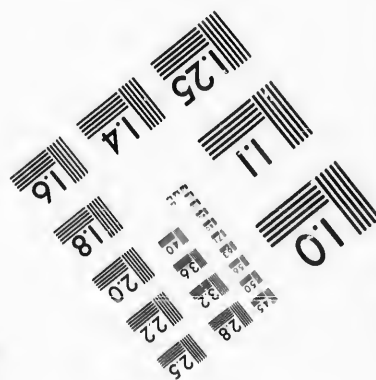
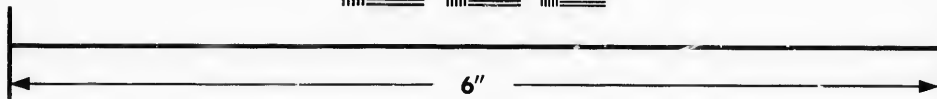


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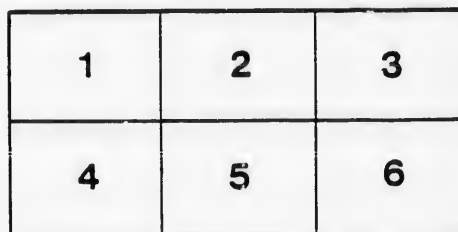
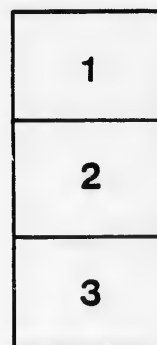
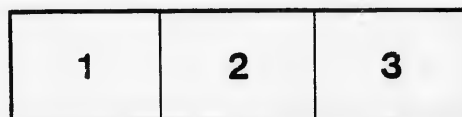
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PROVIDENCE
IN REFERENCE TO NATIONS.

A LECTURE

DELIVERED BEFORE THE

Halifax Young Men's Christian Association,

APRIL 6TH, 1858,

BY

REV. P. G. MCGREGOR.

Halifax, N. S. :

PRINTED BY JAMES BARNES, 179 HOLLIS STREET.
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LECTURE.

OUR fifth series of Lectures is closing; and so far, the public voice, the Christian heart of Halifax, has pronounced its approval. During the course now closing, the *young man* has been instructed in the duties which he owes to Society and to the *Age** and warned respecting the character and limits of his "*Amusements*."† Our minds have glowed with admiration of the grandeur and glory of the Universe as "*Astronomy*"‡ became the Lecturer's theme. With increasing delight, we have heard of the *diversity* of the Divine works and of their perpetual *progress*; variety and advancement serving the more gloriously to develope and to display "*the Divine Law and love of Unity*."§

Nor have the themes peculiar to Revelation been neglected. The Paper on "*Undesigned Coincidences* in Scripture,"|| wrested the weapons of infidelity from her grasp and turned her artillery against her own flimsy defences. For our *Old English Bible* and *free Press* to print it and circulate it by the million among all tribes and tongues on earth, as well as for the literary treasures of the Old World the lecture on "*Bibliography*"¶ evoked deep emotions of gratitude and joy; and as we heard of the material intellectual and spiritual blessings which we derive from the Sabbath,** involuntarily we exclaimed, thanks be to God for that source of light and peace and joy to man.

But we are not only Christians but citizens, constituting part of a great nation, and being the loyal subjects of a Chris-

* Lecture by Rev. J. Hunter. † Lecture by Rev. R. Sedgewick.—

‡ Lecture by Rev. Professor Henslow. § Lecture by Robert Miller, Esq.

|| Lecture by Rev. Professor Hill. ¶ Lecture by Rev. E. Maturin.—

** Lecture by Rev. T. Jardine.

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

* Rev. C. Churchill and Mr J. W. Marriott.

chief glory of our rational nature disappear together. Then if we are not

“Creatures of blind chance
Dropped by wild atoms in disordered dance”

we are at least “poor wanderers on a stormy sea” who from “wave to wave are driven,” and the most that we can do is to smooth down the ills of life and nurse the slender elements of happiness within us. But we have not only a surer but a more joyful word from the Great Father above. His advice to his children is, “In all thy ways acknowledge God and he will direct thy paths. He will give his angels charge over thee to keep thee in all thy ways, they shall bear thee up in their hands, lest at any time thou shouldst dash thy foot against a stone.” Yes, that voice of love admonishes us, “When ye pray say our Father who art in heaven. Give us this day our daily bread.”

But Providence in the opinion of many has reference exclusively to individuals. Corporate bodies are proverbially skeptical. Christian men in companies have oft consented to run steamers and railway trains on the Lord’s day, and yet never dreamed of opening their own shops or offices; and good men are silent when those who in high places are acting for them and others, are leading the nation in a course of hostility to the law of God. Responsibility is forgotten or thought to be dissipated among the million like the electric fluid, when it strikes earth or ocean and diffuses itself in ten thousand directions. Such silence is wrong. Responsibility remains. It is indeed diffused over all, and the righteous Lord will treat corporate bodies as well as individuals, according to their deeds. If the nation exists by divine appointment and if the legitimate functions of government are ordained of God, then surely it is amenable to divine law. If Christian men forming an insurance company or a railway company are bound in their corporate capacity to act rightly, so are they who constitute a commonwealth, whether civic, provincial or national; and when we open the Bible we find in fact that nations as such are addressed, commanded, encouraged and threatened.

A few points both of resemblance and of contrast between personal and national responsibility, may be here noted with propriety.

1st. National rewards and punishments must be awarded *in this world*. The individual exists in another, but not the community. National retribution then must be visible and complete in this world.

2nd. As sentence against an evil work as a general rule is not executed *speedily* against the person neither is it against the nation. The Lord is long suffering. To man as a transgressor, he gives time, and sends calls to summon him to repentance. To the nation also he gives time, and sends warnings of various kinds. If one generation rebel, the next may repent and reform. Thus the nation is individualized. It exists, though a generation may pass away, and the respite of a century may be no more in the national duration, than one or five or ten years in the life of a man. The very existence of such a respite has a solemn voice to nations, though alas, they are generally both blind and deaf. Powerful motives to repentance drawn from parental love, from patriotism, from regard to the interests of a future humanity, are thus presented by a long suffering Ruler while the rod is suspended.

3rd. A penitent and reforming people may be chastised, but they will not be destroyed. Let them confess fully and unreservedly their sins, and the sins of their fathers. Let them cease to walk in their evil example and act uprightly, and though they may suffer, they will not be utterly destroyed.—Too frequently however the voice of warning has been heard in vain and nations have waxed worse and worse until they were overwhelmed under the effects of the Divine displeasure.

