

When the causes of provocation are remembered,—when the hardening influence of universal panic is considered,—when what might beforehand be expected to result from one terrible example in crushing at once so formidable a rebellion, is attended to, we cannot but regard with thankfulness the fact that the voice of Christian mercy—always, in reality, so much more efficacious—was listened to, rather than the natural cry for vengeance.

In referring to the admirable spirit displayed by our army and officers, I would simply remark that their conduct throughout has elicited universal approbation from those best qualified to judge. In many cases we may perceive cases of the noblest disinterestedness—one governor (Sir John Lawrence) in the midst of five millions of people, among whom disaffection was widely prevalent, reserving for his own defence but one or two hundred European soldiers, and forwarding the others to the aid of those “whose necessity,” he declared, “was greater than his.” Again; what consummate ability was displayed in forming the necessary combination of troops, over a country so vast—in which, to Europeans, travelling is so difficult? Combinations they were, oftentimes, in which, had a single mistake occurred, a single regiment faltered, a single order been disobeyed, or a single effort disconcerted, the whole might have been involved in hopeless ruin. Combinations they were, displaying all the exquisite precision of the most faultless machinery: in which, after a close and critical study, competent judges have declared themselves unable to detect a flaw, but implying, of necessity, so endless a variety of contingencies that none so powerfully felt, how entirely their success depended upon the God of battles, as the admirable men by whom they were arranged and effected.

To enlarge upon the bravery of the British troops would be impertinent. In reading over the history of ancient Israel, in which two instances occur in their war with the Syrians, which are paralleled by the events of the whole war in India. In the first of these, we read, that “the king numbered the young men of the princes of the provinces, 232; and after them all—even all the soldiers of Israel, 7,000;” and with this handful, he triumphed over the immense army of Syria, numbering its myriads. In the second instance it is stated that “the children of Israel were numbered, and were all present, and they pitched before the enemy like two little flocks of kids; but the Syrians filled the country.” And so it was throughout the Indian war. In all cases were the British outnumbered: in many, in a proportion startling to realize. And when we add their long, wearisome, harassing marches under a burning sun, continued, by one party, for 22 days successively, (in which time a distance of 500 miles was travelled, the longest continuous march on record,) with endless skirmishes fought occasionally against the desperation of fanaticism; and remember that during the whole of these ceaseless bat-

les, scarcely a defeat of any consequence mars the unity of the record of victory, we may well exclaim, on the one hand, thank God for such an army; and on the other, thank God for so great a success.

Again, we have great reason to thank God, if we remember the character of the majority of the men, whom he has so signally honored, during the strife now brought to a close. We have often read of bold, bad men; brave, but selfishly ambitious men; generals accomplishing the most brilliant feats, whose character and objects were alike base. But, during the Indian war, it seemed as if the Lord designed especially to exalt the soldiers of the cross; as if his purpose, in this contest with heathens, was to bestow a double measure of fame—fame in the annals of civil history, and fame in the records of divine love. The men whom Britain “delighteth to honor,” were men “not ashamed to own their God;” men who found it possible to be good soldiers and good Christians. It is surely noteworthy, that so large a proportion of the very foremost names in the records of this war, are the names of uncompromising assertors of the dignity of the Lord Jesus: men who found time to worship him amid all their causes of distraction, and place also, so that, if no other could be obtained, the very temple of idolatry was sanctified (as by Havelock) by being used as a building for the service of the most High God. Such men have taught us with power, the Scriptural lesson that all, whatever their calling, are without excuse for irreligious habits, and irreligious conduct. And should any attempt to palliate their inattention to the spiritual life, by pleading the engrossing nature of their pursuits, we point them to Havelock, and Lawrence, and Neil, and say, “Do ye likewise.”

Finally; if we view the wondrous rapidity with which success was secured, in the light of the events, which are probably, by this date (that when the discourse was delivered) being transacted among the other powers of Europe, we shall perceive an additional reason for gratitude. Two years have sufficed for the effecting of what ten might not have been too many. But who could have anticipated the circumstances which have rendered this brevity—in any event desirable—so especially a reason for thanksgiving? At this moment, probably, the northern plains of Italy have become the theatre of strife; and the first scenes of a war are being enacted, which can scarcely fail, sooner or later, to involve every nation in Europe. At such a time, had the hands of Britain been hampered by a contest in one of the most distant of her possessions, how could she take part, with a voice of authority, in the councils of the great powers? And, if unable to stand neutral, as unable she may be, how vastly more difficult would it be for her to occupy that place on the battle-field, which so long as wars are necessary upon earth, we all hope she may continue to hold! As it is, whether actual hostilities have, or