

SELECTIONS.

SIR WALTER SCOTT ON THE SABBATH.—It may not be without its use the submitting to our readers the following opinion on the Sabbath question, of one whom none could certainly accuse of bigotry, viz., Sir Walter Scott. It is taken from the *Quarterly Review* of 1828:—"If we believe in the divine origin of the commandments, the Sabbath is instituted for the express purposes of religion. The time set apart is the Sabbath of the Lord—a day on which we are not to work our own works or think our own thoughts. The precept is positive, and the purpose clear. For our eternal benefit a certain space of every week is appointed, which sacred from all other avocations save those imposed by necessity and mercy, is to be employed in religious duties. The Roman Catholic Church, which lays so much force on observances merely ritual, may consistently suppose that the time claimed is more than sufficient for the occasion, and dismiss the peasants, when mass is over, to any game or gambol which fancy may dictate, leaving it with the priests to do on behalf of the congregation what farther is necessary for the working out of their salvation. But this is not Protestant doctrine, though it may be imitated by Protestant churches. The religious part of a Sunday's exercise is not to be considered as a bitter medicine—the taste of which is as soon as possible to be removed by a bit of sugar. On the contrary, our demeanour through the rest of the day ought to be not sullen certainly, but serious, tending to instruction. Give to the world one-half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church and the evening, according to your taste or rank, in the cricket-field or at the opera, and you will soon find that thoughts of the evening, hazard and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the psalms. Religion is thus treated like Lear, to whom his ungrateful daughters first denied one-half of his stipulated attendance, and then made it a question whether they should grant him any share of what remained."

WEDDING THE HIGHLANDS.—The whole of the soil of broad Scotland is mapped out and claimed as their own, by comparatively a few individuals. Its very rivers and mountains are private property. Yea, its wild beasts are recognized by a statute, and distributed among its lords and lairds! An English queen once threatened to make Scotland a hunting field. It was, perhaps, well for her that she did not try; for there were giants in the land in those days. But what the royal lady threatened to do, our own lords and lairds may do, if they please—and it pleases some of them to do so! Where are the ancient "clansmen?" Alas! they are singing "Lochaber no more!" in the woods of Canada! We see that a couple of Dukes are just now fortifying the Highland passes against all plebeians; "enclosing" the sublime scenery of the Perthshire and Aberdeenshire mountains, and sealing up Schellion and Lochnagar! But it is law! It is written in their bonds; and cannot they do what they like with their own? Let us be thankful if they do no worse than this. For, mark the extent of their power; they can "clear" the whole of Scotland! they can "weed" out all its inhabitants! It is law! And they sometimes do a turn in this line, to keep their hands in use, and strike a salutary terror into the minds of the vulgar landless.—*Edinburgh Chronicle.*

HOW TO BE MISERABLE.—Sit at the window and look over the way to your neighbour's excellent mansion, which he has recently built and paid for, and sigh out, "O, that I was a rich man!"—Get angry with your neighbour, and think that you have not got a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, "When shall I be buried here?"—Sign a note for your friend and never forget your kindness; and every hour in the day whisper to yourself, "I wonder if he will pay that note." Think every man means to cheat you.—Put confidence in nobody, and believe every man you trade with to be a rogue.—Never accommodate if you possibly can help it. Never visit the sick or afflicted, and never give a farthing to the poor.

HAYTI.—Extract of a letter from Rev. A. A. Phelps, who is on a tour to the West Indies, in quest of health.—"I find the first aspect of things much as I expected. Before you reach the shore you find yourself under a military government—the civil, seemingly, altogether merged in the military power. Religion (the Roman Catholic) is the mere puppet of the State, used by those in power, feared by the degraded and superstitious masses, and despised by the intelligent; and the general aspect of houses and lands, that of old plantations deserted by the oppressor, and left just where slavery might be expected to leave them. In other terms, remove the slaveholders from South Carolina, and leave the houses and huts and lands in quiet possession of the slaves—debased and imbruted slaves—and you have Hayti. And why should it be otherwise, except as even such a population may make some advance, as they have here, on their former social habits and condition?"

MAPLE SUGAR.—The *British American Cultivator* has an article on the subject of maple sugar—in which he asserts that the sugar maple cannot only furnish us with all the sugar we want, but what is of more consequence, furnish it to us at lower rates than we can procure Muscovado for, in exchange for our agricultural products, direct or indirect. It appears from a statement laid before the Natural History Society of Montreal, by a gentleman, (formerly a planter in Jamaica, but subsequently cultivating land in the Eastern Townships of Lower

Canada), that it took an acre of the best land, highly manured, to raise sugar cane enough to make 20 cwt. of sugar, besides requiring a great deal of care in the cultivation of the land; four acres of land would be required to produce the same quantity of maple sugar, but not only is there no hard labour in planting, and no manure required, but the space is available for grazing or arable purposes; while the collecting of the maple juice is not more trouble or expense than the pressing out the cane juice by costly machinery. In fact, to use this gentleman's concluding expression, in his report to the Natural History Society, "The maple is decidedly a better plant to grow for the purpose of making sugar from, than the sugar cane."

