

ed from these writers, so eminent, but so blinded by obstinate prejudices.

"The superior morality which characterized England in the time of Cromwell, showed itself abroad by incontestable proofs.

"The English nation, which, under the two first Stuarts, foreigners had begun to regard as pitiable, suddenly displayed the most striking valour both by land and sea. Freedom and piety, equally dear both to the soldiers and sailors, gave them fresh energy, and urged them on to fight everywhere as if in defence of the most sacred rights.

"We shall not recount all the high deeds of arms by which England gave token to the world of the renewal of her power. We are not writing a history of Great Britain. The victories gained over Holland by the English fleet, under the command of Blake and Monk; the gallant Van Tromp, shot to the heart with a musket ball, and his scattered fleet escaping in disorder to the Texel; Cromwell in person reading to parliament the account of these victories, and proposing a national recompense to the victorious admirals; the United Provinces acknowledging the supremacy of the British flag, making to the English a tardy reparation for old injuries, and even excluding the House of Orange from the stadtholdership, because of its alliance with the Stuarts; Spain the first to come forward and do homage to the Protector, and even urging him openly to seize upon the crown of England; \* \* \* a flattery to which his only reply was a disdainful silence; Portugal, France, the Elector of Brandenburg, at that time almost unknown in Europe, all the other states, and even Christina of Sweden, then on her way to Rome, laying at the feet of Great Britain and of her chief the tribute of their respect and admiration; the fleets of Spain beaten and again; the Viceroy of Mexico, surrounded with his treasures, emerging on the deck of his burning ship; millions of lingots of gold carried to London as a monument of triumph; other ships and other galleons bringing fresh treasures from the New World, burnt and sunk a second time in the bay of Teneriffe; Gibraltar attracting the eagle eye of the Protector; the town and castle of Gibraltar, if possessed and made tenable by us, would be both an advantage to our trade and an annoyance to the Spaniards; \* \* \* these are some of the facts which show how the Protector exalted and maintained in the sight of the foreigner the might and the glory of England.

But it was not in battles only that Cromwell sought the power of his country; his practised eye easily discerned what ought to make the prosperity of Great Britain, and his zeal for commerce surpassed that of all the sovereigns who had preceded him. He appointed a committee of merchants for the purpose of developing the resources of British trade. They first met in the Painted Chamber on the 27th November, 1655, and continued their labours until the day of his death.

Everywhere we find the same impulse given by his potent hand. Southey acknowledges that Oliver's 'good sense and good nature would have led him to govern equitably and mercifully, to promote literature, to cherish the arts, and to pour wine and oil into the wounds of the nation;' and adds that the dangers to which he was exposed prevented him from carrying out his wishes. If, however, he did not do all he desired, he still effected much. The judges discharged their functions with equity; the laws had their course, nothing being allowed to prevent their execution; the finances were administered with economy; the army and the navy were paid regularly; and the arts of peace flourished throughout the length and breadth of the kingdom.

The admiration was general. 'Cromwell,' says an historian, 'appeared like a blazing star, raised up by Providence to exalt this nation to a distinguished pitch of glory, and to strike terror into the rest of Europe.'

France and Spain contended for his alliance; he did not hesitate, and united with France. The treaty was signed on the 23rd of October, 1655. Such were the respect and fear then inspired by England; that in this treaty he assumed among his

other titles that of Protector of the kingdom of France, and his name preceded Louis the Fourteenth's, who was allowed to style himself merely King of the French.

"While with the one hand Oliver secured to England an alliance with France, with the other he offered her the power and the treasures of Spain. Seeing that his country was called to take the place of that mighty peninsula, he displayed no hesitation in his policy. Most certainly no one ever did more than he to accelerate the double ascending and descending movement then going on, and which was destined to reduce that kingdom to the humiliating weakness in which she is now sunk, and make England the Queen of Nations. When Spain solicited an alliance, he required two main conditions; namely, that the trade to the West Indies and South America should be thrown open to his flag, and the suppression of the Inquisition, so that every man might read the bible and worship God as he pleased. When the Spanish ambassador heard these two strange requests, he exclaimed in alarm: 'It is like asking for my master's two eyes!' One of these eyes has lost Spain, and she herself has lost the other.

"In his opposition to that country Cromwell was guided by two motives. If he wished to ruin the strength of that state, it was not only with the intention of giving it to England, but of taking it away from the Pope. Of these motives the second appears to have been the most powerful.

"Thus in Cromwell's views Rome was the anti-christian spiritual power, and Spain the civil power by which she had long been abetted. There may be persons who will dispute that this can be found in the Apocalypse, but no one will dispute that it is really found in history. The verdict of posterity has ratified his opinion.

"If the positive principle he gave to the British state was morality and faith, the negative principle was resistance to Popery. He held each of these in equal importance, for at bottom they concentrate in one, \* \* \* in the Gospel. With their aid England has seen the days of her exaltation; when they are neglected, or set aside, then will come the day of her decline.

