

case now, to a melancholy extent, but in the interests of truth and righteousness. "The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before Him; all nations shall serve Him."

Such are some views of national righteousness. It remains, that a few remarks be made in illustration of the proposition, that it "*exalteth a nation*." In the 72nd Psalm, in reference to the Millennial reign of the Messiah, it is declared: "The mountains shall bring peace to the people, and the little hills, by righteousness." Mountains and hills, in the symbolic language of scripture, are significant of the higher and lower departments of civil government. In the bright era approaching, these will bring peace by their righteousness. When the rulers are righteous rulers; when the laws are righteous laws; when justice and judgment are the characteristics of the throne, and all the streams of authority that flow from it; the result is peace and enlarged prosperity. The righteous Lord that loveth righteousness, bestows the blessing that "*maketh rich and adds no sorrow*."

The history of the kingdoms of Israel and Judah strikingly illustrates the connection between national righteousness and a nation's well-being. Look at the kingdom of *Israel*. All its kings were wicked men. They walked in the ways of Jeroboam, the son of Nebat. Their public career was marked by an utter disregard of the Divine law. What was the result? How short was the reign of the majority of these kings! How frequently the dynasty was changed, the sceptre passing from one family to another. What signal judgments were, sometimes, sent upon the land; as in Ahab's day, when there was no rain for three years and six months! How weak, moreover, in the hands of Israel's foes! The final result was, that after a few centuries of mis-rule and confusion, the national institutions were overturned, the land was given over to desolation, and the people were carried captives to Assyria.

Look, again, at the kingdom of *Judah*. The majority of its kings were pious men. They did that which was right in the sight of the Lord. They discouraged idolatry—supported the ordinances of religion—and sought to engage their subjects in the worship and service of Jehovah. Josiah, Asa, Jehoshaphat, and Hezekiah, are honoured names in the history of the church, and in the annals of national religion. What was the result? How lengthened was the reign of many of Judah's kings! There was no change of dynasty; the family of David holding the sceptre, during the whole term of the national existence. How strong, moreover, was Judah against its invaders, tho' but a little kingdom, comprehending the tribe of Judah, and the little tribe of Benjamin! How remarkably the God of Israel sometimes interposed on its behalf, as when in Hezekiah's day, He sent an angel, "and smote in the camp of the enemy a hundred and fourscore and five thousand." And this course of national prosperity continued for many generations, until at length Judah forgot God—fell into idolatry—lost the favour and blessing of the Governor amongst the nations, and was given into the hand of the proud enemy, who desolated her cities, and carried her sons and daughters away into captivity. The great principles of the Divine government are immutably the same in all generations. God still "rules