

a defect in their education nevertheless—a defect which involves guilt in those who provide the education—a defect, the natural consequence of which is, such terrible events as India has now passed through. Science and Literature are taught, but Religion and true morality are overlooked. The heart has been neglected; the moral feelings are unawakened; conscience has never been taught to speak. The love of God is never inculcated. Nothing can remedy these defects. Educate Hindoos without religion, and you will leave them morally just what they were—cruel, blood-thirsty, treacherous, liars, licentious. Nothing can tame the savage until his heart is softened by love, and melted by the fear of God. You may polish him, and make him clean, learned, daring, independent; but he is a savage still, and his cleverness and learning, his daring and independence will only enlarge his capacity for evil, and make him more to be feared.

Now, this defect is a sin fairly chargeable on the British nation. They knew by experience the power of Gospel doctrine and Gospel morality. Devoted Christians warned them against the evil; yet in vain was their voice lifted, imploring that the poor heathen should be taught the truth which would make them free. So fearful was Government of interfering with their abominable superstitions and God-dishonouring rites, that no mention of Christianity was permitted in their Colleges and Schools. The Bible had indeed a place in the Library, but the teacher dare not explain its contents, or recommend it to his pupils. While the Koran or Hindoo Shasters might freely be spoken of, read, and commended, the Christian's Bible must be ignored. So far indeed was this hostility to Gospel truth carried, that when Chambers' moral Class Book was introduced into the schools, the Ten Commandments were, by authority, cancelled.

Now, mark the effect, and see again the connection between sin and suffering. Science overthrew the student's faith in the Shasters. Their monstrous fables and mad fancies died away in the light of scientific research. Religion—all the religion the Hindoo knew, was proved a lie. A Religious man became in his sight an ignorant fool. He rejected Hindooism, and with it he rejected all religion, and became a sceptic, an infidel, or an atheist. He had no fear of God before his eyes, he knew no higher duty to man than that of self-interest, and his motto was, "Let us eat and drink, for to-morrow we die." There are, no doubt, many exceptions to this result. Some have feared to cast their false religion altogether aside, and few comparatively are bold enough to follow their non-religion to its last development. Yet unquestionably such a man as Nena Sahib—miscreant though he be, savage, licentious, perjured—has in some measure Britain to accuse. Education provided by a British Government withheld from him that blessed Gospel which might have changed the tiger into the lamb, and taught him those self-denying lessons of pure love to God and man which might have made him a blessing instead of a curse to India. This, then, is the second great sin and main cause of the recent troubles. Had the Gospel been taught to the young, a very different race of men would have been in places of trust in India.

Now these two evils speak to Canada with a loud and solemn voice of warning. It is as dangerous to be in league with the Man of Sin as with the heathen idol. God will judge both, and all who uphold or are identified with either. It is as perilous to educate Canadians without the Gospel as to educate Hindoos.

Canada has struck hands with the Pope. At the beck of Popish bishops our public men have sacrificed a people's weal. Our Legislature has lent its influence to that apostate Church. They have deliberately established monasteries, nunneries, and colleges for teaching heresy and rebellion; they have rivetted