

the poison, and thus the mischief is continually propagated and widely diffused. Now, if infidelity be justly characterised as a bad man's apology for sin, the state of that country must be perilous in the extreme, where the virtue of a large portion of the inhabitants is founded only on expediency, and those motives to good and checks to evil which the sanctions of Scripture supply are discarded. This form of opposition to religion has long been insidiously working its way, and very little has been done to counteract its movements. It is high time that Christians should be aroused to a sense of their danger. Inquiry ought to be instituted into the peculiarities of the unbelief of the present age, the apparent causes of its increase, and the best means of resistance. Every Christian should be well acquainted with the evidences of divine revelation, that he "may be able to give an answer to every one that asketh him a reason of the hope that is in him:" the young should be carefully instructed and disciplined, and invited to examine for themselves the foundations of our religion: the public advocates of Christianity ought frequently to discuss these subjects in their pulpits; and all the friends of Christ should be concerned to exhibit the best practical argument for the faith of the Gospel—a consistent and exemplary life.

#### The Overturning of the Nations.

What read we here? "I will overturn, overturn, overturn it, until He come whose right it is; and I will give it Him." I believe the text points to Christ. It has been doubted. Be it so. We can afford to part with it. Give it to Jeconiah; present it to Zerubbabel, if you will. We wait not for criticism. The Bible is before us—rich in promises, radiant with light, full of assurances,

teeming with prophecy, on this very point. These things—"wars and commotions—*must* come to pass," said Christ, before the glorious end come. They are the heralds, big with meaning, of the Coming One. They have to baptize the nations with a bitter baptism, before the second advent, without sin unto salvation, of Him to whom the kingdom, and the greatness of the dominion under the whole heaven, belongs. They are the signs of the times, before the mysterious morning of Jubilee bursts upon the wondering world. They are the rocking of the ocean, before we set foot on the land where there is no more sea. They are to us the admonitions of a turbulent earth, to seek a city which hath foundations—a kingdom which cannot be moved. They are the groanings and moanings of creation, waiting for the adoption which is to be declared when the seventh angel shall sound, and the "great voices in heaven" shall proclaim, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

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You will observe, that in all this there is no apology offered for revolutions. In solemn truth, we have none to offer. We love them not. They fill us with anxiety. They excite apprehension. We prefer peace; but let it be the child of truth. We desire order; but let it be the offspring of justice. We covet repose; but let it be the quietude of health, and not the effect of national paralysis. Nay, we are persuaded that nations themselves have recourse to revolutions only by the force of dire necessity, and as the very last expedient for the vindication of insulted justice, and the salvation of crushed liberty. Whether they always vindicate the one and save the other, is not the question; these are their professed objects.