In glancing at historic illustrations the first place is evidently due to the inspired history of the chosen people. I refer to the government of the theocracy however not as furnishing a *perfect parallel* to the divine moral government as now exercised to the nations of the earth. The retributive principle I think was more prompt and prominent. I turn to it not as furnishing a perfect parallel, but because the hand of the Lord is there so visible. The cover is removed from the mechanism, and we can see the machinery in motion, and observe wheels within wheels, and minute movements tending to remote results. In a glass hive you can see the movements of the bees, so in the Bible you can trace, the loss of battles, the siege and fall of cities and national reverses and calamities to their true sources.

The chosen people having emerged from slavery to freedom with songs which celebrated national retribution, the commonwealth is in due time organized, and the Lord is King and rules by laws and penalties of his own appointment. Unquestionably a system of strict retributive justice, of which their Great King was the Administrator runs through both the earlier and the later periods of the national history. Obedience and transgression meet their reward and penalty with a regularity which was, notorious, visible and unfailing. Promises of prosperity were given to encourage national righteousness and fidelity; and disasters foreshadowed as the inevitable result of sin. The national history is thus a narrative of the proceedings of a tribunal administered with a justice which was infallible. For fifteen centuries we can trace these principles. We can see them in operation under Judges and Kings in peace and war, when they were victorious, and when they were vanquished, when they sat under booths in Judea rejoicing, or under Babel's willows mourning.

But how is the national will expressed? Through the ruling authorities; and during all the period just named we find that the condition of the people was materially affected by the moral character of its Rulers. Their piety or their impiety is index enough in most cases to the condition and fortunes of the people. When the Rulers walked in the law of the Lord it went well with the people. When they became idolatrous or vicious, they brought a curse upon themselves and a blight upon the nation.

By royal misgovernment the kingdom was divided, but the condition of prosperity was the same to the dynasty of the North as to that of the South. It is thus expressed, "And as long as he sought the Lord, God made him to prosper." For moral causes, they suffered physical calamities. There were for a time partial judgments inflicted on both kingdoms.—Then first in the one, and long after in the other, an awful crash is heard as if the end had come. A great wail of agony rose when Shalmanezar carried away the captive Israelites, and yet a louder, deeper, tenderer lamentation, when the wrath of God burst upon Jerusalem, and Nebuchadnezzar, reduced to ashes, the city and temple and carried the people captives to Babylonia.

"By Babel's streams we sat and wept
 When Zion we thought on,
 In midst thereof we hanged our harps
 The willow trees upon."

"Thy holy cities are a wilderness."
 "Zion is a wilderness, Jerusalem a desolation."

The retribution which was long in coming was *sure*.

"The mill of God grinds slowly,
 But it grinds exceeding small,
 The grists it grinds are of all sorts and sizes,
 But in the end, it grinds them all."

Once again they are a people. They are pardoned and restored. They increase and multiply, and the signs of prosperity are everywhere visible. Boys and girls play in the streets of Jerusalem and old men lean on their staff for very age. But though won from idolatry they are not yet a holy and obedient people. Their fear of the Lord was taught by the wisdom of men. They received and obeyed for doctrines the commandments of men. And now their Messiah has come to his Temple and they in their blindness refuse to believe on him. Their fathers had slain the prophets, and made great advances towards that ripeness in iniquity which was to mark the land out as ready for vengeance. But the national guilt was not yet complete. Individually the mass had indeed rejected Him, and the nation is made up of individuals, but it was when this crime should be committed by the nation as such in the crucifixion of the Lord of Glory that their guilt would reach its height, and bring down overwhelming desolation. Publicly and officially the Rulers of that people cried out when the Gentile Pilate washed his hands and sought to acquit the King of glory, "His blood be upon us and on our children." Oh dreadful imprecation! How awfully was the prayer answered in the woes of the war, of the siege, of the sword, of the famine, of the crosses, on which, myriads perished, of the mutual collisions and slaughters, and of the fearful captivity of that heaven rejected and accursed people! How terrific and appalling the desolation and rejection visible after the lapse of eighteen hundred years! They increase and multiply, apparently only to drink the dregs of the cup of wrath. Everywhere do you find them a distinct people, so that the cup of sorrow may be given to the children of the men who

uttered that dreadful cry, and to none else. In the snows of Siberia, in the elevated plains of Abyssinia, 1800 miles south of Cairo, by the lake Tchad in the heart of Africa, in India, Arabia, Morocco, Tunis, Yemen, Constantinople, as well as throughout Europe, have they been scattered, peeled, hunted by persecution, trodden down, and still are increasing, unbelieving, distinct, labouring under a curse which will rest on them till they look to Him whom their fathers pierced and mourn.

I now turn to some of the more ancient heathen nations. I turn to Assyria and ask why were the palaces of Nineveh buried? Why this rude shock, this terrible downfall to the queen city of the most remote antiquity? I answer, for *moral causes*, for opposition to the Divine Will. Let nations beware. Let the city which even now may be saying, "I sit a queen and shall see no sorrow," beware. Safety can only be found in obedience to the living God and sympathy with the purposes of heaven.

Like a young giant arose the Assyrian Empire, strong and healthy in its youth, mild and patriarchal in its sway, enjoying still the recollections of revealed truth and occupying the very garden of the earth.

The King of Assyria was the head of a world-wide monarchy which was fed by the tributary streams of surrounding nations, and gathered within its ample bosom the resources of the civilized world. But its peerless grandeur proved the occasion of its overthrow; for it only served to nurse into fatal maturity, the pride which goeth before a fall. You see how the loftiness of spirit in the head of that monarchy kept pace with the growth and magnitude of his power in the heaven-daring language of Sennacherib to Hezekiah, when before the gates of Jerusalem, his servants blasphemed the name, and defied the power of Israel's God. Most truly, his heart was lifted up in his greatness and the hand of a righteous God must cast him down. "I have therefore delivered him into the hand of the mighty one of the nations, he shall surely deal with him. I have driven him out for his wickedness." "Behold I am against thee saith the Lord of hosts." "I will burn her chariots in the fire and the sword shall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." "There is no healing of thy bruise."

When God's purpose is declared, the proper instrument is sure to be forthcoming at the appointed time ; and in an amazingly brief period the mighty fabric of Assyrian glory fell, an irrecoverable ruin. It was a lesson, *on a gigantic scale*, to the world that then was, yea, and to all nations through all time, how God in his Providence abases the proud, and scatters the mighty from their seats ; how all power and glory raised as a superstructure of unrighteousness, are destined to vanish away as a dream of the night. Patriarchal in origin, the issue in the end was absolute and terrible despotism. Restrained for a time by a traditionary knowledge of the true God, which its founder transmitted to his descendants, its princes and people sunk into idolatry which became more complex and debasing with the growth of the Empire in wealth and luxury ; and Assyria, become cruel and bloody, defied Jehovah and was condemned to an irrecoverable fall. And now "Nineveh is empty, void and waste" and her palaces a desolation.

