

coloured races, and the increasing disproportion of the whites, would in all probability lead in a few years to changes, which might possibly end in complete social revolution, if not in a complete disorganization of society. The idea of the Southerners to perpetuate slavery by their present movement we regard only as an example of that madness, which even a heathen believed higher powers sent upon those when they wished to destroy. "He disapproveth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong."

Another lesson forcibly taught by the present war is the folly of compromises with wrong. For many years the slave power has been pressing upon the general government, and instead of being met by firm resistance, it was always met by concession and compromise. The fear of offending the South and thus endangering the union, led Congress once and again to yield to its demands, even to the granting a measure so obnoxious as the fugitive slave law. But it is now seen that all these concessions, instead of securing the end of conciliating the slave power, only rendered it more insolent and importunate in its demands, until when concession could go no farther, the result has been the present attempt to dissolve the union. Thus the very compromises made to slavery to preserve the union, have been the very means by which in the end it has been imperilled.

It is always painful to a man of right feeling to point out another's faults, when he is in misfortune. Even telling the truth at such a time seems like acting the part of Job's comforters. Nor can it be any more agreeable to point out the faults of another nation, in the crisis of their trials. Rather would we exercise the privilege of Englishmen of grumbling at and abusing the British government. Nor would we at such a time refer to the faults of the American character, in a spirit of ungenerous taunt, or with any other feeling than good will. But we only say, what the more intelligent among themselves frankly admit, when we say that as a people they were characterised by a spirit of proud and vain-glorious boasting regarding their country, which must have provoked the displeasure of him, who has solemnly declared that "he that exalteth himself shall be abased." National pride is not characteristic of a single nation, but we believe that no nation of either ancient or modern times was as boastful as the Americans. As we have passed through the United States, and beheld the mighty resources of their country, and marked the progress which they have made as a people—and especially their social, benevolent and religious institutions, we have felt inclined to say, "well after all it is not wonderful that the Americans are vain of themselves." But yet the length to which they carried their national vanity, and the universal manifestation of it on all occasions and under all circumstances, where it was not ridiculous, have been insufferably disgusting. Even the pulpit was often a feeder of their feeling. A good proportion of the sermons we have heard in the United States, were plentifully strewn with the strongest superlatives, regarding our great country and its glorious institutions. Had the manifold blessings and advantages enjoyed by them as a people, been referred to with a view of exciting gratitude to God, the great author of all good, as we know they were in many instances by good men, they had been blessed anew of him. But too often they have been referred to in a tone of self-gratulation like that of Nebuchadnezzar, when he said, "Is not this great Babylon which I have built for the house of my kingdom by the might of my power and for the honor of my majesty," and in the spirit of contempt and arrogance toward all the other nations of the