

tian Queen whose sway benign yet not faultless, extends over many portions of the Globe, governing millions diverse in race and language, in literature and in religion. In two lectures on "India* and its Mutiny," we have been reminded that our nation has been, as it still is suffering under the chastisement of the Great Moral Governor.

Now although I shall not say much on India still you may regard this lecture as the continuation of a theme already introduced. My subject, "Providence in reference to Nations," leads me to attempt to draw back the curtain which, amidst the excitement of passing events, so often conceals the great Mover from our view, that we may realize our responsibility to Him, not only as individuals for our personal acts, but as citizens, as a commonwealth, for the legislative and executive deeds of those who act for us in directing, national, provincial and even civic councils. "Righteousness exalteth a nation, but sin is a reproach to any people," and my aim is simply to exhibit by historic facts, Providence rewarding and punishing nations as such, preserving and blessing those that walk in uprightness, and chastising, aye, often overwhelming in irretrievable calamities those that persist in pride and obduracy; to the end that all may know that the "Most High ruleth in the kingdom of men and giveth it to whomsoever He will."

No form of skepticism is more common than rejection of Providence. Two centuries ago John Howe complained of the men of his day that they complimented the Supreme Being out of the world, as a place too mean for his reception and unworthy such a presence, that they judged it too great a trouble to him, and inconsistent with the felicity of his nature that he should give himself any diversion or disturbance in governing the world. In a word he says "all converse between him and man, on his part by Providence and on ours by religion is cut off;" a true account I fear of many now whose only Providence is *law*, physical, organic, intellectual, moral, social *LAW*. Now if Providence is resolved into mere law, prayer must be resolved into mere fanaticism. If our world, physical and moral, has self-acting and executive power, Providence and prayer are figments, and the highest charm of life, and the

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