The Babylonian Empire was an empire of conquest. The Assyrian was of long duration, rising higher and higher for ages. It fell before the rising star of Babylon, in which monarchy and despotism soared to their highest flight, of power and splendour. All surrounding nations became tributary, and the wealth of kingdoms was gathered within her palaces. "The Golden City," "the Beauty of the Chaldees Excellency," and Daniel's address to Nebuchadnezzar, "Thou art that head of gold," are among the condensed Scripture terms which shadow forth the power and splendour and national glory of the Empire. On the other hand, the expressions, "the haughty and oppressing city," "the hammer of the whole earth," "thou hast trusted in thy wickedness," "weighed in the balances, found wanting," clearly show that Babylon's rule was become a curse to the earth and that its continuance was opposed to the gracious designs of heaven.

Babylon's princes and people learned no wisdom from Nineveh's fall. They inherited or imitated all her errors and crimes and surpassed her in all. Their idolatry involved accumulating guilt. Bel was worshipped in gorgeous temples and sacred inclosures and in these the sacred fire was constantly fed, but there also *human offerings* were consumed.

Babylon's princes and armies too *desolated Judea, destroyed Jerusalem, burned the temple, carried the people captives.* For

this they had a divine commission, but the executioner may accomplish his work in the spirit of an officer of justice or he may mangle and destroy with the savage cruelty of a ruffian. And what was the decision of the Searcher of hearts of the way in which the commission was executed? "I am jealous for Jerusalem and for Zion with a great jealousy. *And I am very sore displeased with the heathen, that are at ease*; for I was but a little displeased and they helped forward the affliction." Being thus displeased with the power which as a hammer was still crushing the Lord's people an instrument of punishment for Babylon and of restoration for Jerusalem was raised up in Cyrus. At the time appointed he is before the gates of the golden city and when the cup of her iniquity is filled up, by the desecration of the sacred vessels by Belshazzar, the signal is given, Belshazzar is slain, the city is taken and the Persian is on the throne.

Bel boweth down! Nelo stoopeth! In one word Babylon is doomed. And now where is she? She rose the highest in pride and impiety—she shall sink the lowest. Hear Isaiah chap. xiii. 19—"And Babylon the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. *It shall never be inhabited*; neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there."

Who dares to speak thus of the greatest city of the earth? Even if destroyed it may be rebuilt. It surely would, is the conclusion of man, for it occupied a position most central in a land most fertile. It is the Lord who says, even while it stands peerless in power and glory, that it shall be destroyed and become a scene of perpetual desolation. Jerusalem stands, Damascus has its place and name, and is inhabited; but Babylon is empty as Sodom. How unlikely that such a city should be entirely depopulated! How much more so that it should remain a ruin, and oh how wonderfully Divine Providence, dealing with nations, travels on, in the accomplishment of its decisions. Does the Persian reign in the palaces of Nebuchadnezzar and shall not a new dynasty have a new capital? Seleucia and Ctesiphon are built. The luxurious nobles follow the court. They are followed by their retainers, and ere long the mass of the people are drawn around those new centres of

royalty, wealth and fashion, and the once great city is nearly forsaken. Next a Persian prince wishes his hunting grounds enlarged, and Babylon being included becomes the lair of wild animals. But dynasties will not last for ever—the land is fertile—shepherds will fold their flocks there. No. It has become the resort of ravenous animals. But the Arabs live in companies—they fear not the growl of the lion—they will encamp there. He who pronounced its doom has said no, and partly from the fear of doleful creatures and partly from superstitious dread the Arab of the desert is not found—is never found encamped on the ruins of Babel.

“A drought is upon her waters and they shall be dried up.”

“In former times the vast plains of Babylonia were nourished by a complicated system of canals, and water courses which spread over the surface of the country like network. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Nile. Like islands rising from a waving sea of golden corn stood frequent groves of palms and pleasant gardens, affording the idler or the traveller, their grateful and highly valued shade. Crowds of passengers hurried along the dusty road to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region in the present day! Long lines of mounds it is true mark the course of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand. “A drought is upon her waters and they shall be dried up.” All that remains of that ancient civilization, that glory of kingdoms, the praise of the whole earth, is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of luxuriant fields, groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished and *no man dwells there.*”*

Let nations and cities mark well her doom. Whether it be a Rich, a Layard or a Loftus who wanders in search of inscriptions, each and all have found *one name*, on almost every brick of the ruins of Babylon. It is the name of the mighty

* Researches of Mr. Loftus.

monarch under whose potent sway Babylon reached at once, the height of its architectural grandeur and military power who walking in one of his many stately buildings, said, "Is not this great Babylon, that I have built, for the house of the kingdom by *the might of my power and for the honor of my majesty!*" Behold in these scattered bricks which bear his name, the silent witnesses of his earthly grandeur, and the evidences of the utter ruin of all his works. So passes away all greatness which is built up by the rejection or contempt of the righteous laws of God, of whom this King records as a warning to the potentates of earth, through all time, "*All whose works are truth, and his ways judgment, and those that walk in pride, He is able to abase.*"

The Chaldean power is overthrown and now the Persian is on his trial. Under this dynasty the luxuries of life were cultivated to the highest pitch. The princes and satraps made everything subservient to their pleasure. The people had no freedom. They were degraded by ignorance and enthralled by superstition. In their earlier history their idolatry was simple, consisting mainly in the adoration of the Sun. Fear fancy and passion introduced other objects, and at length Persia had temples filled with idols, households with polygamy, a court with obscenity and a throne with a tyrant.

The spirit of the people and the insufferable and awful arrogance at which their Rulers arrived in their course of profligacy, are reflected strongly from the history of that prince who could not rest in Asia, while Freedom raised her noble front and displayed her form in the isles of Greece; who having led his millions to the confines of Europe beheaded his engineers, because the elements destroyed the bridge which they had constructed to convey his army across the Hellespont, who scourged the sea itself because its waves dared to rebel against his commands, and ordered it to be fettered, who slew the eldest son of aged Pithias, because the father plead that the stay of his declining years might be spared, who dishonoured the remains of the valiant Leonidas, and who beguiled the shame of his defeat and retreat by sensuality prosecuted so far that he publicly offered a reward to the inventor of a new pleasure.

