

heap of smoking ruins; its trees and shrubs broken down by cannon; its neat flower-beds and orchard a heap of dead bodies. Everywhere through the field the wounded were groaning around. The peasants had come out of their hiding-places in the woods, and were picking up what they could and stripping the slain; and the worthless deserters of all nations were robbing even the wounded, for among so many wounded it was three days before all could be carried under shelter. It took many more days to bury the 20,000 dead who lay around. They were buried where they lay in deep wide trenches; and the horses in heaps covered with earth. In after years the bones of friends and foes were piled together in the middle of the line where the English army stood, and a hill of earth, 200 feet high, raised over them, with a large iron statue of a lion (the arms of Belgium) standing on it.

This summer we were there, and saw the corn waving over all the heights and valleys as if nothing had ever happened. Awfully manured by the blood of thousands, no richer crops are anywhere to be seen than in that valley. The farm house of La Haye Sainte has been repaired again; but Hogoumont remains untouched, a heap of tottering ruins, blackened with fire, its grove all gone except a few tall straggling chestnuts. A stunted apple tree and some broken yews and firs show its garden and orchard; the brick-wall still has the holes which the English made to fire through; and its outside is crumbling and battered from the French bullets. The farm-buildings have been patched up and repaired; but the little chapel of the Virgin Mary (about eight or ten feet square inside) stands as when the wounded left it, blackened by the fire which blazed around, but did not destroy it: it is never used now. In a field close by remains a little altar to St. Stephen, which also escaped during the fighting. The peasants are ready to show the stranger the places where the fighting was, and to sell him bullets and buttons which the plow turns up as often as it passes through the soil. They tell that the English soldiers during the war were like friends and injured no one; but that the French, and even the Prussians, would rob their houses, and kill their sheep, and ill-used themselves. And it is likely that after the battle many a poor wounded Frenchman or Prussian was killed by them in revenge, while the wounded Englishman was kindly treated. How excellent is kindness and uprightness and how valuable is a good name! We little know how soon we may need the help of those to whom we have an opportunity of showing kindness.

#### CHRISTIAN OBEDIENCE.

"If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him."

The showing forth of Christ's goodness is here supposed to produce its due effect on the man who is truly desirous of obeying God. It kindles love in him. He

begins to love Christ. As a natural consequence of that love, he begins to keep Christ's words, both by striving to obey them, by endeavouring to do whatever Christ has commanded him to do,—and also by studying them, and poring over them, and trying to dive deeper into their meaning, that he may fish up the goodly pearls which lie at the bottom of all our Lord's sayings. Thus, the man advances from obeying God's law to loving Christ, and from loving Christ to delighting in his Gospel, until at last he becomes godly; and so God loves him, and comes to him, and makes his abode with him.

This, my brethren, is the only way in which your prayer to your heavenly Father to come and establish his spiritual kingdom within you can be fulfilled. You must begin with obedience, and persevere in it until Christ shall be pleased to manifest himself to you. Thence will spring love, and an anxious desire to please Him; which will carry you on in time to godliness. It is scarcely necessary for me to warn you that no step can be taken in all this to any good purpose without the help of the Holy Spirit, and that this help must be sought by constant and diligent prayer. It will be more to the purpose to remind you, that, after the first step, the first snapping of the chain of sinful habit, the whole of the work I have been describing is gradual. It comes not by observation. It is a growth; so that you must not look for violent or sudden changes in yourself. Only be anxious to be always moving forward. Remember that the waters of the stream, however slowly they may at times appear to move, yet by never stopping on their journey are sure to reach the great sea. Let your progress towards godliness be like that of the gentle stream, which neither murmurs, nor chafes, nor dashes against its banks, but keeps ever flowing on and on, until it has fulfilled the task which God has set it, and loses its own littleness by mingling with the mighty waters.

#### SCRIPTURE HISTORY.

It was nearly fifteen hundred years before the coming of our Lord Jesus Christ into the world, that Moses conducted the children of Israel from their captivity in Egypt, into the promised land of Canaan. After that they had driven out the nations who dwelt in this country, the Israelites divided the land among themselves. They had no king at this time but they were governed by judges or chief officers, whom God raised up from time to time, to deliver them from the power of the many enemies who surrounded them. This kind of government continued for about 400 years. That part of the Bible, called the Book of Judges, gives us the history of these times. The most remarkable of the judges were—Gideon, Jephthah, Samson, and Eli.

After this kind of government had continued for about 400 years, the people began to be desirous of having a