

tutions would not be wholly blasted. But we were too forgetful of the state of religion and of general education in those countries. If a people who scruple not to hold their political elections, their inductions to office, their public festivals, and their military reviews on the Sabbath can long maintain a pure republicanism, then the history of the world hitherto must go for nothing as a means of judging of the future. The same may be said essentially of that nation where the popular mind is left uninstructed. And when we recollect, moreover, what millions are ready, at the beck of despots and hierarchs, to smother every cry for freedom, we ought to have been prepared to hear the dying shriek of liberty which reached us before the last year's close from every one of these countries but France, and for those rapid developments even there which show her citizens yet unprepared for free institutions. These nations, it may be hoped, will not sink back into as deep a political night as before; yet we may be sure they will sink to the level of the religion and the education among the people.

7. *This subject shows us that nations, as well as individuals, should make the principles of the Bible the basis of their policy and their treatment of one another.*

Strange that any other doctrine should have been promulgated, and that the same men who acknowledged their individual obligation to love their neighbor as themselves, to do unto others as they would that others should do unto them, and to bless them by whom they are persecuted, and even to love their enemies, should maintain that principles of expediency and policy should take the place of moral principles in managing the affairs of nations. For what reason can be urged to bind individuals to conform to the rules of the Bible which will not apply to nations? And if pure religion be, as