

of Christianity so vast and powerful that it seems as if its ultimate destruction were beyond the reach of human instrumentality. There is a striking picture given in the book of Revelation of a proud and luxurious city, oppressing all nations, deceiving them by her sorceries, and enriching all the merchants of the earth through the abundance of her delicacies and traffic; and of the sudden and terrible destruction which befell the city from the hand of an avenging angel. It becomes us to speak with reverence and caution in view of such a solemn scene. But, to say the least, there is far more analogy between this prophetic Babylon and the modern mercantile system than between those drawn in many of the fanciful interpretations of the Apocalypse. In fact, as we trace the eighteenth chapter of the Revelation of Saint John from verse to verse, clothed though it be, like the rest of the book, in strange and mysterious language and imagery, the conviction forces itself upon the mind that the whole is a vivid picture of the sudden and awful destruction of this vast system of oppression, of the weeping and wailing of the merchants and shipmasters which will accompany its final overthrow, and of the eternal silence and desolation which will succeed to its long career of guilt and crime, and that there is here delineated, as only the hand of inspiration can portray, the effects of a commercial panic so wide and desolating that it will cause every nation and every city to throb with fear, and fill the whole world with mourning and woe. The people of God are not to be found in heathenism, and yet they are to be found in mystic Babylon, for they are besought, in the language of affectionate entreaty, to come out of her that they be not partakers of her sins, and that they receive not of her plagues, and no Christian merchant can be guiltless how turns a deaf ear to such warnings and entreaties. The