

and is *well skilled in the matter of cows.*" And thus, the "juice God" as he is called in another part of this invocation, is raised to the same distinction as Indra and Agni, both of which are honoured with the assurance that they are supreme !

After these extracts, it appears to me impossible that any person can suppose the Hindoos to have any idea of a Supreme Being as men need to have, in order that they may render to him, as their creator and God, acceptable worship : and yet it is a fact, that some will come forward and ask us to withhold the Bible from those people, under the pretence that their own writings are sufficient for their spiritual and social advancement. Verily these men can have thought little upon that sublime announcement of the sacred volume—"God is a Spirit ; and they that worship him must worship him in spirit and in truth."

We need have no difficulty in understanding why men such as Voltaire, or men of the Ellenborough-Stanley school should have a leaning to Hindooism, in preference to Christianity. Its morality is vastly more accomodating than the Christianity of the Bible. Moreover, if the vedas and shastras of India may be recognized as of equal authority with the Bible, there will then be a more plausible excuse for treating all religion with contempt. But there is still another reason that may influence such men in preferring Hindooism to Christianity. There is always satisfaction in finding that others hold views similar to those which we profess to entertain. Now, the peculiar phase of the heresies of the present day has a very remarkable counterpart in the religion of the Hindoos. For example, the German school of Infidels, of the present century, and this is by far the most numerous of those classes which reject the authority of the Bible, have arrived just about at the same landing place where we find the Hindoos that lived 2000 years ago ; and where that part of them now is who believe in the "sacred books" of their professed teach-