That Xerxes was the Ahasuerus of the Book of Esther, whose magnificent palace garden at Shushan is described in

that book, with its, "white, green and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble; the beds being of gold and silver, upon a pavement of red and blue and white and black marble," is all but certain. From Shusan he set out on his disastrous expedition against Greece. Thither he returned, depositing there the immense treasures acquired by the plunder of the temple at Delphi and of the city of Athens. There was deposited the wealth produced by the exactions of many reigns upon the impoverished districts of the one hundred and twenty-seven provinces of that vast empire which those princes vainly imagined they had amassed for their posterity.

The Persian cup of iniquity was at last filled. The nation whose spirit is represented by princes who will command the winds and scourge and fetter seas, must be near to retribution. Across that Hellespont, where such impiety and arrogance were thus displayed shall the avenger come. The vast hosts of Darius and Xerxes had exposed the riches and pride and also the weakness and cowardice of the Oriental character as it then existed, and a few years brought with them the strong arm of Alexander, the chastener and avenger. The line of Persia's ancient monarchs was broken; and a son of insulted Greece, snatched the sceptre from a dynasty rejected of God. From that time Persia has sunk in the scale of nations, and though revived temporarily, has continued to sink up to the present time. And Susa surrounded by rich pastures and golden seas of corn, and backed by snow-clad mountains in the distance, Susa which vied with Babylon in riches, and far excelled her in position, from which, issued armaments which made Europe to tremble, is now a bare mound, in a poor, ill-governed country.

Mark again the decisions of Providence. The Chaldean oppressed the chosen people and trampled their holy places in the dust, and from the vessels of the Lord's House drank wine in honor of the gods of gold and of silver, of brass, of iron, of wood and of stone. That city shall become a perpetual desolation, aye, and that people shall cease. They shall have no kingdom or place among men. But the Persian restored the Lord's people to freedom, to the Holy Land and to Mount Zion. Persia has a place on the map. Our Queen has an Ambassador at the Persian Court. The Persian power *exists*.

in weakness and degradation doubtless, but still *capable of re-uscitation*, under the influence of Christianity.

Take another view. From Susa went forth the myriad hosts of Persia to crush the freedom of Greece and as the result of the Expedition of the East against the West Athens is spoiled. Behold the reversal by Providence. Athens is now the residence of a King who reigns over a free people. All that remains of Glorious Susa is the mound Shush.*

How are the mighty fallen! Here again in the present state of Susa and Persepolis, those seats of ancient power and splendour, whence laws went forth to the world, there is a voice of warning to all nations and cities. Let them know that power built up by violence and injustice and wielded by selfishness will never be durable. Let them know that the Most High ruleth in the kingdom of men and them that walk in pride God is able to abase.

And now supremacy is given to the European, and the sons of Japhet are entrusted with power. Let the experiment be tried out whether any race in any clime can without God, without revelation, raise the human family, or so act their part that the continuance of such pre-eminence would prove a blessing to humanity. First the Grecian and then the Roman is tested; but I must condense. We are coming too slowly down the stream of time. The people first named were renowned for military glory and love of freedom, but especially for *intellectual culture*. Their progress in science, literature and the fine arts, presents the utmost of what human intellect could do without the guiding star of Divine truth. No ancient nation ever produced such a number and variety of works of genius, in every department of human research. Profiting by the experience and accumulations of ages past, the Greeks carried to the utmost stretch the power of unaided intellect.—Rome followed, and if the sons of Javan were intellectual the sons of Romulus were strong, enduring, enterprising. Greece was refined, Rome was majestic; and her conquest of the world, and the duration of her power furnished sphere and space, amply to develop what she could achieve for humanity.

* By a suitable diagram the discoveries by which Col. Williams and Mr Loftus, have proved the mound Shush to be the ruins of the ancient Shushan the Palace, were briefly explained by the Lecturer.

Mighty indeed were her works! And yet, we have no tears to waste over the fall of either of these powers. They lasted long enough. They could no more bless the world than the despotisms which they succeeded. They themselves lay under a withering curse, the curse of a debasing idolatry. As the Grecian arms extended they gathered in all the idols of the known world into their Pantheon. Greece gathered from the East and Rome gathered from Greece. They had their gods and goddesses of heaven, of earth, and of hell; of peace and of war, of love and of lasciviousness. Every sense and every passion were personified and idolized. Warriors and emperors were deified. The national religion became at length a terror and a scourge to the people, as every passion and every vice could be made sacred. Each had its divinity and every criminal at last could bring his crime under the shelter of the gods, and by the plea of religion obtain a license for unbounded licentiousness. The Athenian acknowledged his defeat, inscribing an altar "to the unknown God;" and the learned Roman at last declared his contempt for the national religion as a thing useful chiefly for controlling the populace.

Thus it was the arrangement of Infinite Wisdom that those semi-barbaric kingdoms in the East and West, in different climes and of different races, but all represented by savage wild beasts, should be tried and *found wanting* and punished, to make way for the dominion of one like unto the Son of Man whom all people and nations and languages should serve.—Then we say let the cruel kingdoms of antiquity be forgotten or remembered only that we may rejoice in their overthrow. Let Nineveh be heaps and the mounds of Nimroud remain the graves of Assyrian glory. Let Babylon be a desolation and a dwelling place for dragons. Let the screech owl for ever give the dirge over its just fate. Let Shushan remain in dishonour and Ispahan in weakness till that power learns that the Heavens do rule. Let the profligacy and domestic impurity and social corruption, and Idolatry and Atheism of Greece and Rome perish with Juno and Venus and Bacchus, and let the nations become powerful who serve the Lord and His King whom he hath set on His holy hill of Zion.

We pause for a moment to exclaim, What a roll of defunct empires! Assyria, Babylon, Persia, Greece, Rome, Tyre, Egypt, Carthage. In all, we see the morn, the day, the night—

progress, glory, decline. And so often has this been repeated that mankind have almost come to regard it as the natural and necessary order of things. It must be confessed that history exhibits efforts successful up to a certain point, which once reached, all the accumulated results of warriors, legislators, philosophers and artists have been successively swept away, and the human family, Sisiphus like, doomed to repeat the same laborious process, toiling upward from the same gulf only to be overtaken by another disaster. Who can deny that the rock temples of Petra, the tombs of Etruria and the mounds of Assyria, Babylonia and Susiana, all speak of civilization and power succeeded by barbarism. The bright day of Grecian glory terminated at last in unbroken night. At the fall of the Roman Empire barbarism overspread Europe. Even in America there are traces of a lost civilization, and, while the hieroglyphics have not yet been deciphered, and may remain for ever unread, still crumbling monuments, wrecks of palaces and temples overgrown with hoary forests, tell that a race, probably of Asiatic origin and religion, have risen and decayed, having dwindled down, with the exception of the Aztec race, the occupants of the palaces of the proud Montezumas, to the untutored redmen, who roam through the forests and over the prairies, knowing nothing more than to construct the canoe and the wigwam. The Mahomedan Empire is certainly waning. And now they say that the cycle has come round to the nations of modern Europe. The glory of Venice, of Italy and of Spain has departed. Tourists at least report that Southern Europe generally is in a rapid decline, and many in the *Old* and especially in the *New* World hint that Albion's Sun will never be higher, and that British power and glory have reached their zenith, and will in future exhibit retrogression and decadence.

