

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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A VOICE FROM THE HIMALAYAS.

THE CHAMBA MISSION.

We went to Chamba on the 20th October. It was an eventful day in the history of our enterprise, and of the people on whose account we set forth. We were proceeding to what was to be the headquarters of the mission, the city of our adopted home, far away among the mountains, where we hoped to live till the last sands of life should run, or the last trump should sound. We were a small feeble band, but we realized that we had a high commission,—were the ambassadors of Christ, bearing the message of mercy, love and peace from the lips of the Prince of Peace. On that day salvation looked down from heaven on Chamba. Her people, sitting in darkness, were to behold the light of life. The fields were ready for the seed, and the clouds looked big with hope. As the impetuous waters of the Ravee River, flowing at our feet, should find their level only in the great ocean, so should the influence of our mission be found only in the depths of eternity.

We had seen Chamba before, for we had paid it a hasty visit to August, to make some preliminary arrangements for taking up our abode there. We had had the honour to meet the Rajah several times at Dalhousie, and he then received us at his capital with the utmost kindness and courtesy. On our arrival, on the 21st October, we waited upon him at once; and as we were ahead of our luggage, he kindly gave us comfortable quarters for the night, and allowed us to pitch camp in his garden in the morning. He had made some inquiries of us as to how long we meant to stay in Chamba, from which we saw that he did not clearly understand our object. It was thought by him, and it was agreeable to ourselves, that we had a full explanation of our purpose and plans. Accordingly, on the 22nd, we begged the favour of a private interview, which was readily granted. We told him plainly that our purpose was to teach himself and his people the religion of Jesus Christ; that we believed it to be the only true religion in the world; that Christ had commanded His followers to preach it to every creature; and that it would be our endeavour to lead all the people to Christianity. But that in doing so we should use no violent or unfair means, our duty being simply to cast the seed into the ground, God alone being able to make it grow; that we should do no strife, nor sow seeds of discord or division among his people; that we should be upholders of all that was good in his government—should endeavor to teach the people loyalty and morality as well as true religion; and that we should strive to be the friends of everybody, and the enemies of nobody. His Highness replied all this was very good—he was greatly pleased that we had come; and he added, that should any of his people become Christians, he would offer no opposition. We had scarcely had time, after returning to our tent, to busily clearing our way, when the Rajah arrived on a return call. He continued to pay us a visit daily so long as we remained in the garden; and thus began those happy relations, which have increased in friendliness ever since, and which promise to continue to do so.

That we had arrived, where we were to be seen, and what was our profession, soon got wind throughout the city, and we became objects of general curiosity. It was given out that we had medicine for the sick, and it was discovered that we had a piece to spare for the poor and needy, as we were surrounded by the "maimed, the halt, and the blind," and sick folks of every description. Parents brought their children, and dutiful children were seen carrying their infirm parents on their backs. We had books and tracts to distribute; these were in great demand, especially by the children and young people,—not that those asking them could in most instances read them, but there was an evident desire and hope to be able to do so some day. We made ourselves accessible to the people as possible,—talked and laughed with the children, and endeavored to find something to say to everybody. We lived in a crowd, and were almost incessantly occupied from morning to night for fully a week, and had our ears frequently regaled with street song, and music ground from steel-horn and tattered cymbal.

We were glad to remove to camping ground, rented from a Brahmin, in a lovely grove, close to what might be called the "west-end" of the city. Here we still had numerous visitors, but of a different class. Being too far from the bazaar for the rabble to reach us, we had now the gentry and all the dandies of the place. Books were still in demand, but only big ones. A time was fixed for the reception of the sick, and a number of important and interesting cases taken in hand,—many of which have been cured. Those ministered to, including a number of Brahmins and their children, seemed very gay in the hall of the priest class looked in with an apparent satisfaction at persons of every caste receiving medicine at our hand, and even drinking it from one cup. Some who at their first visits would not enter our tent, for fear of being polluted, very soon not merely came in, but brought a handful of flowers as a gift to God. One whom we had told the previous day first to give his heart to God, and then his gifts would be acceptable, presented his flowers next day, saying, "I have given my heart to God." This man has recently asked for a copy of the Bible. With the exception of a little reading and conversation, we had previously abstained from making any public proclamation of our message up to the 1st November. The truth is, we did not know how to begin for the best. Daily we cried for guidance; hourly we pondered the path of our feet. Had we gone into the bazaar, and preached there in the ordinary style, we feared that numbers of persons from the plains would have told an exaggerated tale of all they had seen and heard of the fruitless efforts of missionaries elsewhere to convert the people. None of the upper classes would have heard us, and a report would have spread through the city that we were without power and without divine authority. We wanted to make a universal impression at once. We saw the city like one of old, "wholly given to idleness." Their land is full of idols. Look where we will, idol temples stare us in the face. We can count sixteen within a stone's cast of the room in which we now

