

with liberty and progress, we do not now explain, though the problem is far indeed from being of difficult solution. We attend only to the fact. Whatever art or science it be that gives elasticity to the human mind, and enlarges the power of man, that is found in close fellowship with christianity. Commerce is friendly to christianity, and takes her with her to inhospitable climes. In truth, we should rather say, it is christianity that first unlocks the door of such regions and paves the way for the entrance among barbarous tribes of the subduing and civilizing influences of commerce. Science is friendly to christianity, and by multiplying the proofs of her truth, ever permits her to share in her triumphs. The knowledge of letters furnishes a key for the better understanding of the christian oracles; the mechanical improvements of the age, by facilitating the intercourse of men, favour the spread of the Christian doctrines. But why should we enumerate? What powerful agency is it, whether in the physical, the political, or the moral world, that has not a strong affinity with christianity? Even revolution itself, which usually is a subverter of institutions and systems, now gives enhanced stability to christianity, and at times presents unexpected openings for its diffusion. The door of China, which some christian men were of opinion would remain closed for centuries to come, has, by the agency of a mysterious revolution, been suddenly thrown open. Whether it is the Pagan and Mohammedan nations, with their decrepid and domestic governments, their neglected soils, their empty harbours, and impoverished people, or the Anglo-Saxon races of Britain and America, who are destined to obtain the dominion of the globe, does not now admit of doubt; but the triumph of the latter races is the triumph of christianity.

Thus we have reached a stage of the world's history at which, reasoning merely from facts, it is easy to foretell the final and universal triumph of christianity. The glory of revelation lies in this, that it foretold that triumph thousands of years ago. While christianity, in the form of Judaism, was confined to a single land, and had made no efforts to extend itself beyond the narrow boundaries of the Jewish state, or had given public proof of its capacity for government of all nations, even then prophecy predicted its universal diffusion. That dawn which the inspired Seer saw through the intervening distance of four thousand years, is now so near that reason itself can descry it.

## EXTRACT FROM JOURNAL OF A TOUR IN SWEDEN.

By Rev. J. Lunsden.

## STOCKHOLM—CHURCH CONFERENCE.

"I got to Stockholm without any notable adventure (except the slowness of the voyage), on Sunday week. I arrived at 6 A. M. The people seemed all out of town making their holiday in the country—although he it said, that there seemed far more *quietness* in their holiday conduct, and far less desecration in the way of open shops, than in Hamburg. As we sailed up that singularly beautiful branch of the Baltic, at the extremity of which Stockholm stands, many groups of people were seen scattered along the shores, who saluted us by the waving of their handkerchiefs as we passed. A Swedish priest, who had just a little before been complaining of the amount of Sabbath desecration in his country, was as hearty and laborious as any in returning the salutations. I had a good deal of conversation with him in Swedish and Latin (I have improved wonderfully in the latter language within three weeks), and found him such a man as would be a great credit to the *Moderates* of ten or twelve years ago—having a good deal of religious *feeling*, much benevolence, and a great scunner at religious liberty and dependence on voluntary liberality.

"It turned out that I had just come in time for the meeting in Stockholm. It had been originally appointed to be held on Friday, 17th; but, according to what seems to be a not unusual trick of the Swedes, the time had been changed at a very recent date, and it met on Tuesday, 14th. It was *numerously* (considering what is customary) and diligently attended. The views of almost the whole are, as might be expected, imperfect enough. But the evangelical spirit was evidently in the ascendant—and our men very clearly held their own, and felt that they were fighting in a gaining cause. The paper that I sent you contains a list of all the ministers present—and it will at least have shewn you that I made an oration. I was formally introduced in a most friendly speech by the moderator, standing; for the moderator, as we would call him, sits while he speaks, even when taking part in the discussion—as he is permitted to do. He did me, however, the honour to get to his feet; and both he and the audience stood all the time I spoke—an expression of politeness for which I was not prepared. I felt sorry at the time, and I now feel more so, that I had not been forward a few more days previous to the meeting—to have been better acquainted with the spirit of the movement and its position; and it was with the concurrence of our *out-and-out* friends. I made my statement very general, and only insinuated Free-Churchism in a short narration of the causes of our Disruption and its consequences. I spoke English, and Zjellakd, who