Is there then no immortality for nations, and must they continue to die as in times past? Must history in the future be what it has been in times past, a series of alternating epochs of partial civilization with destructive barbarism? Surely we may reply negatively, seeing that the Author of Revelation and the Ruler of Nations is *One*, and that there is harmony between his promises and laws. Let the laws of Heaven be obeyed and nations will not be shattered as they have been.—

Let the Bible be the nation's Statute Book and society will have a glorious future and fulfil its high and holy destiny.

Why have nations died the death? Because they were immoral as men and vicious in their constitutions as commonwealths; and their false religions had no power to elevate the man or heal the diseases of the State. Even where the national mind was *for a time overawed and checked*, by superstitious beliefs, progress in knowledge in time discovered the cheat and a fearful revulsion followed. In every *false* religion, and even in corrupt forms of Christianity, there is a point of progress at which the man of intellect *must* become sceptical, but in pure Christianity there is no stage of intellectual advancement at which scepticism becomes a necessity; but on the contrary, the most advanced of modern nations are the most firmly convinced of the truth and glory of Christianity. They have found that it meets all the wants of human nature and of society, that it develops intellect, strengthens conscience, confirms patriotism and elevates character.

The world does not furnish an instance of a nation which has retained pure Christianity and perished. While great Rome is surrounded by an impoverished people, and Venice sits in widowhood on the Adriatic, the poor Waldenses are still a people. The world tried, but could not extinguish them. They have sustained thirty-four or thirty-five distinct wars, and twelve of these were wars waged with the avowed design of exterminating them. The saving element was pure Christianity. If wars and persecutions could have destroyed the Hussites or Bohemian Protestants, they would have ceased to be,—but wherever the Moravian Brethren are found diffusing the Glorious Gospel, there that people are seen blessing the world. The saving element again is pure Christianity.

If then we are a Christian nation and transgress, we must be chastised, for we cannot be saved in our sins. Three wars, and an Indian mutiny unprecedented in extent, all within as many years, may teach us that retribution is accelerated.—The whole age is faster than any previous one, and retribution has been coming recently like the rushing of an express train. The train has been long in getting under way, but once in motion it has rushed at the swiftest speed, and the crash has been as if a thousand cars had been dashed against a mountain. A wail of agony has arisen, which has made to

tingle the ears of the civilized world, but there has been, and there will be, *no relaxation of the laws of God*. England must consider her ways, and prove true to her God, or another will be raised up to take her crown. She may be set aside as others have been. Are we to suppose that God will stay his hand, if the nation should continue its course of sin? No, for it is written, "*the nation and kingdom that will not serve thee shall perish*." Not only India, but Australia and Canada might be reft in a single year from the British Empire by the hand of Providence, and a million in London swallowed up by an earthquake, as easily, and without an hour's warning, as thirty thousand in Naples. The British isles might sink under the ocean waves, and their place be scarcely missed from the map.

The voice of warning has been coming in *loudest notes* from India, and thither I turn for a few moments, believing that such providential phenomena as are there exhibited, demand our attention. Who can deny, or even overlook the hand of Providence in giving India to England, the instructions given to her servants bearing "that to pursue schemes of conquest there was repugnant to the wish, the honour, and the policy of the nation." Human agents were marshalled on the field, but there was an invisible mover presiding over them. Human measures were adopted, but there was One who directed them for his own ends. There was the valour of disciplined troops, whose hundreds met and defeated thousands on the field, but the Lord was above them all and ruled them all. Amid the complex and often distracted counsels of Government there was one *unerring* counsellor. Over the martial prowess of warriors, European and Asiatic, presided the Lord of Hosts. The council chamber and the tented field were alike spheres in which moved a special Providence, and *India has been given to Britain by the hand of God*.

The humblest Christian knows the reason, however great statesmen may have overlooked, and may continue to overlook it, *that the Church of Christ may bless the Indians by giving them the gospel*. Audibly from the days of Clive, and loudly from the days of Hastings, has Providence cried, "Preach to the Indians the everlasting gospel." Oh why to *Britain*, and not to *Portugal*, with her early territorial settlements and forts, and colonization and intermarriages designed to cement the

East with the West, has God subjected India? She expended largely and built fortifications, and gave to India Priests and Chapels, and the Jesuits and the Inquisition; but she has lost her possessions, and her power has dwindled to a shadow.—Why? Because she could not give India the saving element of nations, pure Christianity.

France sought to make herself glorious in Indian history and to secure territorial gain in the East, and she also had the start of Britain. Why were not the lilies destined to wave over the sacred cities of India? Because France could not give what she had not herself, *free, pure*, living Christianity. And why was not Protestant Holland, certainly early on the field, made the conqueror of Hindostan? Because the spiritual resources of that land were being diminished by Continental infidelity, and Albion must be chosen, the farthest island of the farthest sea, the land of free and noble institutes, the land whose distinguishing tenet it is that the Bible and the Bible alone is its religion!

And *when* did Providence make the transfer? When the living waters were visibly failing in the Continental Churches which had commenced to evangelize India, when social corruption in France was seething, and infidelity precipitating the masses toward that dreadful reign of terror, the providential retribution for the awful scenes of St. Bartholomew's day; but it was when the Divine Spirit, by means of the Wesleys and Whitfields, the Willisons, Erskines and other worthies, was producing in the British Isles a revival of faith and Christian zeal which fitted the Churches for the work to which Providence was calling them.

Now the sin of the Church was that, having heard the call of Providence, she moved tardily and feebly in response to the Heavenly summons; but the sin of the state was that it *deliberately opposed the Church*, and paralyzed her movements. I do not intend to repeat the known facts, connected with the Company's opposition to the settlement in India of Carey, Marshman and Judson, to the charge given to Carey when Professor in the College of Fort William that he was not to interfere either in his public or private teaching with the superstitions of the natives; nor to the Company's support of idolatrous shrines and their expulsion of Christianity from the Sepoy Regiments of Bengal, although England is unquestion-

ably responsible for these acts of hostility to the God who gave her, for a very different end, her position among the nations of the earth. I pass over the easily proved fact that many a native has been frowned upon and indirectly punished on account of his Christianity.

