

ral a system fails. A Hindu should not wear leather shoes, or use leather for any purpose. And many medicines which are almost necessary, in some diseases, are equally forbidden to him. But he finds that, insensibly, he is led on by the progress of civilisation, and that his scruples must give way. Then in steps the powerful British Government, and sanctions and encourages the maintenance of the absurd system, talks of its respect for these scruples, and stoops to a recognition of the theory which elevates the Brahmin to divinity, and treats the patient, industrious out-caste as an impure and degraded being!

But the case of the Sepoys is peculiar. It is in reference to *their* disaffection that the government offers these assurances. It is said that the Sepoys are jealous for their religion, and that their minds must be soothed. But how stands the fact? There is one class in the community to which no missions have been directed; one class which is almost entirely untouched; one class which has all along been jealously shielded from Christian instruction. That class is the body of Sepoys. Nearly all of them are from Oude, where there has never been a Christian mission. They go on furlough in great numbers yearly, and attend the shrines and temples where pilgrims resort, without let or hindrance. They are not sent out of India, in deference to their scruples. Of Christianity they ordinarily know nothing more than that it is the nominal religion of their officers, and they eat beef and drink wine.—Whoever may have reason to complain that his religion has been interfered with, the Sepoy is not the man.

But do they in fact say that they have reason to complain of missions? Not in the least. The mutiny first broke out at Berhampore. There is there a mission of the London Missionary Society. The 19th Native Infantry, when excited and under arms there, might with ease have destroyed the mission premises, and murdered the missionaries. They never threatened either. They were brought down to Barrackpore and disbanded; and, soon after, the 34th were disbanded there too. Both regiments were let loose on the country. Opposite Barrackpore is Serampore; a short way further up is Chinsurah. At both places there are missions. The men went roving up the country. They passed an unprotected mission at Burdwan; they could easily

have reached the equally unprotected mission stations at Kishugar and Cutova. As they went on, they might have reached others. But they neither threatened or touched one of them. So at Meerut and Umballa. Before this outbreak there were preliminary symptoms of disaffection in various acts of incendiarism; but not one in the mission premises.

But the most remarkable case is that of Benares, that bigoted "sacred" city, with the head civil officer a zealous Christian, with a considerable body of active missionaries. Here were two disaffected native regiments, a Sikh corps, on which it was at first doubtful if reliance could be placed, and 200,000 people supposed to be impatient of missions. Yet up to this time, without any European force (the heroic Commissioner having pushed on to Cawnpore the first Europeans who went up the country), the city has been preserved in peace, and not a hair of the head of a single missionary has perished.

Far be it from me to overlook, as the efficient cause of this, the guardian protecting care of Him whose these men are, and whom they serve. He has said—"Call upon me in the day of trouble, and I will deliver thee." And not only have these, His servants, sought His succour, but I know that the sympathies of others have called forth much prayer on their behalf. Most signally, in answer to these intercessions and supplications, He has manifested His restraining power, and His love to His own beloved people.—But, at the same time, it is plain that if there were in the hearts of the population that animosity to missions which some suppose to exist, the missions would not have been overlooked by the disaffected in this way, and we should at least have had some tokens of the popular ill-will.

But another cause for the insurrection, and that which with the greatest probability is now surmised, is the secret work of Mohammedan emissaries, instigated by the Princes of Lucknow and the Persians. This will probably be made plain ere long. One sign of it is the extensive diffusion of the same kind of stories—that Lord Canning was pledged to the Queen to make the people Christians in three years; that the English required the Sepoys to fight for them with the Russians, in China and Persia, and that in order to qualify them for leaving India, it was necessary first to destroy their