

ove of literature, their philanthropy, their religion, their hopes and fears for this world and the next.

All was in vain. Leave was denied. Did the Jewish Sanhedrim go any farther when they forbade Peter and John to speak any more in this name? Alas for our country! The sin was deliberate, and it was the sin of the nation. The voice of the Lord was heard saying, "Allow these men, my servants, to carry the Gospel to India." Mammon however forbade it, and the British people, by their rulers, say to the Great King of nations, "We are not careful to answer thee in this matter. We will not give the Gospel to India, neither will we allow thy servants to proceed thither."

But these acts belong to a generation which has passed away! I answer, they were the deeds of men in their official capacity, and the nation for which they acted has not passed away. Neither England nor India has passed away. The consequences of these national misdeeds have not ceased to be felt, as thousands of bareheaded mourners can testify.

Has the nation, in penitence, forsaken its infidel policy?—*In part it has*, and thankfully we own it, *but only in part*.—Still the Christian element remains excluded from the Bengal Army and School. Still Lord Canaing can refuse to acknowledge the name of the King of nations, when he reluctantly consents to call for prayers in the day of India's calamities.—Still there are thousands of idols and temples under state patronage, and the worshippers in idolatrous shrines know that these are fostered by their British rulers. Great difficulties, it is true, must be overcome in dealing with this subject, and therefore the greater need for Christian men who fear God, while they honour the King. More Sir Peregrine's, and Lord William Bentinck's, and Dr. Duff's are required in India, and Shaftesbury's and men of the same stamp in Britain, and more "Times" editorials from the pen of Dr. Marshman's son, and a clearer, stronger expression of the national will, before the great conflict now raging shall end in the inauguration of a new era, the era of government upon Christian principles.

Is it not a singular arrangement of Providence that whereas Dr. Marshman was *all but expelled* from India, because he was a Missionary of the Cross, that his son-in-law, the noble Havelock, should now be hailed and mourned over as the Military Saviour of that country; while his son was there edu-