

TO THE PATRONS OF THE PEOPLE'S ALMANACK.

"There are no politics like those which the Scriptures teach."—MILTON.

In presenting before you my small annual for 1846, I have, as heretofore, endeavoured to condense the most important truths, and the greatest amount of useful information, within the smallest possible compass, and again commend the publication to the generous countenance and more extended circulation of the unfettered friends of truth and liberty. The edition of last year having sold out almost immediately after publication, and as I am thus induced to hope for the sale of a larger impression this year, I have, without increasing the price, increased the number of pages from 32 to 48, and have also enlarged the size of the paper. In all my labours in this humble department of literature I have simply sought for truth, and have often given insertion to extracts without either knowing or inquiring after their authors. Knowledge should be as free as the air and light of heaven—especially that kind of it which relates to the great foundations of the grand superstructure of human happiness, as taught in the word of God. The following abstract of a masterly article, which sometime ago appeared in Tait's Edinburgh Magazine, we commend to our readers as a gem for the season of no ordinary value. It is rich in wisdom, eloquent in thought, and powerful in expression. It was entitled

POLITICS OF THE NEW TESTAMENT.

In the obvious, superficial sense of the Word, the New Testament has no politics. The founder of Christianity and his first followers did not interfere with forms and modes of civil government, otherwise than to teach that all governments which answer the common purposes of social union are equally legitimate and of divine right; for, "the powers that be are ordained of God." They contented themselves with announcing broad and everlasting truths, destined, in the progress of time, gradually to regenerate society, and remould governments and politics into their own likeness. Let us inquire, then, what great general truths in the philosophy of social morals—what ideas and principles, having a political bearing, are consecrated by the general tone and tenor of the volume which Christians revere as their rule of faith and practice? What moral lesson may the politician learn from that vast fact in the economy of Providence,—that stupendous spiritual revolution whose opening scenes the books of the New Testament disclose? "The Christian religion," says Novalis, "is the root of all democracy—the highest fact in the rights of man." It consecrates and sanctifies those principles from which democracy most naturally springs, on which it most securely rests, by which human rights are most effectually vindicated, and which the tyrants and oppressors of mankind most heartily detest.

Thus Christianity consecrates the principle of *appealing to the common people* on the very highest and deepest questions of human interest. The Gospel treats the popular intellect with respect and friendship. It recognizes no aristocracy of caste or class, of birth or office—no aristocracy of intellect even: it "honours all men," by addressing itself to the faculties and feelings which all men in common possess. That "the poor have the Gospel preached unto them" is adduced by Jesus as one of the most distinctive signs of his mission. It assumes that the poor have faculties for the appreciation of the profoundest of moral truths. The