write. Everywhere wherever there is a spring of water, or a shady tree, there are to be seen rudely (and some fairly) carved stone images, or merely rounded stones from the bed of the river, or a piece of prominent or projecting rock—all besmeared with red paint, and called gods. In the courtyard of every house there is an idolatrous square flower-pot erection. The house are full of images, and in some places they lie about the doors. We have counted as many as eighteen at the end of one poor man's house. These, together with the hideous noises that are made at regular intervals from daybreak till dark, and at some of the more popular temples, till a late hour in the evening,—by the beating of drums, the ringing of bells, the blowing of shells, and the discoursing of the most discordant, squeaking, grating sounds, unbecomingly, all showed us that after the manner of their fathers this people were by far too religious. Most of them probably had heard of Christianity, but what they imagined it to be, we could not tell. We were desirous of convincing them that we had come with authority. For eleven days we had tried to display the harmlessness of the dove. The while our hearts had burned within us to tell our erring, ignorant, and needy brethren and sisters of a living, loving, exalted Saviour; but how this was to be done, so as to strike them with the conviction that we were commissioned by Him, seemed indeed to call for the wisdom of the serpent. Jonah at Nineveh became our pattern—only there were three of us, whereas he was alone. We arranged ourselves in a line, each six or six paces apart; and after much prayer, and feeling the Lord was with us, we went forth over the whole city, proclaiming in a loud voice as we went—first in English, to serve as a trumpet to call attention, then in Urdu, and then in Hindi—the following words:—"Glory to God in the highest, on earth peace, and good will towards men. The kingdom, the power, and the glory be to the Lord, for ever and ever. Amen." We went to the gate of the palace. The Rajah and his courtiers heard the announcement. He bowed to us respectfully from the verandah. The effect was as we had expected. The public mind was shaken as if by an earthquake. Fear took hold of everybody, so much so that we were almost afraid we had overcome it. In the afternoon we were visited by a class who had hitherto stood aloof—the old, grey-headed, thoughtful-looking men. The morning work had struck even them, and they had come to inquire: "What was the meaning of all this? How did we expect it to end? Had we received any fresh revelation? Had we power to work miracles? These are a specimen of the better sort of questions they put to us. But they made many inquiries of a trifling nature—Were we married? How many marriages had we contracted? Did we mean to contract any more? Where were we before coming to Chamba? What was our salary? Was our money spent in any way? These were the kind of questions they put to us. But they made many inquiries of a trifling nature—Were we married? How many marriages had we contracted? Did we mean to contract any more? Where were we before coming to Chamba? What was our salary? Was our money spent in any way? These were the kind of questions they put to us.

Monday, November 14.—We went forth as before, with our great message. This time we dropped the English, and halted each time we proclaimed in Urdu, and in English, simply because we could not help it at the commencement of each halt. Our prayer was just that which, as a matter of course, we should have ejaculated. We prayed aloud for the sake of the people, that they might see that we called upon our God in time of need. Nothing seemed so to strike the people as speaking thus to an invisible and present Being. We have been surprised never to have seen missionaries pray aloud at their outdoor preachings. We think there is sufficient warrant for such a practice in the example of our Lord himself: Jesus lifted up His eyes, and said, "Father, I thank Thee that Thou hast heard me. And I know that Thou hast heard me always; but because of the people which stood by I said it, that they might believe that Thou hast sent me." The message on this occasion was as follows:—"Glory to God in the highest, peace on earth, good will towards men." For God so loved the world as to give His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This was repeated by each of us, and to it was added, once repeated, "O brethren, repent ye, for the kingdom of heaven is at hand." The effect was striking. There was a marked change in the faces of the people. We noticed numbers of them shaking their heads in astonishment when John 1st, 10, was repeated.