HOME FOR THE FRIENDLESS.—An institution of great importance and benevolence has been for some time in contemplation, for the protection and assistance of deserving females out of employment. It is known by accurate investigation, that there are usually not less than a thousand such persons in this city, exposed to fraud, temptation, and misery, in consequence of want. Their poverty, and destitution of employment often throw them in the power of unprincipled persons, and bring them to the Alms House, Watch House, or Tombs, when an institution of charity like the one contemplated in their behalf, would save them in industry, virtue, and comfort. The purpose of this noble enterprise is to provide an asylum where such persons may have a safe and quiet lodging and temporary home, with work provided, until places of permanent employment can be obtained for them. It is a House of Industry of the most admirable character, and not only worthy of, but demanding, the sympathy and aid of the benevolent. The plan is a most judicious one, safe, prudent, and practicable. Its successful execution would be an incalculable benefit to the city and the country. It only wants aid from the kind-hearted.—*New York Evangelist.*

COMMERCIAL RESULTS OF AMERICAN RAILROADS.—But for the construction of the main line from Philadelphia to Pittsburg, imperfect as it is, and impeded by frosts and droughts for a considerable portion of the year, and other internal improvements, the population, business, and real estate of these two cities, as well as of other portions of the State, would scarcely have equalled two-thirds of the present estimate. The construction of the Baltimore and Ohio Railroad, towards which the city of Baltimore largely contributed, although completed only half the entire distance, has, as is stated, nearly or quite doubled the amount of her western trade, and greatly augmented the value of her real and personal estate, whilst the net earnings of the road are already more than equal to the interest on the investment. The city of New York, within ten years from the completion of the New York and Erie Canal, had nearly doubled her population, and "the value of her real and personal estate had swelled from 100 millions to 218 millions," and went on increasing, notwithstanding great pecuniary difficulties and devastating fires, until the completion of the railroad from Boston to Albany, which has had a sensible effect in diminishing the western trade, and thereby the value of her real and personal estate. The road from Albany to Boston was completed in 1841, in which year the value of the real and personal estate in the city of New York was 252 millions; in 1842, 233 millions; in 1843, 228 millions; in 1844, 236 millions; and in 1845, 240 millions; still 12 millions less than in 1841, although in the interim several thousand buildings were erected. New York, partly with the hope of recovering her lost advantages, has found it expedient to construct a railroad running nearly parallel with the Hudson river, and another to Dunkirk on Lake Erie, at an aggregate expense of some twenty million of dollars. Upon Boston the effect of the road from Boston to Albany has been most remarkable. In the four years intervening from 1841 to 1845, her population has increased from 93,000 to 115,000, and the value of her real and personal estate within the same period, from 98,000,000 to 135,000,000 dollars. When this growth is compared with her former history as the oldest city on the Atlantic, we shall be able to appreciate her astonishing progress under the disadvantages of a soil ungenial almost to sterility.

COLPORTEURS.—Christian Churches appear to be more alive at present to the importance of widely circulating religious books than formerly. This is a good sign; and the efforts made to spread the influence of religion, by the means of religious books have not been in vain. Many Churches now employ Colporteurs, whose business it is to dispose of religious publications, carrying them from house to house, both in the city and in the country. In New-York, an agent employed by the M. E. Church, in three months, disposed of 147 Hymn Books, 127 Religious Biographies, 83 volumes on Christian Holiness, 55 copies of the Discipline, and 387 miscellaneous volumes on Practical and Experimental Piety, making in all an aggregate of 799 volumes, besides 3 or 4,000 Tracts. Might not a similar plan be profitably adopted in Canada? It is not enough that books may be procured on application; they must be brought to the doors, and put into the hands of individuals. The case above is a confirmation of this. In New York, where the Methodist Book Room is located, and where many publishing, as well as retail houses are established, nearly 1000 volumes were disposed of in a few weeks; and perhaps not a-tenth or twentieth part of them would have been sold, had they not been carried to the houses of those, who, on seeing the works offered, became purchasers. Had not this plan been acted upon, these volumes, now being read by hundreds, would, in all probability, be quietly lying on the shelves of the Book Room, doing good to nobody.