

olution and its crimes. God will judge them; but in the face of guilt and judgment, a blessing was conferred upon all Europe. What had been refused at the hand of Calvinism, was received with avidity at the hand of the French liberty heroes, and, however much Rome and the spirits of Restoration and of Romanticism sought re-establishment of the past, the nations of Europe would tolerate it no longer. Hence after the revolution of 1830, as well as after the revolution of 1848, the fruit of Calvinism was spared, at least in part.

Of Calvinism indeed. For what the French Revolution wrought in its own strength, ask it of poor France, which, after exhausting herself for the sake of a false idea, having battled through fourteen revolutions and worn out every form of state, still hurries on, with a *δός μοι ποῦ στῶ* on her lips, in pursuit of liberty, which forever eludes her grasp. What revolution could accomplish, ask it of Spain, which has been scourged so pitilessly, which from the zenith of her glory has been falling ever lower, until now she can scarcely claim sympathy without rousing contempt also. And for further testimony, Mexico and Peru, Chile and Uruguay, all of which are model revolutionary republics,—one of which even boasts the Phrygian cap on a dagger as her coat of arms—would in comparison with the Union of the United States eloquently express this difference.

But danger threatens our western states also. As said before, we appreciate the fruit of the French Revolution. According to God's plan, even in its sinfulness, it served to advance the spread of Calvinistic liberties. This is no cause for complaint, but rather for rejoicing. Upon one condition, however, viz., that the poisonous element which it introduced into Europe's state organism be not overlooked. It did something more than copy Calvinistic liberties. It introduced a system likewise, a catechism and a doctrine, which, in opposition to God and his righteousness, loosened the