

or to disclose the secret councils of the uncreated mind, or to offer a reason for the mysterious course which Providence pursues or to attempt a justification of that wisdom which is supported by Omniscience and which arranges and provides for every bursting bud or falling leaf, as well as for the origin and overthrow of kingdoms? It is enough, if from the history of the past and the observation of the present—confined and stinted though they be,—we are supplied with countless proofs of a presiding skill, adapting its resources to the accomplishment of pre-determined ends, prescribing and sustaining laws the obedience of which secures a happiness proportionate to the extent and strictness of their observance, effecting unexpected good through the instrumentality of abounding evil, making the sufferings of the few, for which it is unblamable, administer prosperity to the many, and in no single instance that has ever yet been discovered chargeable with the slightest deviation from what we know to be right and true. Provided with these gleanings of actual knowledge, illustrative as far as they go of the doctrines of revelation, we may take our stand in the exercise of a faith founded on God's holy word and unchangeable perfections, and rejoice in it as "the substance of things hoped for, the evidence of things not seen." And sure we are, that whatever else may be accomplished over and above what is revealed, no jot or tittle of all that the mouth of the Lord hath spoken shall fail to be fulfilled or suffer contradiction. And he hath said,—"Righteousness exalteth a nation; but sin, is a reproach to any people;" and He hath said,—"and the heavens shall vanish away like smoke and the earth wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished:" and He hath said,—"the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted:" and He hath said,—"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving kindness, judgment and righteousness, in the earth; for in these things I delight, saith the Lord;" and he hath said,—"The idols he shall utterly abolish." And is he not saying now of the Indian mutiny, as he said of old of Israel's revolt,—"This thing is from me"?

Oh yes, my brethren, by all the desolations that have swept o'er India's plains, by all the enormities which have indelibly and forever blackened the page of her history, by all the torments with which her towns and villages have smoked, by all the once peaceful homes that have been converted into dens of crime and houses of slaughter, God is saying,—"This thing is from me." By the tale of woe wafted to every shore, declaring to a startled world what villainous

and hellish atrocities have been perpetrated in the broad blaze of day, and in the sight of high Heaven, by a mistrusted and traitorous soldiery—how helpless women and innocent children have been cruelly massacred, how the missionaries of the cross have been martyred, God is saying,—"this thing is from me." By the bereavements and losses sustained by families in many lands, by the unequalled interest which is everywhere taken in the progress of events, by the anxieties everywhere felt for the safety of the living and the honor of the dead, God is saying,—"this thing is from me." By His violated laws and awakened vengeance, by all the evil already done and the greater good yet to be effected, by the reverses we have experienced through disaffection and rebellion and the successes we are now attaining by the magnanimous bravery of our troops, by all the glory taken from humbled terror-stricken man and all the glory accruing to his Maker, God is saying,—"This thing is from me."

The preacher then proceeded to advert to the provocative causes and instructive designs of "this thing." Under this head he stated and illustrated some general principles, such as,—the common but not always realized expectation that the visitation of sin should be indicative to some extent of the guilt incurred, for while there are certain calamities sure to result from certain wicked courses there are many sins the punishment of which is neither confined to the scene of their commission nor limited to the parties more immediately chargeable with their guilt;—the suggestiveness of the evils we endure in recalling our sins to remembrance and the readiness and ease with which we trace connections between our sufferings and our iniquities, as an illustration of the general truth no evil befalls us of which sin in some form or other and committed at one time or another is not the cause;—the non-confinement in a vast number of instances of the effects of sin to the position and happiness of individual agents, but the pollution of the various relations of life which by the vices of individuals are rendered conductors of mischief and misery to connections and dependents, for example, the vices of a father not only act directly upon himself by the consequences of which they are naturally productive, but in many ways entail sufferings and hardships upon his children—the sins of a people reflect upon the character of their rulers, and the errors of a government are borne by its subjects. Taking these principles for our guidance, yet by no means pretending to allege an unexceptional conformity in every particular, we may conclude, with reference to the calamity with which our Indian empire has been overtaken, that as it is nationally felt and lamented, so we are nationally implicated in the guilt which provoked it. We are not free to wash our hands and say, we have nothing to do with these massacres, we are innocent of these torrents of blood. We may have had no voice in the management

of Indian affairs, we may have taken little or no personal concern with the state and prosperity of the country, with the laws that have regulated its commerce, with the means by which its armies have been raised, or with the provision made for its civilization by the adoption of educational measures. Our sin may be that we have not done what we might have done. Unless we can fairly and honourably disconnect ourselves with the country to which the Indian empire belongs, and which, through its government, is responsible for the improvement of all the resources that by conquest are placed at their command, and for the discharge of all the pressing duties which the subjugation of ignorant and barbarous tribes implies, we must hold ourselves to be partakers of the sins and shortcomings which are being visited upon us with such wrathful fury. Let us not rashly accuse the British Government for their treatment of India, unless we assume that as a British people we have done our duty to India. Let us not condemn our rulers for their shortsightedness, neglect and mismanagement, until we are satisfied that we ourselves, with the same responsibilities to honor, would have acted better.

We can never excuse the indifference which has been felt in reference to the fact that the debasing rites of a dark idolatry and demoralising barbarism have been practiced by thousands of our fellow-subjects, but are we ourselves not chargeable with indifference and inactivity? Have we prayed as often and as fervently as we ought for the extinction of these corruptions? Have we demanded that the altars should be razed and the graves plucked up? Have we been content to benefit by the commerce of that country, and to remain unaffected by its towering iniquities and blasting abominations? And are there no sins apart from these of which we have been guilty as a people, and of which we are this day reminded? Have we been grateful as we ought to have been for the bounties with which Providence has blessed us in this rich and fertile Province? Have we been truly sensible of the advantages we enjoy, and diligent in their improvement? Are there no scathing abominations amongst us; no vicious indulgences, no public crimes, at the thought of which we should be humbled and grieved? Oh, let us lay to heart all our sins and shortcomings, and see how righteously our God hath been displeased with us. While we supplicate the removal of His curse and the return of His favor, let us resolve to be more mindful of our exalted privileges, less regardless of His will, and less inactive in His service.

This discourse was listened to throughout with deep attention, and at the close of the service a collection was made in aid of the Indian Relief Fund, amounting to £28 5s 9d.

"Some hearts," says Southey, "are like certain fruits,—the better for having been wounded."