

quences which so frequently follow from the practice of gambling : we would call upon you to calculate and to consider how many depredations, frauds and robberies have been caused : what horrid passions have been excited ; how many families have been reduced to bankruptcy and beggary ; and how many individuals have been driven to desperation, and to the horrid crime of self murder, by this essential and inseparable part of the general system—this universal concomitant of races.

How far any of you may be direct partakers in these sins and abominations, cannot be fully known to us ; but it is fully known to Him, who "sets our iniquities before him, and our secret sins in the light of his countenance." May God turn all such sinners from the error of their ways and save their souls from death !

That many persons sanction by their presence, these amusements, who neither desire or design to promote the wickedness which is connected with them, we readily admit.

By many of you the moral evil of the race may be unperceived and unfelt. You may go and return unconscious of having done or suffered harm. We would, however, have you to consider whether such unconsciousness of evil does not arise from your want of that sensibility of sin, that high tone of moral feeling, which you should not fail to possess, if your judgments were regulated, and your hearts were influenced by that only authorized rule of right and wrong—THE INSPIRED WORD OF GOD. You were unconscious of the evil which was around you, because your moral perceptions are too much darkened, and your moral sensibilities too dull and dead ;—and therefore it is that you have seen and heard, and not perceived. You are unconscious of the injury which you have sustained, because your moral standard and habits are at all times so lamentably low.

But there are others of you who have witnessed violations of decorum and morality too gross to pass without painful observation. Your eyes have seen and your ear has heard what you could neither defend nor excuse ; but you have endeavored to satisfy your scruples, by sheltering yourselves under the plea of your personal freedom from such vicious excesses, and the purity of your intentions. We would affectionately, but solemnly warn you that the time will surely come, when the voice of conscience will no longer be silenced and suppressed by such a fallacy—when you will be compelled to feel that every man who contributes his sanction or support to that which is the cause and the occasion of these abominations, is a partaker in their guilt. There is not an individual amongst you who does not possess and exercise a personal influence, which is either beneficial or hurtful, upon some sphere, larger or smaller. For this influence you are accountable to Almighty God : and just as far as your presence, or purse, or example, or known opinions may have tended to support the amusements of the race-course, or to encourage and embolden your friends, or dependants, or acquaintances to attend upon them ; just so far will you be held personally responsible for the consequences, and be required to answer at the dreadful day of judgment.

We beseech you then by the wrath of God, which is revealed from heaven against those who do such things, and who have pleasure in them that do them ; we beseech you by the worm which dieth not, and the fire that never shall be quenched—we beseech you by the mercies of God, and by the exceeding great love of a dying Redeemer, "Go not into the way of evil men"—"Be not partakers of other men's sins"—"keep thyself pure."

Oh ! could you but once feel the power of a Saviour's grace and the sweetness of pardoning love, and of peace with God, with what sincerity would you reject and renounce these vicious pleasures ; with what pain and sorrow would you look back upon them ; worlds would not bribe you again to touch the unclean thing. You would feel the full force of the Apostle's affecting appeal "What fruit had ye then in those things, whereof ye are now ashamed ? for the end of those things is death. But now being made from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord." Romans vi. 21—23.

That God may bring you to this better and happier state of mind is

the sincere and earnest prayer of your faithful and affectionate ministers.

Thomas Sutton,
Edward Goodwin,
Thomas Best,
W. H. Vale,
John Blackburn,
James Knight.

S. H. Langston,
T. D. Atkinson,
Wm. Harris,
John Gibson,
Henry Farish,

RECOLLECTIONS IN PALESTINE.

The Hebrew muse has been called the denizen of nature : with equal propriety may she be termed the denizen of history. She draws much of her sublimest inspiration from the instructive record of God's dealings with his people. Even the Psalms are full of the finest imagery gathered from historical events : but the prophetic poetry is by far the most copious in its sublime and beautiful allusions. The history of the Hebrews in its spirit is all poetry ; their poetry is almost a history, both of the past and future. For the prophets, what could be more appropriate, in the exercise of their functions as the messengers of God, than to paint their warnings with an unceasing and energetic appeal to the well known experience of the nation ? Such an appeal was not addressed to a people ignorant of their own history. It was the pride of a Hebrew, as well as his duty, to have the law and the testimony inscribed upon his heart. A Jew, well instructed, could almost repeat the contents of the sacred books from memory. On their study the utmost expenditure of wealth and labor was lavished. They were copied with the richest penmanship ; they were incased in jewels ; they were clasped with diamonds ; they were deposited in golden arks. The whole of the one hundred and nineteenth Psalm is composed in praise of their wisdom, and to inculcate their perusal. How striking was the last charge of Moses to the people ; "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up—thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt ; and the Lord brought us out of Egypt with a mighty hand."

Powerful indeed must have been the influence of such familiarity with those sublime compositions ! The unceasing frequency with which their remarkable passages are referred to by the sacred poets, shows with what prevailing power they dwelt in the popular imagination. How could it be otherwise ? Almost every rite in the ceremonial of the Hebrews was founded upon or in some way connected with the remembrance of supernatural interposition. Almost every spot in the land of the Israelites was associated with the history of those glorious events. Three times a year the whole Jewish multitude went up to the tabernacle or to Jerusalem at the feasts. Did they pass through the valley of Hebron ? There lay the bones of the Patriarchs, Abraham, Isaac and Jacob. Did they stand on the plains of Mamre ? There Abraham erected an altar to Jehovah, and entertained the angels. Did they visit the borders of the Dead Sea ? Its sluggish waves rolled over the cities of the plain, and they traced the ruins of the fire-storm from heaven. If they looked towards Nebo, it was the sacred and mysterious burial-place of Moses. If they passed near Gilgal, there the sun and moon stood still at the command of Joshua. If they rode on the mountains of Gilboa, there the glory of Israel was slain upon their high places. Such thrilling recollections must have met them at every step, besides being often mingled in the memory with some vivid burst of poetry. An event, like that of the passage of the Red Sea, commemorated in a song such as that of Moses, was a treasure in the annals of the nation, whose worth in the formation of the national spirit we cannot adequately appreciate. Nor can we conceive the depth of emotion, which must have dilated the frame of a devout Jewish patriot, every time he remembered that sublime composition.—N. A. Herick.

ORDINATION.

On Sunday, the 19th instant, an Ordination was holden by the Lord Bishop of the Diocese in St. George's Church, Kingston,