dependent upon us."

Sir John Bowring says:—

"In the Levant the use of strong drinks is almost wholly confined to the Christian and the Hebrew races, for though intoxicating liquors are used among the Mohammedans, the use is *secret*, as public opinion would not tolerate its public employment. So strong are the prohibitory enactments of the Koran that the stricter sects of Mussulmans—such as the Wahabees—will not allow the use of *coffee*, on account of its exciting qualities. The value of water as one of the gifts of Allah is constantly put forward in 'The Book,' and the moralists of Islam all teach

that water, which it is permitted to sweeten with the unfermented juice of fruits or flowers, is all sufficient to quenching thirst, and administering to unforbidden enjoyment without the addition of any inebriating element. Water is the universal drink of Buddhists and Brahmins, and under these designations we may include nearly half of the whole race of man. Stimulants of another character are no doubt largely employed among Orientals, the hashish of the Arabians, the bang among the East Indians, the opium among the Chinese, are very largely consumed; but, though they are dangerous to health, and fetch on misery, they do not generate such seeds of violence, nor lead to sacrifice and suffering, at all comparable in amount or extent to that produced by drinking in the British dominions."

Archdeacon Jeffreys, a missionary in the East Indies, said, more than twenty years ago, "that for one really converted Christian, as the fruit of missionary labor, for one person 'born again of the Holy Spirit, and made a new creature in Jesus Christ'—for one such person, the drinking practices of the English had made one thousand drunkards."

Notice.



THE RAILWAY JUBILEE.

GEORGE STEPHENSON AND EDWARD PEASE.

On the 27th September last, a great jubilee was held in Darlington, England, the metropolis of Quakerism, to celebrate the fiftieth anniversary of the opening of the first railway. Our frontispiece gives the portraits of the projector of that railway, and of the more celebrated engineer and surveyor. We find in the *Illustrated London News* some items concerning these personages which will be of interest to our readers. It says: "The first railway was projected by Mr. Edward Pease in 1817, when the abundant coal of the district was conveyed only in carts or on the backs of pack animals to the consumers. A portion of Stockton market-place, where during the present writer's boyhood coal-laden gallowses, mules, and don-

keys most did congregate, is yet designated Coal-hill. Owing to the opposition which Mr. Pease's bill provoked, especially from ducal fox-hunters, apprehensive for the integrity of their coverts, and all classes and conditions of men concerned in breeding and working horses, it was four years ere the Royal assent was given to the measure. We select from the voluminous descriptions of this day of small things the following, chiefly because of its brevity and general accuracy:—

"As at first projected, the line was to be only a wooden tramway, over which coal-trucks and other vehicles were to be drawn either by horses or by ropes attached to stationary engines, and over which the public were to have rights of