

prospect of war with the British government, but the country, just now, is in a dreadful state of agitation from a rebellion which is going on in favour of the deposed king and family. The governor of Rangoon is crucifying, embowelling, cutting out tongues, &c., &c., of all whom he suspects of disaffection. All foreigners are suspected, and we among the rest. It is known that a great many Karens are under our influence. Our staying under these circumstances not only endangered their lives but our own.

We therefore thought it our duty to leave for a season, hoping soon to return under the British flag.

"DO YOU LOVE GOD?"

"I HOPE I do," you reply. Then when did you begin? You certainly have not always loved him, for "every one that loveth is born of God;" that is born again, born from above.

The question is an important one. Your salvation depends upon the answer. Do not put it aside! "What will it profit you if you gain the whole world and lose your own soul?"

If you love God at all, you love him supremely; that is better than any one or any thing else. You have in that case answered his invitation—"My son, give me thine heart," by yielding up to him the supreme affection of your soul.

Do not mistake my meaning. I do not say that on earth you will ever love God as much as he deserves to be loved. No one does this. All I mean is, that if you are in a safe state for eternity, there is nothing whatever on earth that you love in comparison with God.

It is just as possible to discover whether you love your "Father who is in heaven," as it is to know whether or not your earthly parents have a high place in your affections. It is not the shedding of a few tears that is in either case the test. A wicked man may have at times very quick and lively feelings when he thinks of the love and tenderness of his pious earthly parents; and yet selfishness and wickedness may so harden his heart, that in comparison with his lusts, and they their holy instructions, may have no habitual influence over him whatever. And so it is with our heavenly Father. We may weep bitterly when his love to us in Christ is vividly set forth, and we may like to hear of that love, and yet his character, as a whole, may be hateful to us, and we may determinately refuse to have him to rule over us.

He that truly loves God, loves him as God; takes pleasure in the view of his justice and holiness, as well as his mercy, and delights to contemplate him as a God eternally hating sin, and inflexibly pouring out wrath forever upon all who love it.

Now—Do you love God?

You reply, "I am not conscious that I hate him; and since there is no medium between loving God supremely, and thoroughly hating him, I hope I do love him."

You are right in saying that with respect to the Divine Being there is no medium between supreme love and mortal hatred; but it does not follow, that because you are not conscious of hating him, therefore you love him. There are many reasons why unconverted persons do not find out that they hate God. With one class, ignorance prevents the discovery. Never realizing the true character of "the High and lofty One that inhabiteth eternity," a man soon comes to think that God is such a one as himself. With another, the enmity is hidden because the outbreaks of it are restrained by fear. ¹⁹ He lies like an enemy in ambush, that dare not come out before a superior force. A third is unconscious of his hatred to his Maker, because God has allowed him hitherto to have his own way. His schemes have prospered; his wishes have been granted.

In all these cases the viper may lie coiled up in his

nest; no light disturbs him; no spear pricks him; his fears keep him within. Yet is he not the less venomous, or spiteful, or treacherous. Let but a ray of sun-shine fall upon him—let his hiding place be exposed—let his slumbers be disturbed—let irritation awaken him to sensibility, and at once up he springs, malignant as ever, the old and well-known foe of God and man.

Stranger! it may be thus with you. Search your heart faithfully, and you may perhaps yet live to thank the writer for proposing the question.

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ON THE CREATION.

NEXT to the redemption of man by the death of Christ, the works of God, in the creation of the universe, furnish the human mind with subjects the most grand and sublime for contemplation. And to one who is accustomed to mark the finger of the Almighty in the multitude of objects which his eyes behold every where surround him, "the works of the Lord" appeared, indeed, "great, honourable, and glorious." They present to the mind a field which has no bounds, and, by man, can never fully be explored.

The records of Moses furnish us with the only authentic history of the creation; and the accounts given by him are brief. The antideluvians, by reason of their great age, could learn much from tradition; they therefore required nothing more than barely hints of its history. And to us, "with our opportunities of observation and experiment, these are amply sufficient for every purpose of rational curiosity or humble devotion." To us "the idea of creation is very sublime; but our familiarity with the term may have rendered us insensible of its magnificent character. It is, indeed, so vast, that many of the ancient philosophers denied the possibility of creation and hence assigned the attribute of eternity to matter, making it, in this respect, equal with God." But we are more highly favoured, having not only the light of nature to guide us in our inquiries, but also the light of heaven—the word of God.

It is in the book of Genesis, as written by Moses, we have the first mention of creation, and he ascribes the "beginning" of all material substances, to the creative power of the Almighty. We are here told that this earth on which we dwell, "was without form," a shapeless mass, and "void," containing neither animal or vegetable life; and over the whole chaos darkness reigned, till "the Spirit of God moved," or excited greatly "the face of the waters," and thus organized this beautiful globe into a most grand habitation for man, and most admirably adjusted the hitherto confused particles of matter to a proper condition for the production of animal and vegetable life. "We know," says a certain writer, "from the infallible testimony of God, that men and other animals which inhabit the earth, the seas, and the air; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth, the expanse of the ocean, and the wonders of the skies, were all produced by the power of the eternal. Matter, however, under all the varieties of its form, the relative disposition of its parts, and the motions communicated to it, is but an inferior part of the works of creation. From the faculty of thought, and the powers of perception and reflection, of which we are conscious, we feel assured that we are animated by a much higher and nobler principle than brute matter." It was indeed from the dust of the earth the body of man was formed; but the soul which was to inhabit it, was "the inspiration of the Almighty." To him was given power to rule over the inferior animals. He appeared among them as their Lord to exercise dominion over them. "His stature and his strength admirably qualified

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