

self ought to be given to his men. It had been found to act beneficially, and he was sure that it would be found to promote a sweeter tone of feeling between master and men; and, while the master would not suffer in any way, it could, without interference with business, be given to the men. Mr. T. then proceeded to show the advantages of the Sabbath to brain-workers. The brain requires rest as well as the muscles; and he showed how this was attained, and the necessity of the rest of the Sabbath even here. Therefore, viewing man only in a physiological point of view, there was abundant evidence that the 'Sabbath was made for man.' He could not preserve a healthy condition of mind and body without observing this season of rest. He would be all the better of the other seasons; but this was absolutely necessary. Working men were called upon to stand by the Sabbath for the highest of reasons—not only those of Christianity and religion, but in regard to the health of their bodies and minds: all called upon them to maintain intact that day. Let those who tried to deprive the working man of his Sabbath, in order to make it a day of recreation, show their zeal in the cause they profess to have at heart by giving him part of their time for recreation, and not take from him what is his own right, and devote it to recreation. When told to go to the Crystal Palace and see there the wonders of the ancient world, the hieroglyphics from Egypt, the winged bulls and bearded men and bricks from Babylon, and statuary from Greece and Rome, the architecture of the Mediæval times, and the sciences and arts of the modern—go not thither on the Sabbath: that was the Day of the Lord. The Directors of these places had been urged to open them on Saturday; but they would not, except at a high rate of admission—thus showing that it was more for pecuniary profit than the good of the people that they were actuated. If the Sabbath was made a day of recreation, it would soon be made a day of labour, and they must then give seven days' labour for six days' wages. Once break in on the Sabbath with continuous and unnecessary work, and the frame will soon be affected with premature weakness, and even death shall very quickly supervene. It was a false philanthropy that would take the Sabbath from the working man, for it was impossible to enslave the mind while it was sacred; but let it be devoted to mammon, and ignorance would come in and hold them slaves under its despotic sway. The Sabbath was endeavoured to be put down and turned into a day of jollity, degraded to the same level as other fast days, by that Church which domineers over the world; and the consequence was, that the people were enslaved and, kept in ignorance. *Northern Ensign.*

A PLEA FOR INDIAN MISSIONS.

[We find the following communication in the *Christian Observer* for November. It is, we believe, from the pen of one well entitled to a hearing, even when he speaks in the language of remonstrance and rebuke, and we leave it to produce its own impression on our readers. Having referred to the recent insurrection of the Santals, the writer continues:—]

Very probably few of your readers ever heard before of these Santals. Yet they are a numerous people, and have been subjects of Great Britain for nearly a hundred years. They form one tribe out of many in India—I might say, out of many in the single presidency of Bengal. There are

the Koords, the Koles, the Kassias, the Lepchas, the Garrous, and many more. Now I would ask (for it is high time that we should deal plainly with one another about India), Is the fact understood, that, while our press is exhibiting to us the barbarism of Russia, the misery of the serfs, and the horrors of Siberia, some of these tribes—forming large bodies of men—are as barbarous as any tribes in the World, and are almost as neglected as the most neglected wandering tribes of Asiatic Russia? The Garrous, for instance, lately descended from their hills to the plains, and deliberately murdered some of the country people, and carried away their heads, solely for the purpose of decorating and doing honour to the tomb of their chief. The Koords have long been notorious for human sacrifices; and, if it be true, that of late years the government has endeavoured to suppress the practice, it is certain that the habits of the people, nevertheless, are still almost entirely unchanged; and it is doubtful if the atrocious cruelties, for which they have been remarkable, are not, in some of their remote districts, still continued. In fact there lies before us in the presidency of Bengal such a field of missions among these hill tribes as no one hitherto has adequately described, and few, if any, appear to understand. And beyond that presidency, as Dr Wilson of Bombay has shown, there are other tribes with habits so wild and barbarous, in a state of ignorance and degradation so dark and deep, that parallels to them can with difficulty be found in any other part of the Globe.

