

tions in India, and put the Word of God in that country under contraband distinctions, we falsified our loudest professions, and fatally injured the immortal interests of those benighted millions that we sought to please. It *was* a treacherous crime to salute that sinking star of Remphan, and to ask no corresponding homage for the bright ascending star of Bethlehem. In this mournful matter we must say, as David said in prayer to God, "Against Thee only have I sinned." This we know and acknowledge,—we don't wait for foes or rivals to bring the charge. We admit at once—and real contrition must go with this avowal—that England has in India dishonored her Christian name. I think, however, I can see the process of thought in the mind of those who inaugurated that unchristian policy, and the way in which public opinion acquiesced in it or passed it over. We hold that personal liberty is the birthright of all races, and that freedom of opinion and religious worship are salutary privileges which it is wise to grant to all. Now, if these doctrines were taught at home, and set at naught when we came to compose a scheme of government for a conquered kingdom, the world might well upbraid our selfishness and properly detest our hypocrisy. I should expect, then, that an extreme sensitiveness to the risk of this obloquy would influence the administration of our power over subjects that differed from ourselves in color and creed. As interference would look like intolerance, and as intolerance was the charge most dreaded, it is easy to see how the impurities and cruelties of Hindooism would be left unnoticed, and how the strongest precautions might be taken to prevent all attempts at conversion. And what condemnation did such policy receive at home? Little, if any. Absorbed in what it took to be greater questions, the Parliament and people of England passed the annual reports on India with the most superficial examination and undisguised indifference. The Queen's Government heard complaints from Christian

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