

from spiritual objects and pursuits, and to give to present things an undue ascendancy in the soul.

In addition to this, the necessity of associating more frequently and more familiarly with those who fear not God, must produce upon the mind of the Christian an anxiety lest he should, in an unguarded moment, betray the cause of his Lord and Master, or at least receive injury from the "evil communications" which "corrupt" good principles as well as "good manners." He will feel the need to be especially on his guard, and will be often lifting up his heart to God that he may be preserved from evil himself, and rendered useful to some of his companions in arms, by directing their minds to themes of greater importance than the fleeting interests of time. Much, perhaps, he will hear, by which his feelings may be shocked, and much he will see that he cannot approve, and possibly without being able to correct either the one or the other. It behooves him, however, on every suitable occasion, to make the attempt, kindly, and in the fear of God.

The absorbing interest that we all take in the events that are passing over us, the unsettled state of the public mind, the ever-varying and sometimes gloomy aspect of our affairs, the impossibility of seeing, or even conjecturing, where and how things will end, unfit us in a great degree for the calmer exercises and enjoyments of religion; but at the same time they urge us with a pressing vehemence to place our hopes where they *cannot* be disturbed, and to seek a kingdom which can *never* be moved.

It becomes us, then, to live very near to God in meditation and prayer, to be watchful over our own spirits, to guard against evil example, to set a good one ourselves, to "possess our souls in patience," to remember that "the Lord reigneth," and to console ourselves with the delightful assurance

that out of these seeming or real evils, he will educe permanent and extensive good.

The Great Ruler is evidently calling upon us to "consider our ways." It will be wise to attend to the call. Nations, as such, will have no existence in the future world, and therefore can only receive moral treatment, in their social capacity, here. God "loveth righteousness and hateth iniquity," as much now as when he destroyed the cities of the Plain, and deluged the world for their crimes; and sometimes by awful tokens vindicates his righteous character. "Shall not I visit for these things," saith the Lord, "and shall not my soul be avenged on such a nation as this?" Let us, then, as individual members of the community, relinquish our false confidences, repent of our sins, forsake them, and turn unto God. Let us commit our country into his hands, and ourselves to his care,—humble ourselves before him, and labour to promote his cause, and ALL WILL YET BE WELL.

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CONDENSED ARGUMENT.—A very celebrated Scotch divine says: "The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been efficient; that efficiency must have been ultimate; that ultimate power must have been supreme; and that which always was, and is supreme, we know by the name of God."

SINGULAR INSCRIPTION.—On the font, made for sprinkling infants, in the Cathedral Church in Berlin stands the inscription—"He that believeth and is baptized shall be saved." How appropriate!—B. D.

BURMAH.—A periodical paper has recently been undertaken at Maulmein. Forty of the natives have commenced subscribing thereto, and it gains ground among them.