When these proclamations were commenced, it was felt that they were for the king as well as the people, and we determined to be faithful to all parties. Accordingly, we again proclaimed the word into the very door of the palace. We had our doubts as to how it might be taken, and of course of the afternoon we were so less encouraged than surprised to receive a letter from the Rajah, informing us that he had given orders to issue for our use, from his Godown, a daily supply of grain as food for a whole year. He begged us to accept this as made by him, in the name of God. To this letter we sent the following reply:

Chamba, November 20, 1865.

"DEAR RAJAH SAHIB.—The very kind manner in which you have received your Highness since our arrival in Chamba, as well as the kindly way in which your people have received us, has greatly cheered our hearts, and made us sing songs of thanksgiving to God, the Giver of all things. But nothing has so effected us as the receipt of your letter of the 14th, making us the offer of a beautiful supply of food for a whole year. We accept your Highness's gracious gift with much thankfulness to yourself, and to our Lord and Saviour Jesus Christ, through whose grace your heart has been moved to show the kindness to the humble ministers of His holy word. The Lord Jesus Christ has promised that those who truly believe on Him, and confess and honor His name, shall never want any good thing; and the liberal gift of your Highness is to us a striking confirmation of the truth of the doctrine we have been commissioned to proclaim. Many prayers are being offered in thankfulness, and in India too, for the assurance of our mission; and your Highness will not be offended when we tell you that we, along with our brethren elsewhere, implore God, daily that you

and all your subjects may soon be brought into the pure light of Christian truth, and made to rejoice with all true believers, in the hope of the glory to be revealed at the second coming of Jesus Christ. We are in hopes that at the day is not distant when, by the grace of God, Christianity will shed its benign influence over your whole kingdom, and songs of praise to the Lord Jesus Christ, who laid down His life for the salvation of men, will ascend daily to heaven from its many lovely hills and valleys. Christianity would not extend your territory; but were you and all your people to embrace the faith of Jesus, Chamba should soon be vastly benefited. For, God's blessings being then upon it, a time of progress and prosperity would commence, such as it has never yet seen. But what is of infinitely greater importance, your Highness and all your people would then have opened up to you a knowledge of the only road to everlasting happiness in the world to come. Jesus Christ is alone the way, the truth, and the life. A knowledge of Him, and union with Him, are essential to salvation. The book of God tells us that there is none other name given under heaven among men whereby we must be saved. May the Lord Jesus Christ, who cannot speak freely in the language of this country, yet speak freely in the language of your heart, and when that has been done, it will delight us to talk with you daily about the glorious things which God hath revealed to us. Meanwhile, we shall not cease to pray the Lord that, as it hath pleased Him to move your Highness to look so kindly towards the temporal comforts of His servants, it may also please Him, by His Holy Spirit, to guide your heart to a full belief in the only Saviour, Jesus Christ, that, through faith in Him, you may be saved from that eternal misery which, by our sins, we all have deserved, and that you may attain a place in the inheritance which is incorruptible and undimmed, and that fadeeth not away—which is reserved in heaven for all who love the Lord Jesus Christ. We take this opportunity to repeat what we formerly stated to your Highness, that it shall always be our endeavour to promote the best interests of your kingdom. The word of God commands us to fear God, and honour the king. We are, dear Rajah Sahib, most faithfully and gratefully yours.

(Signed)

Servant and Messenger of Jesus Christ.

November 15.—The message of yesterday was proclaimed to the villages outside the city, with the addition of the words in Mark xvi, 15, 16, put thus:—Jesus Christ commanded His disciples to go ye into all the world, and preach the Gospel to every creature; and he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. As we passed through the city, in going and returning, we proclaimed as we had done in the villages.

It was evident, from the changed manners of the people, their stealthy looks, and their keeping nearer the other side of the street in passing us, that they were either greatly afraid or had taken a sudden and strong dislike to us. Our camp was almost deserted. Not a Brahmin looked near us to-day, except one to get medicine for his child. A warm-hearted, blundering man may easily be mistaken for a hypocrite, and he may place God before him, and yet be a cold intellect never warm. And it seems to me that if I had all the theological students and young ministers in the land before me, I would say to them, "My dear young brethren go out into the field, and depend not upon the intellect, but upon the heart. You may dress the truth in beautiful robes, if you please; but, after all, the heart must throbb if you are going to reach men. 'If you would have me feel, you must yourself feel and weep.' If we dress the truth so that men see the jewels with which it is adorned, instead of the truth itself, we fail of the object which we are sent to accomplish. And I want to say to these young brethren, go forth and storm the human heart by bringing down upon it your own sanctified and loving heart. We have got now to go down to humanity in its lowest needs, and labor, and die, if need be, to lift it up; and we are not to stand upon our dignity. We must remember that our Great Master descended before he ascended to heaven, and above every name that is named in heaven. I have sometimes thought that, if we could unite the intellectual element of our system with the emotional element of our brethren of the Methodist church, we should have our power augmented.

