

liation," be meant that we, the people of Canada, are to humiliate ourselves on account of any culpable connection which we have had with this war — on account of any sin of ours as causing it, or prolonging its evils, — here, again, I must say that I cannot yield to the exhortation. I hope I should not be unwilling to confess it, if it were so, but I am bound to say that I do not consider myself responsible in any way, by any sin of mine, for the calamities in the Crimea. While, therefore, I confess and proclaim, with all the solemnity which befits this place and this hour, the necessity of humiliation for the daily sins of my life, and affirm, as one of the gravest convictions of my soul, that without such personal humiliation for personal sin, there can be no spiritual renewal, no spiritual elevation, no spiritual safety, I decline at once, and shall not pretend, to humiliate myself, especially, on account of the present war. The posture of national humiliation, whereby a Supreme Ruling Power is acknowledged, is, indeed, eminently fitting in a season of national calamity, but we cannot have the substance of national humiliation, as distinct from the mere form thereof, without a thorough and searching process of personal humiliation. A thorough process of personal humiliation brings repentance, and a proper repentance "brings forth works meet for repentance." This is the divinely ordained method through which individuals and nations are renewed and strengthened. As for the exhortation to "solemn prayer to Almighty God," I accept it in all its solemn significance. I believe that Britain stands armed to-day on behalf of human liberty and a progressive civilization. My sympathies are still for this cause. I can see nothing but what is disastrous to it in a Russian triumph. I