"While the Protector made war upon Spain, he was in reality fighting against Rome. Thus he did in England most essentially by the development of the evangelical spirit. But he disdained not to cause her other alarms, and took advantage of every opportunity to make her sensible of his power. Admiral Blake was sent with a fleet into the Mediterranean to obtain satisfaction from the Bey of Tunis for the losses of the British merchants from Turkish pirates. He sailed right into the harbour, and though the shore was planted with heavy guns, he burnt nine of the Turkish vessels, and brought the tyrant to reason. But he did not confine himself to this mission: he spread the terror of the English name over all Italy, even to Rome itself. The alarmed citizens, every moment fearfully expecting the arrival of Blake and his twenty-four ships, hastily put Civita Vecchia in a state of defence. At the same time, processions were made in the pontifical city; and the host was exposed for forty hours to avert the judgments of Heaven, and preserve the patrimony of St. Peter.

"Not long before, there had been great rejoicings in Rome, at the extirpation of Protestantism in Calabria and the Valchiusa. Cromwell meditated retaliation: 'Their expected triumph,' writes Mr. Pell to Secretary Thurloe, on the 9th of June, 1655, 'would be turned into sad processions, if, instead of rooting out their old Italian inland churches, they should see an English colony planted in one of their sea-towns, which seems not impossible to be effected, if England would but attempt it.' It was not at Malta, as in the nineteenth century, but under the very walls of the Pope, so to speak, that Cromwell then thought of making a settlement.

"It is the Protector's glory that he discerned in Rome the chief enemy to the liberty, prosperity, and piety of nations. This in our days is called prejudice and superstition. Severe lessons will teach the nations, to their cost, which of the two

is right—their modern leaders, or the great man of the seventeenth century.

"Such was Oliver Cromwell. 'Lord of these three kingdoms,' says Southey, 'and indisputably the most powerful potentate in Europe, and as certainly the greatest man of an age in which the race of great men was not exact in any country, no man was so worthy of the station which he filled.' His glory was not confined to Great Britain only; it filled Europe, reached Asia, and was re-echoed from the shores of America. A French writer comparing Oliver with Napoleon, says that the former was exclusively an English hero, whilst the latter carried his name into every quarter of the world. It is true that Cromwell did not launch his destroying legions into Spain and Russia, and even into Egypt. It is true that he thought it the highest exaltation to live in Christ, to the end that *God in all things might be glorified*, and to bear, like Simon the Cyrenian, the cross and the shame of the Lord. But it is a grand mistake to suppose that his name was hardly known beyond the British Isles. So great was his renown that it extended even to the distant plains of Asia, where the descendants of Abraham in agitation inquired of one another whether this was not the servant of the Lord whom they were looking for, and the branch promised to David (Jer. xxiii. 5). 'Such was the reputation which Cromwell obtained abroad by his prodigious elevation, the lofty tone of his government, and the vigor of his arms, that an Asiatic Jew is said to have come to England for the purpose of investigating his pedigree, thinking to discover in him the *Law of the tribe of Judah*.'

'With his own name Oliver spread afar the name of England, which he was the first to engrave on the distant landmarks of the nation. It is he who opened to his people the path of glory and of power, which their ships now traverse in every sea. The life of Britain, which had lost all vigor under the Stuarts, was aroused, electrified, as it were, by the same principle which animated its chief; and once more was seen the accomplishment of the ancient promise—*The Lord thy God will set thee on high above all nations of the earth*."

### THE NIGHT OF WEEPING;

OR, WORDS FOR THE SUFFERING FAMILY OF GOD.

By the Rev. Horatius Donar, Kelso.

Such is the title of an admirable little treatise, by an esteemed minister of the Free Church. We recollect when it used to be said, that Scottish ministers were not good writers of tracts. Many of them were allowed to be profound divines and eloquent preachers; but it was thought that they were too argumentative and systematic, and not sufficiently lively and free in their style for this particular kind of composition. If there were any foundation for the observation, it exists no longer. There are not a few authors such as he whose little volume is now before us. His brother, of Collace, and M Hamilton, of London, the author of "Life in Earnest," who, to all the grace and sweetness of a Leigh Richmond, add the more substantial qualities that eminently characterize Scottish divines. Good Mr. Willison, of Dundee, wrote a book for the afflicted, because, as he says in his preface, "tribulation—especially that of bodily sickness, the usual harbinger of death—is a subject not well handled in public sermons, which are delivered only to them that are in health, the sick being incapable to attend them." Hence the title of his book,—"The Afflicted Man's Companion." And a precious companion to many it has been, pointing the way to him who alone comforts them that mourn. Here is a little book which will at least make an excellent visitor to the house of mourning. His sketches of the character and