

they become habituated to their religious destitution; the desire for the spiritual privileges they once enjoyed dies away; their children grow up in hardened indifference; and ere they have gained the power of supporting religious ordinances, they have lost the inclination, and have ceased to feel that religion to an immortal and accountable being is the one thing needful. Would it not then be a policy worthy of an enlightened and Christian nation to employ every means to avert a calamity, than which there cannot a greater befall any people, either in a political or moral point of view? For is not the happiness of every community dependant on the sound moral and religious feeling that pervades it? If it be God's prerogative to "speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it," may we not fear that his judgments will fall upon the people who do evil in his sight, and obey not his voice? How criminal then must be that national supineness and improvidence which would suffer a people to deteriorate in that which constitutes their highest excellence! Does the parent state act the part of a parent when she sends forth her teeming thousands into her unpeopled provincial solitudes, and leaves them to feed on what the earth may produce, without making a single effort to prevent them from relapsing into heathenism—to raise them in the scale of intelligence—to qualify them for discharging the duties of good citizens—or to aid their preparation for their immortal destiny? On the men whose toil increased her wealth, whose courage defended her bulwarks, whose blood flows in a numerous kindred left behind—the sinews of their country's strength—are these to be transported as exiles, treated as aliens and outcasts, sold for a morsel of bread; while all that is valuable in them as the children of reason and the heirs of immortality, is to be put in hazard and peril? Far be from Britain such wrong—such impolitic and unchristian wrong to her subjects. Let her rather foster those institutions, educational and religious, by which her people may be instructed to act the part of freemen in the state, and be qualified by their intelligence and their virtue, to diffuse the faith sent by the God of mercy, to heal the afflictions, and compose the strife of a jarring world.

N.

M.

From the Inverness Herald.

ON THE THE CONNECTION BETWEEN POLITICS AND RELIGION.

That there ought to be no connection between politics and religion, is so frequently urged on every side, that many are apt to look on this as a question on which there can be no difference of opinion among reflecting men. One class of men, when strongly pressed by the undeniable tendency of their measures to exclude the Deity from any real recognition in the government of a world which he made and continually preserves, think it quite sufficient to assert boldly, that religion has nothing to do with politics. The same assertion is urged by the nominal Christian, when his political opinions and deportment are in utter opposition to the doctrines which he professes to embrace, as those of revelation. And the sincerely religious are not unfrequently led by this opinion to forget their duty to the King of kings, when blinded multitudes madly endeavor to break his bands asunder, and justify their impious enterprise, by placing the maxims of false philosophy where the oracles of God ought to be always paramount. It is a matter of no ordinary importance to endeavor to ascertain, whether a sentiment, which would exclude religion from all control over relations, more than any other, productive of human happiness or misery, be really founded on the dictates of truth.

That man is bound to employ all his faculties and talents, in strict obedience to the will of Him in whom he lives, and moves, and has his being, will be denied by none who believe that the same God who at first created, does continually sustain and govern all his works. This elementary maxim of human duty ought at once to settle the whole question, and to stamp, as entire rebellion against the supreme Ruler, all attempts to govern his creatures irrespective of his will, to whom rulers and ruled are alike amenable. But sceptics of all classes endeavor to evade the force of this truth, which strongly appeals to the conscience of every reflecting man, by suggesting the impossibility of ascertaining his will, in a world where so many opposite systems are maintained by an appeal to the same authority. However conclusive such reasonings may appear to minds which are still floating in utter uncertainty as to what is truth, they are wholly baseless in the view of those who have actually ascertained the Divine will, by means of a revelation, accredited by a blaze of evidence, which has, in all ages, commanded the obedience of the wisest and best men who ever trod this earth. For men to profess to believe certain things on such authority, and then to refuse to act in conformity with them in every circumstance, is the strangest absurdity, and shows how much professed belief there may be, where there is no real conviction of having actually found the truth. It is striking to observe, how much of what passes a-