And why may we not do it? Why may we not raise a generation of young men who shall forget that they have reputations to make or to lose; who shall be willing to know only Christ Jesus and him crucified; and whose meat and drink it shall be to labor where the Master sends them, and to do what he would have them do? It is such men that we now need.

November 16.—We set out without any plan, looking to God for guidance, and the result was cheering. We proclaimed the word first in the city among private dwellings, and in part of the bazaar, and then went to the palace, where there was an unusually large number of persons, waiting for the Rajah's coming out. As he proceeded towards his court-house, amid the salutations of the people, we shook hands with him, acknowledged his recent favours, and said we would make the proclamation we had to make, and then take our departure. He gave consent, and the moment seemed a glorious one. We solemnly implored the Lord to send the declaration of His own word, and then spoke as follows:—"Maharaj! the promises of God are to you and to your children, and to all that are far off. God so loved the world as to give His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And the Lord Jesus Christ gave commandment to His disciples, saying, Go ye into all the world, and preach the Gospel to every creature; and he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. O brethren, these words are true. Repent ye, for the kingdom of heaven is come nigh unto you. The whole of our hearers, the Rajah included, stood as if fixed to the spot from the moment we began till we ended. After this we went to the Kotwali (the office of the chief officer of police). The Kotwali gave us a seat beside himself on his rug, where we had frequently been seated before. A friendly old Pandit, whom we had cured of a sore hand, sat on our right. Soon the Bible was opened, and the portion for the day read. Jawah entered into conversation, and with the exception of a young Mohammedan, Moushi, from Jhelum, the word was kindly received by all.

On our way home we paid a visit to the native doctor, who had invited us to his home. We found him almost naked, smoking his hookah, and surrounded by a number of friends. During a long talk, Christ was set forth as the Saviour of all men. The Hakim looked much interested, and asked us to return. We have seen him often since. He reads the Persian character, a rare thing here, and is very desirous to have the Old Testament in Urdu, which we have not been able to give him. Books continued to be brought back. The Brahmin, who formerly gave us the flowers, returned today, bringing his only child, a fine boy, to show him to us. We inquired at the people had ceased to visit us. He said it was all from fear; that everybody, even the Rajah, was afraid, on account of the proclamation we had made. Soon the tide turned, and the text of our native brethren was filled from morning to night with willing hearers. Karmali, when alone in the bazaar, met an old pupil of his, a tailor from Dalhousie, who greatly abused him for becoming Christian, laying hold of him, and threatening to beat, and even to kill him, if he got a quiet opportunity. A crowd was collected, and Karmali was afraid; but he stood firm, and the man actually went to the infidelity of his old teacher. Jawah laughed at the tale, and said he was very glad that Karmali was alone at the time, that he might learn how to act for himself in such circumstances.

DR. TODD ON THE WANTS OF THE TIMES.

Rev. Dr. Todd, of Pittsfield, Mass., was among the speakers at the recent meeting of the Congregational Reunion in Brooklyn, N. Y., and made a very stirring appeal in behalf of the wants of the times. Respecting the scarcity of ministers and the way the present wants of the country in this particular are to be met, his remarks are most excellent. Although he spoke more particularly in reference to the wants of his own denomination, we consider his words as particularly applicable to us. After speaking of the work which had been commenced in our land under the direction of providence, he said:

Now it is for us to carry out these great beginnings, and it seems to me that we Congregationalists need three or four distinct instrumentalities with which to meet the responsibility that is laid upon us.

First, we need men. We need at the present time not less than one thousand educated, trained, sanctified young ministers, to go abroad in the land and in the world; and they would create the demand for a thousand more. Where are we to get them? There are six hundred young men there were four years ago; there are a hundred or two less than there were last year; and they are constantly decreasing. We have educated men intellectually for the ministry. I doubt whether the church of God has ever had the intellects of her ministers better educated than at the present time. But we want more men, and we want them immediately. And if we cannot give to God educated minds. And I trust and believe that, by an additional outpouring of the spirit upon those minds, he will prepare them to do a mighty work. We need men who can from stones raise up children unto Abraham, he who can make apostles out of fishermen, can provide instrumentalities for his work where he pleases. And you who are fathers and mothers, I ask if you have solemnly given your sons, and done what you could, to meet the requirements of this exigency? What say the Hannahs? Are any here who have led their children to the tabernacle, and lent them to the Lord as long as they lived, feeling that the highest honor that they desired for themselves or their children was that their children should glorify God by preaching the gospel wherever in his providence he should place them?