I wish to show that the British Government itself, by two overt acts, placed the nation in open hostility to the propagation of Christianity in the East.

First. In 1793, when a new charter was being granted, Mr. Wilberforce had succeeded in persuading the House of Commons in general terms to pledge themselves to the duty of promoting by all just and lawful means the religious improvement of the natives. But two days afterwards, when specific resolutions were submitted for appointing schoolmasters and chaplains throughout India, they passed on the first reading. But whenever there appeared the least probability that something would be really done for the moral and spiritual good of the millions of the immortal souls which the Ruler of nations had placed under British rule, the directors and proprietors reprobated the clauses. *And now the crisis came.* Shall these myriads be taught by schoolmasters? Shall they have the gospel? Shall the nation bow to God or to Mammon? The British House of Commons struck out all the clauses in deference to the Mammon power of Leadenhall Street, and Wilberforce went home with a heavy heart to spend a sleepless night and next morning writes to a friend, "All my clauses were last night struck out on the third reading, and our territories in India, with twenty millions of people included, are left in the undisturbed and peaceable possession of Brahma." I ask was there ever a more manifest rejection of Divine authority and of acknowledged duty on the part of the representatives of any people?

Secondly. An opposition just as determined was offered by the Government to *voluntary efforts* to evangelize India. It is well known that a few years after this, Robert Haldane, Esq., had selected Benares, the metropolis of Oriental paganism, the holiest of the holy cities of the Hindoos, Benares with its glorious temples and gorgeous shrines, as the site for a Christian Mission on an extensive scale, that he had secured the services of Dr. Bogue of Gosport and two other devoted missionaries, that he sold a magnificent estate to defray the ex-

penditure of outfit and subsequent support, that the Mission was to include a printing establishment, Christian mechanics, city missionaries and schoolmasters, all the expenses of which were provided by himself. Here was a band whose hearts the Lord had touched, whose arrival would have gladdened the hearts of the few noble spirits who constituted the forlorn hope then making the assault on Indian idolatry. What hinders the departure of the devoted and well equipped band? Oh tell it not in Gath! publish it not in the streets of Ascalon, lest the daughters of the uncircumcised should rejoice. They are prevented by the men to whom Christian England has entrusted her honor and her power. Haldane applied to Dundas or Lord Melville, President of the Board of Control and at the head of Indian affairs, whom he knew from childhood, and Wilberforce applied to Mr. Pitt, the ruling spirit of the nation. The reply of the Court of Directors may be condensed into their last sentence: "However convinced we may be of the sincerity of your motives * * * yet the Court have weighty and substantial reasons which induce them to decline a compliance with your request." But these noble men urge their views and again seek *permission* to go to India to preach and to teach in the name of Jesus. Among other reasons they urge the following, "We are fully convinced that nothing will tend to bind India so closely to England as the introduction of the gospel among the natives.* And, at the same time, we are confident *that nothing will provoke God to deprive England of the Empire in the East, and of the benefits resulting from the possession of it, as much as neglecting to send the gospel to them, and especially refusing to allow it to be sent when you are humbly requested to grant permission.*"

Refused again, they did not despair. They could not believe it possible that a Christian government would deliberately persist in holding to such a position. A very powerful memorial was presented to the Board, urging them, by every motive of policy and duty, to review their decision. It appealed to all the principles most likely to operate on the human mind, to their justice, their interests, their humanity, their

* See Dr. Duff's testimony to the fact that the native Christians of India are the only class who are cordially attached to British rule.

ove of literature, their philanthropy, their religion, their hopes and fears for this world and the next.

All was in vain. Leave was denied. Did the Jewish Sanhedrim go any farther when they forbade Peter and John to speak any more in this name? Alas for our country! The sin was deliberate, and it was the sin of the nation. The voice of the Lord was heard saying, "Allow these men, my servants, to carry the Gospel to India." Mammon however forbade it, and the British people, by their rulers, say to the Great King of nations, "We are not careful to answer thee in this matter. We will not give the Gospel to India, neither will we allow thy servants to proceed thither."

But these acts belong to a generation which has passed away! I answer, they were the deeds of men in their official capacity, and the nation for which they acted has not passed away. Neither England nor India has passed away. The consequences of these national misdeeds have not ceased to be felt, as thousands of bareheaded mourners can testify.

Has the nation, in penitence, forsaken its infidel policy?—*In part it has*, and thankfully we own it, *but only in part*.—Still the Christian element remains excluded from the Bengal Army and School. Still Lord Canaing can refuse to acknowledge the name of the King of nations, when he reluctantly consents to call for prayers in the day of India's calamities.—Still there are thousands of idols and temples under state patronage, and the worshippers in idolatrous shrines know that these are fostered by their British rulers. Great difficulties, it is true, must be overcome in dealing with this subject, and therefore the greater need for Christian men who fear God, while they honour the King. More Sir Peregrine's, and Lord William Bentinck's, and Dr. Duff's are required in India, and Shaftesbury's and men of the same stamp in Britain, and more "Times" editorials from the pen of Dr. Marshman's son, and a clearer, stronger expression of the national will, before the great conflict now raging shall end in the inauguration of a new era, the era of government upon Christian principles.

Is it not a singular arrangement of Providence that whereas Dr. Marshman was *all but expelled* from India, because he was a Missionary of the Cross, that his son-in-law, the noble Havelock, should now be hailed and mourned over as the Military Saviour of that country; while his son was there edu-

cated and fitted to address the nation, from the Editorial Chair of the *Times*, in a series of articles, the truth and power of which have been felt from the Throne and the Senate to the humblest cottage in the land.

I turn to the *Opium traffic* of India and ask *is it peculiar to the generation past?* Has it passed away or are its proportions less colossal than the national crimes last named? Is the mighty power of Mammon to destroy the perceptions of Christian men and induce them to be silent, when great wrong is being perpetrated in their name, less visible? The fact is that ninety years ago this trade to China in Opium was a mere rill, now it is a rolling river. It increased during the lives of our fathers, but it has become gigantic during our own. Already it is such, both in character and in magnitude, that it may well cause every Briton to hang his head for very shame. It has few parallels. The Slave traffic is indeed a parallel, but it is outlawed by Christian nations, Great Britain having led the van. Slavery itself is a parallel, and its deep stain tinges the national ermine of Columbia. The Rum trade, with its awful trains of crime and woe, with its blasting effects for time and eternity, is another parallel, but while its guilt is common to many nations, the Opium traffic is peculiarly Britain's. The clippers of many nations convey the drug from Calcutta to Canton, but it was previously grown as a monopoly by the Indian Government and about Five Millions of Pounds netted, which go to swell the revenues of that great corporation.

