

to remain in the ranks ; Hindu and Mohammedan soldiers could not hear the Gospel. Christ was dishonored that the favor of Brahmans and Sepoys might be kept. The miracle-working Gospel suffered repression in India where a few thousands of Englishmen were at the mercy of hundreds of millions, who, if once aroused, could sweep them away in a day. Was another Caiaphas again the counsellor, advising that Christ be crucified afresh in India lest the whole English residency perish ? Now mark ! God takes those same Sepoys as His hammer to deal a destroying blow at the very parties who, to conciliate them, sacrificed the Christian religion ! Again the maxim was fulfilled : " Do an evil to avert an evil, and the evil dreaded will become the evil endured." Those who look upon the mausoleum at Cawnpore may learn what tender mercies Nana Sahib will show to Christians after centuries of conciliating policy !

III. The British sway in India illustrates the evil of *neutral policy* in giving a godless education in government schools, from which, to avoid collision with the natives, the Bible was excluded. But a Christian nation cannot be neutral in education ; it is either *for* Christ or *against* Him—there is no middle ground. So unscientific is the basis of Hindu theology, that to reach modern science is to overturn it. Take the *cosmogony*, the *geography*, the *astronomy*, taught in the Shasters ! The absurd philosophy by which creation is accounted for, by which an eclipse is explained, would not stand an hour under the light of accurate science. But Hindu science and faith are inseparable, both claiming one Divine origin and warrant. Hence, to teach natural philosophy is to undermine moral philosophy and religious faith as the Hindu had been taught it, and, so far as the British government does not permit teaching of the Christian faith, the effect must be to train up a generation of educated sceptics and infidels. It is a startling fact that the young men, thus schooled, have become the most dangerous element in East Indian society. They unlearned the superstitions of the Shasters, but they were taught none of the sublimities of Christian faith ; loosed from errors, they were anchored to no certainties ; their minds were informed, but their consciences unformed, and they became not only bitter foes of the Gospel, but of British rule, disloyal, disaffected beyond any other natives, and ready for any movement for the overthrow of the very power to which they owed their education. Years before the great mutiny, sagacious Englishmen foresaw that the very policy adopted by Britain to promote the tranquillity and safety of her empire in India, was imperiling it. Atheism and deism spread side by side with hatred to the British name and rule among the very men trained in government schools and employed in government service.

Even heathen men, if they do not recognize the superiority of the Christian religion, recognize consistency in those who represent it. A Persian lad who brought his Persian testament to the school-room, was bidden by his Christian master to take it away as a proscribed book. The father, a Parsee himself, forbade the boy to go longer to the school, saying,