

The inhabitants of Great Britain and several of her Colonies have been called on to humble themselves before the Governor among the nations, that his displeasure may be averted, that he may bring order out of confusion, and turn war into peace. We need scarcely say how appropriate such exercises are to the present crisis, and our object in the present article is to point out those feelings and views, which as in the sight of God, the inhabitants of the British Empire ought to cherish at this important crisis.

In the first place there should be a *devout recognition of the hand of God* in these events. God pronounced a heavy woe of old on those who "regarded not the work of the Lord, neither considered the operation of his hand." And again it was said, "when God's hand is lifted up they will not see, but *they shall see*." When they did not acknowledge his hand in the lighter chastisements, he would bring heavier upon them. He would "render his anger with fury, and his rebukes with flames of fire." When the Chaldeans invaded Judea and carried its inhabitants captive, with cruelties similar to those which have recently taken place in India (2 Chron. xxxvi. 17), the Jews were taught to look beyond, to Him who employed them, but as the instrument in his hand for the accomplishment of his purposes. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation, I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey and to tread them down as the mire of the streets. *Howbeit he meaneth not so*, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." So we may find secondary causes for these events—and we would encourage every attempt to examine into them—but let us not confine ourselves to these without reference to the great first cause. Let us not be satisfied with attributing these events to the infuriated passions or the ignorant prejudices of the Sepoys, but remember that they are but instruments in the hands of the Supreme Ruler of the universe. "While we attend," says Robert Hall, "to the operation of second causes, let us never forget, that there is a Being placed above them, who can move and arrange them at pleasure, and in whose hands they never fail to accomplish the purposes of his unerring counsel. The honor of the Supreme Ruler requires that his supremacy should be acknowledged, his agency confessed; nor is there anything which he more intends by his chastisements than to extort this confession, or any thing he more highly resents than an attempt to exclude him from the concerns of his own world."

But 2ndly, we should regard these events as the manifestation of his righteous displeasure against sin, and be deeply humbled in consequence. The evils which overtake nations are the just judgments of the Almighty. We know who has said, "The curse causeless shall not come," and "Thine own wickedness shall correct thee and thy backslidings shall reprove thee."—Other causes there may be for the present calamities, but there is one which lies deeper and in which Britain is chiefly concerned, viz., that she has deeply sinned against God. In endeavouring to find out those sins for which God is visiting Britain, attention should not be confined to those which are connected with India. The British Empire is one, and God may strike in any Province he pleases, for the provocations offered throughout the whole of her dominions. God may be avenging the sins of the British people at large—their Sabbath breaking, their intemperance, their prevailing ungodliness, their all absorbing worldliness, by the terrible events in India. We must beware too of the idea that by national sins, for which God sends his judgments, are meant the sins of the Government. National sins are the sins of the nation, and all the sins of individuals go to swell the aggregate of guilt,