We have called ourselves the sovereigns of India; we have said that God has wonderfully placed the British government there for the benefit of the people; we have talked about our missions with some complacency; but suddenly, to our great surprise, we have heard of some large bodies of men, of whom few of us ever read before, rising up in rebellion, committing many wild barbarities, and exhibiting plain proofs that they at least are not evangelised. And yet we have perhaps been thinking that India is nearly converted; that now, at last, light is about to spring forth throughout the land; and that, having done as much in India, we may safely turn our attention to new fields of labour! It has been forgotten, that, while we have been sending a few dozen missionaries to India, we have been dealing with a continent as large as Europe (if Russia be excluded), and with a hundred and fifty millions of people. If we have heard of two or three missions in two or three places in Bengal, we have treated the missionaries there as men capable of ranging over the whole presidency in all its hundreds of square miles, and of preaching to all its fifty millions of people. If we have heard of Mr. Pfander as an accomplished scholar in the Mahometan controversy, we have concluded that there was a mission to all the twenty or five-and-twenty millions of Mahometans scattered throughout the Indian empire! Perhaps we have annexed some new territory; Scinde for instance. It contains a large area, and probably a million of people; and therefore, after about eight years, we send one missionary. We have conquered the Punjab, and great efforts are made; very much is spoken; and after six years we find no less than five missionaries sent from England for a population, which now proves to be ten millions! And, having done so much in these quarters, of course no more at present can be expected. True it is that Pegu also has since been conquered; that Nagpore also has since been annexed; and that Jhansi has followed; but we have been engaged in such great undertakings for the Punjab that these countries must wait. And then necessarily older missions must be content to wait too. In Bengal, as there are no fewer than three missions, with an aggregate of fourteen men for its present population; and as in Behar there is one mission, with one zealous man for the eight millions of that province, we may look around about us for a time, or at the most concentrate our attention on the Punjab. I speak of the Church Missionary Society's missions. I might speak in very similar terms of the missions of other societies; but I speak of the Church Missionary Society as

the most important and prosperous of all, and as the most favourable illustration, therefore, I could select; and I speak with intense feeling, and with deep and solemn earnestness, when I say that, for the most part, this matter is really *trifled with*. I know well—I have had good cause to know—that there are some persons who do feel as they should, who do in some degree understand this matter; but it is too plain as to most, that, if any of us from India speak of missions, we are expected to speak only of that little, that very little, which is done, and to say nothing at all of that which is much greater,—the things left undone. In vain do we look for explicit distinct proofs in our missionary publications of the "case as it is." We read of the mission in Bengal, or the mission in Bombay, of this or that society; but the plain fact that these Santals, in all their ignorance and barbarism, are fair specimens of the mass of the people, entirely unevangelised, and wholly neglected (I speak the words of truth and soberness), is not made known; and consequently a feeble impression of our duty to India, and of India's need, is made on the mind; and although, by the reiteration of petty tales about this and that little mission station, this impression is fixed and stereotyped, and becomes almost universal, I speak deliberately when I say that, if one returns from India with deep feelings respecting the woes and wants of her people, the heart is chilled by the repulse it meets almost everywhere—the apathy, the contented ignorance, and the self-complacent pleasure in that little which is already done, as something vast and wonderful. In vain one looks for fervour of spirit in the cause of missions, for proofs of self-denial, for largeness of heart, and for hearty sympathy except, indeed, from a very few. There are spasmodic efforts made by a multitude of people to make up this or that deficiency; and, after all, it is evident that the deficiency never would have been experienced if these good people had done their own personal duty; and that it would be cleared off in a day if they would give effect to their own expressions about zeal and duty. I know not what the final result may be, but, when I think of India as a British possession, peopled by so many millions who have been our subjects so long, and nearly all of whom are to this day utterly neglected (for such undeniably is the simple truth), I sometimes wonder what kind of Christianity it can be that is contented with this state of things, or at the best doubtfully balances the duty of increasing the existing missions against the tendency to leave them as they are, and triumphs and rejoices when one or two more men are added. Certainly, if not a lifeless, it is a very feeble sort of thing. We can add to our national debt, in sixteen months, upwards of forty millions sterling; we can add nearly forty millions more to our annual taxation for war; we can spend on wine, ices, tobacco, carriages, tours on the Continent, articles of taste, and I know not what, many millions more,—but we think we have done a great deal if we collect (by means of hard pressure at meetings, and through endless other means), about one hundred and twenty thousand pounds a-year for the great Church Missionary Society, and if we bestow on missions to the hundred and fifty millions of India about a fourth part of that sum. "Hand joins in hand," and we encourage one another in a regular routine. We each pay yearly our fee of one guinea. That entitles us to many publications, and places us in the ranks of the friends of missions: and we have the satisfaction of knowing that full five shillings of it goes to India. That is a sufficient answer to all complaints; nearly every one of us can truly declare that he gives fully as much as many who are richer. They give only a guinea. It is the regular thing for all.

(To be continued.)

INTERCOURSE.—In intercourse with pious friends we are in the *outer court* of the Temple of the Lord; in the pious domestic circle lies the *holy place*; in the closet, in secret before Him, the *holy of holies*.