

have not "verily guilty" in reference to the millions of our brethren there whom we left, as we found, sunk in ignorance, superstition, and brutality? Have we not been guilty of the very sins as connected with them, with which "the Angel of the Lord" charges the Israelites in the text? "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice." No; the altars of heathenism are still standing in India, and we have made a league with its inhabitants, in maintaining the idolatrous systems to which they are dedicated, instead of labouring for their overthrow, and for the establishment on their ruins of the worship of the one living and true God, and the way of salvation by our Lord Jesus Christ. And now God is saying to us with a voice of terror, and in a tone of indignant remonstrance—"Why have ye done this?" He is calling on us to learn the enormity of our sin from the severity of our sufferings. He has been threatening to wrest, from our grasp, the territory which we have so much misgoverned, and, from our sway, the teeming population, of whose best and highest interests we have been thus grossly negligent. It is long since one of themselves said to a British official—"Your Government alone has prevented India from becoming a Christian country." That is a grave charge; and who will deny its truth? That is a heinous sin; and who will affirm that even the recent disasters and horrors form too severe a punishment for it? The attempt has been made to trace the sad events that we deplore to-day, to the labours of the few missionaries who have been sent to India; but the attempt has utterly failed. Some of these self-denied men fell victims to the mutiny, as we have already seen; but the charge of being either the cause or the occasion of it, either directly or indirectly, has fallen to the ground. There is no room even for suspicion. The *London Times*, an impartial witness in such a case, and one not particularly prejudiced in favour of the parties whose acquittal it pronounces, whose innocence it asserts, has given this utterance on the subject—"The peril has