

an infidel press, an oppressed and embittered people. And what did all this culminate in? It culminated in the Revolution of 1789. I am bold to say that so far as history teaches, if it had not been for the persecution of the Protestants, the driving out from the heart of France of the very salt of the nation, when the Huguenots, banished from their homes, sought refuge in this and other lands, carrying with them the industry, the morality, the piety and the sound principles which marked them—if it had not been for 'that elimination of that which was good and true in the heart of France which accompanied and followed the Revocation of the Edict of Nantes, the Revolution of 1789 might never have taken place. And what has been the condition since, during the eighty years which have elapsed? I venture to think that the Revolution of 1789 still continues. The volcano is still burning. It has not burnt itself out. At times it has slumbered and smouldered, and then has burst forth with renewed energy and force. But what has the nation been doing all the while? Turning over, as it were, the dry rubbish of its institutions, but never coming to good wholesome soil. Trying to regenerate itself, but altogether ignoring the true sources of regeneration; trying to regenerate itself by means of a corrupt Church, and a heartless, lifeless creed. \* \* \* But throughout the whole of this fearful struggle there has never, so far as I know, been one occasion when France as a nation, and her government as a government, have recognized the hand or bowed before the authority of God. Therefore, my Christian friends, I do say, that believing in the fact of the moral government of God over nations, believing that God governs nations by a principle of temporal rewards and punishments, because nations have no national existence in a future state and must be dealt with now, if ever; believing that there is a continuous life in nations, so that if the present generation does not free itself as far as it can, by repudiation and repentance, of the guilt and crime of the past, it is justly open to punishment for the sins which have been contracted—believing in this, I think it impossible for any Christian man to read the history of France for the past 300 years, to turn over that wondrous chapter in the providential dealings of God with nations, and not feel that God has a controversy with that land, and that the only safe exit out of that controversy is when that land shall acknowledge the hand of God and turn to Him in humiliation and repentance. I think I have given you some data towards a solution of the question which I proposed, to what are we to attribute the collapse of France? Connect it we must with the Revolution of 1789, connect it we must with the Revocation of the Edict of Nantes, connect it we must, I think, with the unrepented-of massacre of St. Barthomew. You have surely certain links in a chain which it is impossible to separate. It is impossible to separate 1572 from 1870 and 1871; there is a logical connection between them; and in that wonderful page of history we surely have a confirmation of those grand principles which God has laid down for the moral government of nations. But why do I say all this? In order that Scripture may have a confirmation in our minds; but in order also that we in England may learn a lesson. As we look upon that sad history of three hundred years we say to England, Beware! Beware of self-indulgence, of worldliness, of luxury. Beware of infidelity and semi-infidelity. Beware of Popery and semi-Popery. Surely, if anything has been plainly written in the history of the past, it is that national stability depends upon national faithfulness to God and the Bible. Surely, if there is anything more plainly written than another, it is that if a nation seeks to feed upon the bread of sensual indulgence, material wealth, and national aggression, and ignores the fact that nations cannot 'live upon bread alone, but upon every word that proceedeth out of the mouth of God,' that nation must fall, sooner or later."

While duly appreciating the importance of the *material defences* of the nation, he remarked:—