

sweeps away in its onward march, as the cobwebs of fancy, as the chimeras of a gloomy superstition. Now it is well known that, even on grounds of worldly policy, the most absurd religion ever believed in by man, is better for a people than the cold negation, the utter void of infidelity. Yet the rulers of India adopted the most effectual means to overthrow the last remnant of faith in Hindooism, among the better classes of a people noted for their quickness, their subtilty, their aptitude in the acquirement of knowledge, without offering any better instead. What wonder that, during the recent events of the rebellion, our Saviour's words should have been accomplished: "When the unclean spirit, &c." Luke, XI. : 24—26.

Add to this arbitrary policy in government, this temporizing policy in religion, and this suicidal policy in education, one other fact. Every youth, fresh from the training institutions of Britain, imagined himself, on landing in India, superior by natural birthright, to men as well born, and often more highly educated than himself. Placed in contact with the proud and the refined among a conquered race, he made them feel at all times that they were conquered. The officer in command of his troops, and in association with his fellow-officers of native birth, the civilian in his intercourse with the native official, contrived to make his sense of the difference continually apparent. There were noble exceptions; but this was the rule. Troops were disciplined and despised. Officials were trusted and treated with indifference. But, brethren, men originally created in the image of God, however thoroughly their spirit may be crushed, however completely their sense of natural birthright may be eradicated, will not continue forever to be treated as inferior beings, albeit with kindness. If "God hath created of one blood all the nations of men that dwell upon the earth," as the apostle Paul declares, so also hath he implanted common principles in their hearts, which, sooner or later, will assert their existence.

Such is a rapid outline of some of the causes which led to the late fearful outbreak. There was the train laid, ready to explode; and the "little fire which kindled so great a matter," itself added an ingredient sufficient, alone, to arouse the worst passions of human nature. The fomenters of the rebellion skillfully took advantage of certain well-known circumstances (the affair of the greased cartridges) to arouse the feeling among the military, that their religion, their caste was in danger. We all know what religious wars have been; how men, naturally humane, have, for the sake of their faith, seemed changed into fiends,—how, ever in such cases, the better, the more conscientious the individuals, the more violent their persecuting tendencies. This cry of religion gave a unity of purpose to the efforts of the conspirators which they would not otherwise have possessed; and an intensity of bitterness to the strife, which,

notwithstanding many grievances, real and reputed, might else, at the remembrance of the benefits resulting, on the whole, from British rule, have languished.

When we remember, then, that the crimes of our former governors in India awaited that punishment certain, sooner or later, to overtake the sins of a nation; that their reformations in many cases were incomprehensible, sometimes arbitrary, and often opposed to the genius of the people; that in religious matters the conduct of the ruling race was always temporizing, while their recognition of the value of that which is "pure and undefiled" was tardy, and their countenance unwillingly bestowed upon its promoters; that in education, their policy was absolutely suicidal; that the intercourse with, and use made of the natives was characterized at once by confidence and contempt; and that the immediate cause, which operated in giving vent to the evil passions pent up, but smouldering under all these influences, was of that nature which has ever hitherto added violence and durability to a strife; we shall surely be constrained to adopt the language of our text, and, in the light of our rapid and complete success, to exclaim, "Victory is of the Lord."

II. Reasons for thanksgiving will occur, if we consider the time and extent of the rebellion, and the injury which its success would have inflicted, not only on Britain, but on the interests of the world. There can be little doubt, that immediately after the close of the last European war, in the Crimea, no labor was spared by pretended friends and allies to effect the destruction of Britain's prestige in the East. For governments, whose religious principles are founded on, or at least mingled with error, and whose system of rule is oppression, will never cease in their hatred and opposition, open or concealed, to that which alone has any pretensions to righteousness, and justice, and truth. And thus were we immediately embroiled with that kingdom whose origin dates from the days of Cyrus. And there seems little question that emissaries were diligent in fanning the flame of discontent, at the same period, in India. Here, who can avoid noticing the special goodness of God in not permitting our nation to be involved in a contest with three mighty powers (Russia, Persia and India), all at great distances, at the same time? Humanly speaking, the same causes for war existed simultaneously; and that all three did not occur together, will be ascribed, by every Christian, to the all-powerful interposition of Him who says to the sea, "Hitherto shalt thou come and no farther."

As to the injury to Britain, and I may add, to the world, none, who has ever superficially studied history, can, I think, avoid observing that Almighty God, by the manner in which he has hitherto ordered events, appears to have in design a great work to be performed by our mother country. To her in a peculiar manner has been entrusted the source of all