In the next place, we want to go forth, earnest men; men who should be full of love—love to the human soul, and love to him who is the author of the soul. And if there are any things that a man who has been in the ministry more than forty years would mourn over more than others, they are that he has not been earnest enough in prayer, and that he has not been earnest enough in his work. We want intellect, we want all the education that our schools can give; but, above all, we want men to go forth with a heart thrilling, throbbing, loving, laboring, because the soul is lost. A warm-hearted, blundering man may easily be mistaken for a hypocrite, and he may place God before him, and yet be a cold intellect never warm. And it seems to me that if I had all the theological students and young ministers in the land before me, I would say to them, "My dear young brethren go out into the field, and depend not upon the intellect, but upon the heart. You may dress the truth in beautiful robes, if you please; but, after all, the heart must throbb if you are going to reach men. 'If you would have me feel, you must yourself feel and weep.' If we dress the truth so that men see the jewels with which it is adorned, instead of the truth itself, we fail of the object which we are sent to accomplish. And I want to say to these young brethren, go forth and storm the human heart by bringing down upon it your own sanctified and loving heart. We have got now to go down to humanity in its lowest needs, and labor, and die, if need be, to lift it up; and we are not to stand upon our dignity. We must remember that our Great Master descended before he ascended to heaven, and above every name that is named in heaven. I have sometimes thought that, if we could unite the intellectual element of our system with the emotional element of our brethren of the Methodist church, we should have our power augmented.

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On our way home we paid a visit to the native doctor, who had invited us to his home. We found him almost naked, smoking his hookah, and surrounded by a number of friends. During a long talk, Christ was set forth as the Saviour of all men. The Hakim looked much interested, and asked us to return. We have seen him often since. He reads the Persian character, a rare thing here, and is very desirous to have the Old Testament in Urdu, which we have not been able to give him. Books continued to be brought back. The Brahmin, who formerly gave us the flowers, returned today, bringing his only child, a fine boy, to show him to us. We inquired at the people had ceased to visit us. He said it was all from fear; that everybody, even the Rajah, was afraid, on account of the proclamation we had made. Soon the tide turned, and the text of our native brethren was filled from morning to night with willing hearers. Karmali, when alone in the bazaar, met an old pupil of his, a tailor from Dalhousie, who greatly abused him for becoming Christian, laying hold of him, and threatening to beat, and even to kill him, if he got a quiet opportunity. A crowd was collected, and Karmali was afraid; but he stood firm, and the man actually went to the infidelity of his old teacher. Jawah laughed at the tale, and said he was very glad that Karmali was alone at the time, that he might learn how to act for himself in such circumstances.

November 18.—We set out without any plan, looking to God for guidance, and the result was cheering. We proclaimed the word first in the city among private dwellings, and in part of the bazaar, and then went to the palace, where there was an unusually large number of persons, waiting for the Rajah's coming out. As he proceeded towards his court-house, amid the salutations of the people, we shook hands with him, acknowledged his recent favours, and said we would make the proclamation we had to make, and then take our departure. He gave consent, and the moment seemed a glorious one. We solemnly implored the Lord to send the declaration of His own word, and then spoke as follows:—"Maharaj! the promises of God are to you and to your children, and to all that are far off. God so loved the world as to give His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And the Lord Jesus Christ gave commandment to His disciples, saying, Go ye into all the world, and preach the Gospel to every creature; and he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. O brethren, these words are true. Repent ye, for the kingdom of heaven is come nigh unto you. The whole of our hearers, the Rajah included, stood as if fixed to the spot from the moment we began till we ended. After this we went to the Kotwali (the office of the chief officer of police). The Kotwali gave us a seat beside himself on his rug, where we had frequently been seated before. A friendly old Pandit, whom we had cured of a sore hand, sat on our right. Soon the Bible was opened, and the portion for the day read. Jawah entered into conversation, and with the exception of a young Mohammedan, Moushi, from Jhelum, the word was kindly received by all.

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