

dispute the obliquity of his mind who would wish to undermine it and overthrow that form of sound doctrine which has been the cause and the chief instrument under God in promoting the temporal as well as spiritual good of our fellow creatures.

In this age of affected liberality and abhorrence of all restraint, our church has many obstacles to meet with and many difficulties to encounter in her progress to establish herself in a new country, which those sectarians, who have no fixed form of church government, pretending that no forms were established in the primitive times, can never experience. The dispositions of the British people are habitually pious and devout; and their love and veneration for the throne and the altar has never been shaken by any convulsions of democracy, but are still regarded by them with unbroken attachment, and their hallowed associations that belong to country and to kindred still retain all their force.—The spirit of our religion is mingled with the first ideas of innocent enjoyment; and our first indelible impressions of maternal tenderness and fatherly concern are entwined with ideas of christian meekness, charity and love. But when the emigrant sets his foot upon the shores of this country, he is indeed introduced into a new world; he finds many unlooked for difficulties to surmount, many toils and hardships to undergo, many customs that his native land does not recognize; and many wolves in sheep's clothing who are not wanting in their zealous efforts to wean his mind from the sacred institutions of his fathers and who would fain have him forget every old association by which the religion of his home and his fathers is connected in his mind.—Hence arises one difficulty which the Christian Missionary has to encounter in keeping one part of his flock steadfast in the faith of their fathers. He has not unoften the mortification to find that when he "comes to his own, his own receive him not." The badness of

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