

times less perilous, and when we endure and deluging a great portion of our Eastern territory with human blood, is a manifestation of God's sovereignty, a display of His wrath, an instrument of His will, a fulfilment of His purpose.

Should men cease to be godly when they are raised to positions of civil trust and authority? Should the people be less concerned about the moral character and Christian principle of their representatives than about their political wisdom and parliamentary tactics? Should legislative enactments be denuded of every vestige of the fear of God, and contain no simple expression of regard for His eternal laws of righteousness and truth? Should the sovereignty of God be acknowledged publicly in the time of war, and all that publicly disowned in the time of peace? Should we invoke His mercy when in wrath He visits us and rebukes our sins, and fall back on human policy and temporising expediency when the pressure of his offended justice is withdrawn?

It may be difficult to define precisely the imaginary limit where the purely civil ends, and the purely spiritual begins—where the authority of the magistrate should cease, and the independence of the Church become supreme; but the very thing for which the Church exists, and at every manifestation of which she is bound to rejoice, is uncircumscribed by any such line; for the obligation, to fear and honour the Lord in all our acts, lies upon us, whether we stand on this side or that, whether we be called to rule or obey.

There may be times when the interference of States is rightly considered, and deservedly denounced as injudicious or oppressive, or just as there may be times when the expectations and demands of the Church are extravagant, but, for many reasons, it is well that there are also times when it is all but universally felt to be the duty of the civil authorities to ordain (whether their commands be listened to or not) that the means divinely appointed for the attainment of the essential elements of national success shall not be neglected. For, oh! surely, surely, whatever be our position, it is right to feel, and publicly avow our dependence upon God for the establishment and prosperity of our kingdom, and to remember that He, by whom kings reign and princes decree justice, will not hold us guiltless, if we disregard or practically deny His sovereignty, and refuse the admonitions and warnings which He gives in His daily providence.

Having observed that his congregation would naturally suppose, from his choice of a text, that the words selected are intended to be regarded as transferable from the events in connection with which they were originally spoken to the occasion of this fast, he said:—Brethren, it is even so. I believe, and desire you to feel, that God is as audibly and distinctly asserting of the Indian mutiny as of the Israelitish revolt: "This thing is from me." I believe that the wide-spread disaffection and open rebellion of native troops, by which atrocities unparalleled in the annals of crime have been perpetrated, destroying the lives and property of multitudes of our countrymen,

and deluging a great portion of our Eastern territory with human blood, is a manifestation of God's sovereignty, a display of His wrath, an instrument of His will, a fulfilment of His purpose. The chief argument in this part of the discourse, was founded upon the attributes of Deity.

You believe that God reigns, and that He reigns with supreme and universal authority, though that authority may be openly questioned and practically disavowed by His rebellious subjects. You believe that He is clothed with the attribute of a perfect and unerring wisdom, though that wisdom may be unsearchable in its excellencies and demerits, though its character may be impugned by sinful, short-sighted, doubting men, and though by the prevalence of evil, its fulness may be concealed and its brightness darkened. You believe in the infinitude of His intelligence, according to which His administration of a moral government, proceeds in undeviating and irresistible conformity to a definite and settled plan, although the sufferance of unmentionable crimes, and the temporary successes of a bloodthirsty violence, may cross your perceptions with apparent contradictions and seeming departures. You believe your God to be omniscient, and that there is no spot of His immeasurable dominions, which can possibly be concealed for a moment from His view, and no event in the unbeginning past, which was ever unknown to Him, or in the unending future, that can take Him by surprise, or thwart the provision he hath made for its occurrence. You will not let go your conviction that His justice is inflexible, though at one time, in mercy, He stays its immediate execution, and afford the amplest opportunities for repentance and amendment; and though at another time, He pour His judgments upon the earth with startling suddenness and appalling desolation. You cannot, for an instant, entertain the thought that the Lord God of heaven and earth, who sitteth upon the circle of the universe, and before whom the inhabitants of this world are as grasshoppers, can ever cease to be jealous of the honour and obedience which belong exclusively and inseparably to Him. Believing all this, and viewing every event, great and small, adverse and prosperous, in the light of all this do you not feel it would be to sacrifice out-right, the clearest and most intelligible conceptions of Deity,—do you not see it would cost you an utter renunciation of all that is most fixed and certain, as well as most precious and consoling, and land you in the depths of a most comfortless and hopeless abandonment—were you to imagine that there is anything in the Indian mutiny, marked, though it be by the basest treachery, and accomplished by the most fiendish cruelties, and reeking with the blood of the righteous and the wicked indiscriminately shed, to satisfy you that God may not say of it as He said of Israel's revolt, though it too was introduced by vice, consummated by oppres-

sion and folly, and continued through many a scene of cruelty and carnage—"This thing is from Me?" Oh! yes, my brethren, it is even so. Of this, as of every national disaster, it must be said,—This thing is from God. The sin which is the cause of it is man's, but the evils which are endured by it are of God's prescription. It is His testimony against insulted prerogatives and broken laws. It is His wrathful punishment of faithlessness somehow manifested, of abominations somewhat sanctioned, of iniquities somewhere committed. If we are to measure the sins, which have provoked Him, by the magnitude of the terrible judgments with which we are visited, and if we are agreed to accept his dealings as a national chastisement, how fearful is the guilt which is laid at our door! how base the ingratitude with which we are accused! how deep the humiliation to which we should be reduced! But though man's sin be the cause of it, God's glory, and His only, shall be the result of it, as He hath said, 'I am the Lord, that is My name, and My glory will I not give to another, neither My praise to graven images. God's justice shall be honoured by it, for at length it will be seen that neither nations nor individuals can disregard His will with impunity, and that the responsibilities of subjugation and conquest must quadruple with His eternal laws of righteousness and truth; and while the faithful and unoffending have been massacred, another and better day will reveal the super-abounding mercy of the Lord, in calling them to the glorious enjoyment of the martyr's reward. His omniscience hath provided for it—by Him its origin was aforesaid determined, its course defined, its limits prescribed. His wisdom shall be justified by it, for it will issue in the furtherance of His gracious plans, and the fulfilment of his glorious purposes, and tremendous as is the evil inflicted by it now, it will yet result in the accomplishment of good, far more than commensurate with the evil endured. His sovereignty owns it; for though the men of this generation may fail to see it in all its bearings, and though they who shall be after us, may talk of it with amazement, but without understanding, there are even now before God's throne, some actors in this scene of murderous rapine, whose spirits, released by the traitor's musket or the assassin's knife, exult in the perfection of God's counsel, and the adorable supremacy of his righteous authority.

All this might seem an assertion without a particle of proof. Be it so. What is man, the wisest and the best, circumscribed in the littleness of his being to a speck of earth, limited and obstructed in every survey he takes of the immensity and wondrousness of the Almighty's works, crippled and stumbling at every effort to discover the reason and harmony of things, and in comparison with the infinite and eternal Jehovah as nothingness itself—what is man, that he should essay to explain the operations of a universal sovereignty and unlimited power,

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