

in a word, a *limited monarchy*, a *popular aristocracy*, and an *ennobled democracy*. God grant it permanence; and constitutional administration! Amen.

CAUSES OF CORRUPTION AND CHANGE IN THE DIFFERENT FORMS OF GOVERNMENT.

ALL states and forms of government are liable to *corruption*; and consequently to *subversion*.

In cases where the *monarch* has corrupted his way, and become *despotic* and *tyrannical*, the nobles have arisen, deposed him from the government, and formed an *aristocracy*.

Where the *aristocracy* has degenerated, and become *oppressive* to the people, they have arisen, dissolved the *aristocracy*, and formed a *popular* or *democratic* government.

When in a *democracy*, some individual has, by his talents and services, been of singular use to the *common wealth*, he becomes a *demagogue*, (from *demos*, the people, *agein*, to lead,) and is entrusted with *military power*. This power he abuses; and makes it an engine to raise himself to the top of government; and thus, in becoming a *demagogue*, he soon becomes a king.

Any of these forms may change into another. *Monarchy* may change into *aristocracy*, or *democracy*; as either the *nobles* of the *populace* rebel, and succeed in overturning the government.

Aristocracy may produce *monarchy*, by one noble gaining gradually the ascendancy over the rest; and thus becoming king; or it may produce *democracy*, by the people rising up and destroying the nobility.

And in the same way *democracy* may produce either *monarchy* or *oligarchy*, according as either an individual or a few may gain the ascendancy. Properly speaking, *democracy* cannot produce *aristocracy*; for it cannot create nor confer nobility; but it may produce *oligarchy*, because a few of its own description may, by their talents and public services, arrive to supreme rule.

The king may become *tyrannical* and be deposed. The nobles may become *dissolute* and *inactive*; and melt away.

The people in their representatives, may become turbulent, seditious, or corrupt; and be dissolved by their constituents. And any of the *three estates*, in their mixed or aggregate capacity, by trenching on the laws, and on the constitution, may corrupt another; and two by coalition may destroy the third. Thus the king and the nobles may enslave the people; the people and the nobles may depose the king; and the king and the representatives of the people may overthrow the nobility.

Hence the necessity of a constitution; i. e., a code of laws and regulations agreed on by the whole; which defines and ascertains the privileges, rights, prerogatives, and duties of each.

And hence the absolute necessity of continual watchfulness and jealousy that the constitution be preserved in the integrity of its principles, and the efficiency of its administration.

While the British Government watches over the constitution, and takes care to keep the *three estates* in legal counterpoise to each other; then of it, and perhaps of it only, among all the governments in Europe, it may be said, the King is constitutional: its Lords are constitutional; and its Commons are constitutional.

Each of these has power to originate measures; propose new laws; or the alteration, abrogation, or amendment of old laws: but in the enactment all must agree. Should either of the three estates withhold its assent, the measure cannot have the force of a law; and thus the legislative power is supposed to be equal in each of the three estates. In some cases the Crown and the Commons do the whole business; the

Lords being little more than *counsellors* or *advisers*. The King can proclaim war, but the Commons alone can grant the supplies for its prosecution; the Lords having no influence in such a case, in behalf of the Crown, unless supported by a majority of the Commons.

From this view of the governments of the world, I deduce the definition of government itself:—A political administration according to an allowed constitution; which orders and arranges the people of a corporation, city, nation, kingdom, or empire, excites and directs their operations; ascertains their duties; protects their privileges, property, and rights; and labours as well for the benefit of the individual, as for the property of the whole.

Of all the civil constitutions under heaven, the British is demonstrably the best. It has been long tried, and stood the rudest tests. The lapse of ages tends only to invigorate and render it more effective. It is, through its excellence, under God, that an inconsiderable island has acquired the resources, energy, and strength, of the mightiest continental empire. It is the object of God's most peculiar care; because it is most like his own administration. It is an honour to be born under it; a blessing to live under it; and a glory to defend and support it. It is like that mighty tree described by the prophet, widely diffused in its roots, and vast in its stem:—its branches are spread over all the earth, and under them fowl of every wing find shelter. It is the envy of the nations of the world, and should be the boast of its own sons. God alone can overthrow it; but he will not destroy the work of his own hands. It is the nursery of every thing pure in religion; sound in policy; good in law; wise in counsel; deep in learning; sublime in science!—and, let its enemies know it, *resistless in might*! Britons, value your privileges, guard your constitution, and protect your King, (Queen) your constitution and your monarchy are inseparable—they stand or fall together; and public happiness flourishes or fades with them.

As God only can deprive you of these: while you prize and hold them fast, fear, love, and obey him, that he may not, in judgment, deprive you of his mercies. "My son, fear thou the Lord, and the king; and meddle not with them that are given to change." Prov. xxiv. 21.

HERSCHEL'S DISCOVERIES.—Herschel himself, intent on far discovery, seldom looked at the larger stars; and because their blaze injured his eye, he rather avoided their transit. But he tells us, that at one time, after a considerable sweep with his instrument, "the appearance of Sirius [the Dog Star] announced itself at a great distance, like the dawn of the morning, and came on by degrees, till this brilliant star at last entered the field of the telescope with all the splendour of the rising sun, and forced me to take off my eye from the beautiful sight." Blest power of man, thus to approach a remote idea of the splendour of heaven's architecture! The forty feet telescope which Herschel made use of could descry a cluster of stars, consisting of 5000 individuals, were it 300,000 times deeper in space than Sirius probably is; or, to take a more distinct standard of comparison, were it at the remoteness of 11,765,475,948,678,679 miles; or in words, eleven millions seven hundred and sixty-five thousand four hundred and seventy-five billions, nine hundred and forty-eight thousand six hundred and seventy-eight millions, six hundred and seventy-eight thousand, six hundred and seventy-nine miles.

A TRUE SAINT.—A True Saint is like a glass without a foot, that, set him where you will, is ready to fall every way till you set him to a prop: Let Christ be the only support you lean unto.—Hem.

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