

call not on his name." Say not, that you have no time for this exercise. Does not the mere mention of such an excuse show how much need there is why you should adopt this, and other spiritual safeguards, for protecting you from the encroaching and overwhelming influence of the world? Allege not, that you are unable to offer up prayer to God in the family. The Spirit will help your infirmities," teaching you how to pray, and what you should pray for. Plead not, that no injury is sustained by your dereliction of duty. Are not you yourselves, your families, and the church of God, all suffering incalculable injury? By the regard, then, you have to your own spiritual interests,—by the regard you have to the eternal interests of the families that are dear to you,—by a regard to the well-being of that church to which you belong, and whose principles you profess—rise to the dignity of that service to which your responsibilities call you, and "worship the Lord reverently at his footstool," day by day, amid all the hallowed associations of home, so well fitted to stir up your desires after God! Your pastors, who dispense to you the word of life; your elders, "who watch for your souls, as they who must give account;" and your Christian friends and brethren, who are bearing a testimony for God, are all anxiously desirous that you should redeem and verify your Christian profession, and, by doing so, acquire the power which belongs to your position, of exerting an influence for Christ, and advancing his cause in the church and the world. "I know him," said God, speaking of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Of this Lord, as "our God and the God of our seed," let the families of our church unitedly say, in respect of their houses, consecrated to his service, "He is our God, and we will prepare him an habitation; our father's God, and we will exalt him,"—"we will praise his name together." Then may we expect that God will fulfil the prayer which his servants present in his courts: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."—In name, and by authority of the Committee,

JOHN ROBSON,
Convener.

CORRESPONDENCE.

From Our Correspondent in Berbice.

ST. CLEMENTS, BERBICE,
1st Oct., 1857.

It may now be desirable that I give you some short account of the original inhabi-

itants of this country. Like all the other aboriginal tribes of this vast continent, they are fast passing away. It seems to be a fixed law of colonization that if the two races coming into contact do not readily amalgamate, the weaker must soon become extinct. In your own quarter you have the evidence of this in the case of the Micmac Indians—and all over North as well as South America, the rule seems to hold good. According to Catlin, there are many distinct tribes, once numerous and powerful, which are now without a single living representative, and the remainder seem likely, at no very distant period, to share the same fate. The subject is one which gives rise to somewhat melancholy reflections, and among other things suggests the question, Are we also, with all our boasted civilization, one day to be superseded in like manner and to give place to a people more powerful and energetic than ourselves? One of the greatest living historians—Sir Archibald Alison—seems to have arrived at this conclusion. In his work upon "The Theory of Population,"—the result of great learning and research—he expresses his belief that the time may come when a few fishermen will spread their nets above the ruins of Waterloo Bridge, and the red deer sport in savage independence around the Athenian pillars of the Scottish metropolis! We find from the history of the past, that empires equally powerful with our own, have had their period of growth and decline, and have finally become extinguished or swallowed up by others, which, in their turn, have had to yield to a common destiny. Civilization has its dangers as well as barbarism. The growth of intemperance, effeminacy and luxury among the higher classes of a civilized community, (such as, to some extent, we witness among ourselves), is the sure precursor of national decay. If the head is weak, the whole body is sure to become affected; and so, in like manner, with bodies politic. If there is, in the upper grades of society, a strong tendency towards an unnatural mode of living, the contagion soon reaches the middle and lower classes, until the great mass of the population becomes equally degenerate, or are compelled, from the excessive selfishness which always accompanies such a state of things, to seek new homes in a distant land, where society can be reconstructed upon a new and more equitable basis. In highly civilized communities, the greatest danger arises from an excessive artificiality, which usually has the effect of concentrating all the power and influence of the country in the hands of the higher orders. But this subject is a comprehensive one, and would require much space for its elucidation.

It may not be uninteresting to your readers to learn what has been said on the subject of "The Origin of the Indians in America," by that indefatigable traveller, Sir H. Schomburgk:—"The Bible and Profane History corroborate the narrative that

ancient Egypt and Hindostan were invaded by a powerful tribe, who introduced their peculiar customs into the conquered country, built temples and pyramids, and covered them with hieroglyphics. Historians here allude to the Cushites, who, after having erected a splendid empire, were dispersed by the Almighty. They are traced chiefly by the ruins of their mural defences, in a north-easterly direction, to Palestine; by the relics found in their tumuli and their peculiar zodiacal signs, to the north of Siberia; where all further traces of them are lost. Similar tumuli, mural defences, hieroglyphic inscriptions, astronomical divisions of time, and zodiacal signs, were used by the civilized aboriginal race of America; and, as the geographical position of Behring's Straits and the Aleutian Islands, admits the possibility of emigration from Asia to America, we are led to believe that the Toltecs and Aztecs arrived that way. They were, however, expelled by succeeding hordes, and during the struggle for occupancy, the earthen ramparts may have been constructed; but the frequent attacks and the arrival of new hordes, rendered their destruction inevitable, if they obstinately persisted in remaining; they therefore abandoned the country to the conquerors—emigrated southward—and became, ultimately, extinct. The descendants of the latter savage tribes—the conquerors of the ancient Mexicans—constitute, at present, the aboriginal inhabitants of North and South America: tribes who, though dissimilar in language, possess philological affinities, and are distinguished by the same predilections for a nomadic, or roving and savage life, and are given alike to war and the chase. The Mongolian races of Northern Asia possess a similar disposition; but we may infer a still stronger affinity between the Indians of North America and the nomadic tribes of northern Asia, from anatomical evidences. Indeed, the learned author Dr. Prichard, in alluding to the Mongolian races and the North American Indians, observes: 'We do not find that any clearly defined difference has been generally proved between the two classes of nations.' The present American race, blended with the Mongolian to the north, spreads over the whole of the new world; and however feeble their intellect may be, they surpass the more civilized but now extinct races of Mexico, in their fuller belief of the existence of one Great Spirit, a future life, and the immortality of the soul."

It is true I have not, as yet, seen much of the Indians of British Guiana, and have little to say from personal knowledge, regarding them; but I have recently been perusing two interesting works upon the subject, one of them written by the Rev. J. K. Bernan, missionary of the Church Missionary Society, a gentleman who spent many years among them, and was, I believe, the means of doing much good to this neglected portion of mankind. I have