But are its effects on the Chinese so very injurious? What have been its effects for the last ninety years? Such has been the increase of the demand that the two hundred chests then sent have expanded into sixty thousand, chiefly used in smoking shops, thus described by Lord Jocelyn, and those of you who once enjoyed his acquaintance will probably agree with the Editor of *Household Words*, from which I quote, that he may not be suspected of over sensitiveness,—“In these houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening, in all the different stages, some entering half distracted to feed the craving appetite, which they have been obliged to subdue during the day, others laughing and talking wildly under the effects of a first pipe, whilst the couches round are filled with the different occupants, who lie

languid with an idiot smile upon their countenances, too much under the influence of the drug to care for passing events.—The last scene in the tragic play is generally a room in the rear of the building, a species of dead house, where lie stretched those who have passed into the state of bliss which the victim madly seeks, an emblem of the long sleep to which he is blindly hurrying.” “Walking skeletons, (says Dr. Ball,) families wretched and beggared by drugged fathers, and husbands, and who have lost house and home, may be seen dying in the streets, in the fields, on the banks of rivers without even a stranger to care for them while alive, and when dead left exposed to view till they become offensive masses.” Time forbids me to add the united testimony of Protestant and Roman Catholic missionaries.

To what extent does this destructive habit now prevail? Its apologists concede that between nine hundred thousand and a million are indeed victimized smokers, while its opponents maintain, and in fact maintained at the breaking out of what was called the Opium War, that the number could not fall far short of two millions and a half. These victims then *far exceed* the whole population of Australia, or of all these Lower Colonies.

Why do not the Chinese exclude it? Because they are corrupted and paralyzed by it as we are by the influence of strong drink. For sixty years it has been prohibited, and occasionally sincere efforts have been made to exclude it. Why unsuccessful?

1. Because those smugglers are *swift, well armed*, and manned by daring men.

2. Because those officials are, but men, and liable to corruption. They may be corrupted by *bribes* to be *elsewhere* when the daring smuggler glides along. They may be doubly corrupted by *relish* for the fatal drug.

3. Because no heathen people have sufficient patriotic and moral principle to resist such influences. But whence come those bribes? Not from Christians certainly, but from those who hail from Christian nations and are protected by their Consuls; and thus the prohibitory law of half a century is rendered null and nugatory for want of moral power in the people, integrity in the officials, and justice, honor and the love of humanity in Christian nations.

Do the British officials really approve of the trade? Hear the Directors of the East India Company in language printed thirty years ago, "So repugnant to our feelings is the Opium traffic with China, that were it possible to prevent the use of the drug altogether we would gladly do it in compassion to mankind." Hear Captain Elliot, the Superintendant of Trade at Canton, writing to his Government, "If my private feelings were of the least consequence upon questions of an important and public nature, assuredly I might justly say that no man entertains a deeper detestation of the *disgrace* and *sin* of this forced traffic, than the humble individual who signs this despatch. *I see little to choose between it and piracy.*" Again, "This course of traffic is rapidly staining the British character with deep disgrace, and exposing the regular commerce to imminent jeopardy."

Is this its real character? *Why then is it not prohibited by the British authorities?* The reason given thirty years ago was thus expressed, "In the present state of the revenue of India it does not appear desirable to abandon *so important a source of revenue.*" The character of the trade and the reason for sanctioning it remain unchanged. The question is between Mammon and God, between unrighteous gain and the high interests of humanity, and the world knows which has prevailed. "Shall I not visit for these things saith the Lord, and shall not my soul be avenged on such a nation as this?"

And must not the attentive observer of the doings of a retributive Providence see in *the Indian mutiny the punishment of British Mammon worship.* All have noted the fact that at Meerut where Christianity, in the person of the converted Sepoy was expelled from the Bengal army, there the want of that saving element was exhibited in the first outbreak of the explosive forces. Is it less remarkable that in the Madras Presidency, where no Opium is grown or shipped, there has been no rebellion, that in the Bombay Presidency, where much is shipped, though not grown on British territory, where the chief profit of the Malwa Opium is realized, the waves of retribution have been painfully felt, whereas in the Bengal Presidency, where the largest quantity is grown and shipped, the British Opium garden which distils such deadly influences on China, the flames of rebellion have rolled with the destructive desolation of a lava tide.

And now the main question regards the future. *Shall this iniquity continue?* Shall we go on poisoning until the victims of our unholy gains shall equal in number the population of the British Islands? Is it RIGHT? Is it in accordance with the Statute Book of Heaven or the Royal Law of Love, that our people should be encouraged to violate the laws of another nation, in prosecution of a trade but one remove from murder, because that nation is too feeble to resist? If the rights of humanity prevailed against mammon to abolish the Slave Traffic and Slavery wherever our national banner floats, why should they not prevail against the Opium traffic abroad, and the equally destructive Rum traffic at home! Ah, when men and governments grow wealthy by wrong doing, it is difficult for them to discern the right. But it is the more incumbent on all who do see the wrong to raise a voice of warning, and to say, "It is the price of blood!"

IS IT SAFE? The doom of Tyre was pronounced when she was where Britain now is, at the height of her maritime greatness, her sin being an *all-engrossing selfishness*, causing her to rejoice in the calamities of Jerusalem, and in making merchandize of her children. Who can measure England's sin, if, after warning from God and from man, from Bible and Providence, she, honoured and blessed among the nations of the earth, should persist in a traffic quite as iniquitous, and for a reason quite as selfish and unfeeling? If we are Christians our hearts will mourn in secret places, at the fact that our brethren in the southern portion of a great and growing republic, are involving themselves and their nation in the crime of extending and perpetuating a trade in slaves and in the souls of men; we will hang our heads in shame at our own national vice of Intemperance, sustained and pampered by the State for purposes of revenue; but, to crown the whole, this drug, the culture of which our Indian Government monopolizes, seizes its victim by a yet more terrible grasp, and gives promise of destruction on a still more gigantic scale!

We have sent a million of New Testaments, *probably in Opium vessels*, but we could not thus send the blessing of that God who saith, "I love judgment and hate robbery for burnt offering." The Chinese hold up to scorn the inconsistency of sending men with the Bible in one hand and Opium in the other.

