

evident connexion between the cause primary, the cause instrumental or secondary, and the result. God has joined these together in the providential order of His universe, and what He hath thus joined together, no man ought put asunder. Yet this is just what the pulpit, assuming for itself the special sanction of heaven, has done.

Let us see. The war has been calamitous. A day of humiliation and prayer is appointed, that the nation may confess its sins before the Ruling Power of the Universe, and seek His favor and help through repentance of heart and change of ways. At the same time a committee of the House of Commons is engaged in direct investigation of the neglects and sins which have contributed to this calamity. There can be no mistake as to the character of the information there brought to light. The men were neglected in their sickness. Their working tools were bad, and so reported to be; yet the second supply sent "was as bad as the first." They were doing camp duty, working in muddy trenches, and fighting hosts of Russians in ravines and among brushwood, with insufficient clothing and tattered foot-gear; yet when a vessel arrived "with the hold filled with boots" for their use, both vessel and boots were wilfully sent away somewhere else. The men were disabled and perishing in the cold of the Crimean winter; yet when a ship came with "650 sacks of charcoal," the official would not receive it, and it had to be carried away. An army, to be effective, ought to have a competent commissariat, yet the commissariat actually furnished, "were boys from the Treasury who had no experience" in actual duty.* Now here, at least, there were some plain neglects—some palpable sins—whatever others there might have been of a less obvious and more inscrutable sort.

How does the pulpit deal with them? The day of humiliation has come, The peers of the nation assemble

* *Vide* various witnesses before the committee of the House of Commons.