

thanksgiving ought specially to be offered for the termination of this particular war; and here my principal difficulty arises from their variety and profusion. We may see reason for gratitude that the Lord hath laid aside his garments of vengeance, and restored that peace to the Indian portion of the empire, which prevails in every other:—

I. If we glance at the general causes, in which, according to nearly universal consent, the recent strife originated. The causes of a great war are never trivial; although such, through a total misunderstanding of its nature and magnitude of its importance, are frequently assigned by the mere annalists of events. Taught by those Scriptures which tell us to recognize in every occurrence, the hand of the Eternal One, and the expression of his purpose, we learn that "the day of battle is also the day of the Lord, cruel both with wrath and with fierce anger," that "the desolations of the earth are made by him." And the more carefully we consider the history of that ancient people, his dealings with whom were intended as types of his dealings with all the nations of the earth *as nations*, the more deeply will this lesson be impressed upon us. When the good King Josiah attempted, by his thorough reforms, to blot out the remembrance of the evil deeds of his predecessor, we are told that "notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him without." As certainly as vicious indulgence in youth will tell in mature years,—as certainly as a flaw in the construction of a building, however artfully concealed, will show its effects when the building is completed,—so certainly will injustice and misguidedness in the early government of a conquered country, come to light in the succeeding transactions of the people.

The causes of a great war are never trivial. "A small fire may kindle a great matter." A small spark may produce a terrific explosion. But the train must first be laid. And the train of causes for the late all but universal rebellion in India was being laid since the first occupancy of that country by Britain. Forgetting that the subdued were also men, created by the same God as the victors,—forgetting those precepts of our most holy religion which state that man owes duties to his fellow-man, whatever be his birth, complexion, or creed,—the early governors of India regarded it not as a land where justice was to be impartially administered, but as a mine whence wealth was at all times to be extracted. At the period referred to, Britons accepted offices on the distant and unhealthy shores of Hindostan, for the purpose of wringing, by any method, from the poorest people, on the average, under heaven, the means of gratifying their avarice, the wealth which would minister to their ambition and love of display. Men

scrupulously honest in their dealings with the European, met the craft of a race proverbially supple and cunning with a deeper craft, in their dealings with the Hindoo. As to religion, they scorned to profess, on a foreign shore, that faith whose practice they habitually set at defiance. And, oh, brethren! the consequences ever have been terrible, when the talented, the influential, the wealthy and the powerful, amid their intemperate pursuit of worldly objects, have learned to despise that religion, for whose establishment in the world, a greater than man taught and died. Such conduct never has prospered; and, "if the earth be the Lord's, and the fullness thereof," it never shall.

Not only were the rulers, in the majority of cases, at the period referred to, irreligious themselves,—they also openly resisted the attempts of humble and lowly, but earnest-minded Christians, to introduce, by voluntary effort, the gospel of Jesus, into the dominions under their sway. They absolutely refused to allow a single missionary to preach within their territories; nor, until some 30 years ago, was this act of prohibition reluctantly abrogated. Till that date, the only asylum open to them in India was in the settlement of another European power (the Dutch).

After the policy of Britain had undergone a vast change, after the government had awoke, in some degree, to a sense of its responsibility, after extensive reforms had been projected, after the word of a Briton had become synonymous, in the East, with the most solemn oath, and after the gospel, in compliance with the last command of Christ, had been tardily and unwillingly permitted to be preached, causes of discontent remained, notwithstanding, to keep alive the remembrance of the old injuries still rankling in the memory of the Hindoo. Sudden, and seemingly arbitrary alterations of laws and customs were effected with the imperiousness of conquerors, rather than with the air of rulers having no object so dear to them as the welfare of the people,—alterations unintelligible to the ignorant, and disliked by the better-informed among the natives; nor were there cases awaiting, and these very recently, in which it was found possible under the mild sway of Christian Britain, to administer torture for the collection of taxes.

In the educational reforms which were carried out, literary and scientific knowledge was communicated, sufficient to overthrow, in the minds of those educated, all reverence for the antiquated traditions of their forefathers; while the utmost care was taken, lest, by the government seminaries, the religion of truth should be substituted in the room of that, or rather of those, which were found wanting. For, with the imperious dicta of science, but one religion has been found to harmonize—that of the Bible; and that, instead of clashing with its discoveries, has compelled assent and evidence, from its most refined acquisitions and abstruse results. All others, science