England is again thundering at the gates of China and may again be successful in opening them still more widely, and thus the designs of Providence be accomplished for the gospel to reach those teeming myriads, but we may rest assured, that the conquering nation will be called to account. There must be national repentance or punishment. Our safety lies in turning to God. His judgments are discipline. *They are sent first to reform, but next to destroy.* We have encountered in the East the outside sweep of the whirlwind; and the Pulpit and the Press, England's Queen and England's people, have bowed before the Most High in humiliation for unfaithfulness to the Lord and his anointed in India. Should they refuse thus to acknowledge the wrongs of China and the sin committed against Jehovah, by casting a stumblingblock in the way of the conversion to the Lord of those millions, we may see the poisonous vapours of that drug rolling back in dense death clouds, and enveloping the British Isles in a funeral pall of deepest gloom. Should the wrong be acknowledged and remedied, as we fondly trust it will, as a consequence of the abolition of the double government, then we shall have another happy evidence that God is fitting our nation for triumphs of a higher character, and involving truer and more enduring glory, than any which it has hitherto achieved or enjoyed.

It is time to conclude, and what is the conclusion of the whole matter. It is that *our Bible*, with its light and life and power and freedom, *OUR OPEN BIBLE*, loved and obeyed, is our *glory* and our *defence*. It has been to us the source of national life and power. It has proved itself the mighty lever of our social and political elevation. It has not only transformed individuals, but it has given us a national heart and conscience, which oft slumber, but to which we can appeal with confidence. It has made Britons *freemen*, aye *sovereigns*, a royal generation who are a law unto themselves, and qualified for self-government in the highest degree. It humanizes and civilizes while it saves. The public conscience which it creates restrains from crime and imparts the greatest security to life. The military governments of Continental Europe rest for security on physical power, as our ancient aristocracy once trusted to their *broadswords* and *castles*; but Victoria reigns far more securely in the affections of her people, and they dwell safely under the powerful protection of moral influence.

Let our Bible be *open, loved and obeyed*, and *Freedom* will ever dwell with us. That sacred Book publishes LIBERTY, and all slaveholders, secular and spiritual, are opposed to the free dissemination and universal use of it. Nothing else will *secure* liberty, for all national experience has shown that free institutions do not long survive morals and religion; and the foundation of these is the *Word of God*. The nation then which rejects that word, or, partially receiving it, proves unfaithful to its trust, rejects the elements of progress and prosperity, and seals its own doom. It is nearly three hundred years since Spain discovered that many of her people had joyfully welcomed evangelical truth! But their blood was shed, the Bible closed, and the Reformation trampled out; but dearly has she paid, and dearly she is still paying the forfeit of her folly and crimes, in the loss of civil freedom, in the arrest laid on the progress of knowledge, in the stagnation of commerce, literature, and arts, and in the degradation into which she has sunk among the nations; while the people of the Netherlands, then a mere tributary of Spain, having accepted the lively oracles, in defending their religious rights, achieved national independence and freedom, and now constitute a flourishing commercial nation. Spain began to retrograde, while Holland entered on a career of progress and prosperity.

France in like manner expelled in great part the saving element of a pure Christianity, destroying in the next century half a million of her best citizens, expatriating another half million, while about another million, seemingly converted to the national faith, maintained in secret, amidst tears and desolation, the faith of their fathers. But that rejection of the glorious gospel of the blessed God, and of the Bible, and of at least a million of hearts who understood and loved liberty, involved incalculable loss to the Empire. To use the language of the eloquent Melville, "With the removal of the gospel of Christ must be the departure of whatever is most precious in the possession of a people. It is not merely that true Christianity is taken away, though who shall measure,—who imagine the loss, if this were indeed all; but it is that God must frown on a land from which he hath been provoked to withdraw his gospel, and that if the frown of the Almighty rest on a country, the sun of that country's greatness goes rapidly

down and the dreariness of a moral midnight fast gathers above it and around it." The same author, referring to the cities of the East which enjoyed without appreciating the shining of Divine truth, says, "With scarce an exception they wasted from the day when the candlestick was removed—and grew into monuments—monuments whose marble is decay and whose inscription is devastation, telling out to all succeeding ages, that the readiest mode in which a nation can destroy itself, is to despise the gospel with which it has been entrusted, and that the most fearful vial which God can empty on a land is that which extinguishes the blessed shinings of Christianity."

Retribution came. France, for want of the principles and people whom she destroyed and expelled, was soon in the throes of the most appalling of all revolutions, which ended in military despotism. Often since have the streets of Paris been deluged with the blood of its own citizens, and now her people appear as far from freedom as ever. But as there was no Inquisition in France, the Word of the Lord remained among the people, literature and the arts have survived all these shocks, and France still holds her place among the great powers of Europe.

THE GREATNESS OF ENGLAND then must be traced to her Christianity, and can be retained only by *fidelity to God* and to his Truth. Let the nation acknowledge and obey his Word, and we fear not the predictions of its enemies. But they say the march of Empire is Westward, and hitherto, it must be acknowledged, the fall of an Eastern kingdom has been followed by the rise of another farther West. From Nineveh and Babylon and Susa, the seat of Empire was transferred to Greece and thence to Rome. From Rome it travelled west to Germany, and then the armies of the Lilies and the navies of the Rose prevail in succession, and even now they say the sceptre of the Seas may be departing from old Albion to young Columbia. The Car of Chio rolls westward, they say. Let it roll where it may, we reply, it is the chariot of Messiah which is destined to prevail and to give power and prosperity to nations, and *Britain will never sink nor will her glory ever be dimmed, so long as she remains true to her Bible, her Sabbath and her God.* Let her act in the spirit of our noble Queen's reply to a Sister Potentate from a distant isle, who sought to know the source of England's greatness.—

Victoria transmits a copy of the Holy Scriptures with the message, "The Bible is the source of England's greatness." We have no fear that her sun is setting, so long as the maidens of England prefer *that precious volume*, to gold and gems and sparkling diamonds, as a parting gift to their illustrious Sister, declaring their convictions that the principles of *truth* and *righteousness*, which that Book inculcates, are, and long have been, DECUS ET TUTAMEN, *the ornament and safeguard of our fatherland*.

Let England prove false to her trust, through unbelief, fear or pride, and like a millstone shall she be cast down with violence. Let her prove faithful and the gates of Hell shall not prevail against her. And let Nova Scotians, sharing as they do in the substantial privileges, the security, freedom and glory of the highly favoured Britons, blessed as they are "with the precious things of Heaven, with the blessings of the *dew* and of the *deep* which coucheth beneath, with the fruits put forth by the sun and by the moon, with the precious things of the ancient mountains, and of the lasting hills, and of the earth and fullness thereof," prove faithful and true, suffer no breaking down of the barriers of their Sabbath, maintain in its place in their hearts and homes, their Churches, Colleges and Schools, the Word of the Lord which liveth for ever, and to which we owe every thing which is precious to us as a people. "That our sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after the similitude of a palace. Happy is the people that is in such a case, yea happy is that people whose God is the Lord."

