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fect, but it is not that which we profess to aim at. Cer-
 tainly it is not that of which we have reason to be proud.
 When the reports that inform us of the transactions of
 these societies are stripped of those elements that are ob-
 viously melodramatic, we cannot see that the residue con-
 tains much that is decidedly from heaven. A clear-sighted
 man can scarcely allow himself to believe that good heaven
 is carried from one country, and produces its quickening
 influence in another. The heathen are made aware of the
 peculiar intonation of the church going bell. They learn
 in due time to understand the evolutions connected with
 the Seventh Day. They are probably impressed with a
 certain influence proceeding out of our ceremonies, be it
 good or bad. It is likely that they feel the impressions
 that buildings, music, and priestly decorations, are wont
 to convey. They acquire a slight knowledge of our lan-
 guage and customs. The more acute among them in some
 few instances, learn to apprehend our creed, our sects, and
 the usual sentiments that are connected with these,—points
 such as these might render it a question of some commer-
 cial moment to a British factory, how much they considered
 this influence to be worth in the way of advancing their
 own projects. It would hardly appear that they can bear
 to be tried by a higher standard. Yet on this field we see
 exhibited some of the most vigorous actings of the churches.
 Their most approved agents are often sent forth to these
 remoter regions. A fair portion of the ability, a large part
 of the enthusiasm, flows into these channels; if there is
 weakness here, it is the best that can be done. If men
 are not quickened here, there is reason to suspect that they
 are quickened nowhere. When we turn our attention to
 the aspect of things nearer to the centre, we cannot, in
 fairness, entertain feelings of a nature much more san-
 guine. There is nothing which denotes that religion