UST 2

a word. nich runs aversing the vale parts the e Himaning the Thibet, stan and oundary.

hundred rmed by Brumhaemity of er. The la which rest rethe Bay oceeding

herly toole tract alled the he Punes. Furall the e directhe Bay his level, of about with a he Plain les south a lofty iins; and rbudda) range of southern nd noble he west. chain of hese, ino carry scever a rills, and ond the that dihis wide hundred

ed miles. inclining cated by udes the l, Berar, son will relation iteau octhink,up from suppose ff round ion, the proporuld hold

lying at e mouning from y repretract of natural the one the sea.

of Gitropical en hunes. La-

vo cities les, and s, while now has nes with match-

ered for direction

ation to ou startbreadth

in of the district, ing phyrhole for part of it equator; another rusalem,

rn limit

d Trin-

rn fron-

climate is secured many degrees milder than if it lay at the natural level. The disity of produce: India rears crops of rice and wheat, of maize and barley, with equal variety in fruits and vegetables. Let it, then, be remembered that India is

Again, from the circumstance that so large

a portion of tropical India is table land, a

not one state, but thirty states; not a country of one language, but of thirty languages; not a tract of uniform heat, but a region of various climates; not the residence of one tribe, but of a sixth of all the men that live.

The productions of India nearly exhaust the catalogue of things precious in the mineral, vegetable, and animal kingdoms. The trader looks at the mercantile worth of its spices, jewels, grain, sugars, cotton, silk, indigo, tobacco, woods, ivory, drugs and perfumes. The naturalist pores enamored over its Fauna, its Flora, and its mineralogy. But no eye looks so wondering on those productions as that of the philosophic or the Christian historian, who traces the power they have in all ages swayed over the social state of the world; the ways innumerable in which that power is now pervading all civilized life; and the certainty, every day growing clearer,-that hence will spring changes which, for the magnitude of the spheres effected, the value of the benefits conferred, and the splendour of the consequent career, will shine without parallel in the annals of man.

Beginning of the Year. The Chaldeans' and Egyptians' year was dated from the autumnal equinox. The ecclesiastical year of the Jews began in the being, consisting of matter and mind, or body spring; but in civil affairs they retain the epoch of the Egyptian year. The ancient Chinese reckoned from the new moon nearest the middle of Aquirius. The year of Romulus commenced in March, and that of Numa in January. The Turks and Arabs date their year from the 16th of July. Dremschild, or Gemschild, King of Persia, observed, on the day of his public entry into principle within him. Persepolis, that the sun entered into Aries; and in commemoration of this fortunate event, he ordained the beginning of the year to be removed from the autumnal to the vernal equinox. The Brachmun begin their year with the new moon in April. The poreal substances; and the thinking principle in Mexicans begin in February, when the leaves begin to grow green. Their year consists of eighteen months, having twenty days in each; the last five are spent in mirth, and no business is suffered to be done, materia ist, utterly denying the doctrine of spir nor even any service in the temples. The itual substances, whether angels or men. But Abyssinians have five idle days at the end mental science delivers us from this fearful sysof their year, which commences on the 26th tem, which consigns man, at death, to an eternal of August. The American Indians reckon sleep: enables us to shake off the infidel transmels from the first appearance of the moon at the of materialism, and to view man as a compound vernal equinox. The Mahommedans begin being, consisting of matter and spars, convernal equinox. their year the moment in which the sun en- hilated by the dissolution and decomposition of ters Aries. The Venitians, Florentines, the body, and does not depend upon matter for and the Pisans, in Italy, began the year at its continued existence, nature, or duration -gan on the day on which the troops were are immaterial and spiritual. reviewed, which was the 1st of March. It teaches us to consider man in nature,—a nature which has an especial relation mas day, and under the Capetians on Easter relation to time, or as a being who is only desday. The ecclesiastical begins on the first tined to act his part, for a few years, in this sub-Sunday in Advent. Charles IX. appointed lunary state of existence, and then to be extinct 1561, that for the future the civil year forever; but as a thinking being who will surshould commence on the 1st of January. vive material nature, and retain his identity, in-The Julian calendar, which was so called dividuality and rationality, independent of matter, from Julius Casar, and is the old account of the invests him with the attributes of a mental the year, was reformed by Pope Gregory in being who is to exist, and think, and act, in a 1582, which plan was suggested by Lewis of being. It presents him to us not only as an the new style in 1700. The ancient elergy in his existence and attributes, run parallel with reckoned from the 25th of March; and the eternity. method was observed in Britain until the introduction of the new style, A. D. 1752: | 5 after which our year commenced on the 1st of January.

Literary.

Mental Science.

NO. III.

nature. For spirit, in metaphysics, signifies an have been raised from degradation, by the raise the British Nation to what it ought to had persevering diligence, modifically pro-

tiers signifies "the dwelling place of snow." | incorporeal being or intelligence; in which sense God is said to be a spirit, as are angels and the human soul. This Science then is designed to elevate the mind above corporeal objects, and to fix it on the contemplation of spiritual beings or substances, among which must be placed the versity of climate gives rise to a great diver- Divine Being, and angelic intelligences. By a natural process, Mental Science leads the mind not only to reflect on its own existence, properties and processes, but to rise from itself to other minds; to contemplate their affections, powers, and capabilities: to ascend in the scale of progression, to those spiritual intelligent substances, which are to us now invisible; and to rise even to that one infinite, unoriginated and eternal pirit, who always was and always will be! Thus, it may be said to begin with the lowest spiritual existence and to ascend to the highest.

The various beneficial results arising from the investigation of the Philosophy of Mind must be obvious to those who have any proper acquaint-ance with this important Science. It leads us to discover that there is an essential difference between matter and mind, flesh and spirit, body and soul. The one is material, the other immaterial; one is a physical substance, capable of length, breadth, thickness, size, figure and colour, the other a spiritual substance, possessed only of properties essential to intellectual beings; one is divisible, the other indivisible; one is visible, the other invisible; one is mortal, the other immortal; one is rational, the other irrational; one is capable of thought, reflection, joy and sorrow, the other has neither of these; the one is superior. the other inferior; the one is designed for the earth, from whence it came, the other is designed for a spiritual state of existence; the one is for time, the other for eternity.

These two substances have their beings perfeetly independent of each other. Matter is not essentially necessary to the existence of spirit, nor spirit to the existence of matter; and they have properties wholly distinct, and which they cannot partake in common with one another .-By attending to this science we study the superior part of human nature. Man is a compound and spirit. The matter or body is the earthly or mortal part; the mind or spirit is the rational and immortal part. These are vastly different in their natures and importance; and the one rises as much above the other, as mind is superior to matter. And as it is the special vocation of mental science to take cognizance of spiritual substances, it must lead us to examine the noblest part of man, even that living, thinking, active

By it our conceptions, thoughts and investigations, rise above mere matter. If we believed not in the existence of spiritual beings, or that man is in the possession of a spiritual nature, our thoughts and researches would, we may naturally suppose, be material, -would be confined to corman, or the immaterial and immortal soul which God was pleased to breathe into him at his creation, would be resolved into mere matter, or into a faculty of thinking resulting from certain physical organizations. We should become thorough

spiritual state, and that without any termination GEORGE JOHNSON. Point de Bate, July 22, 1851.

Correspondence.

JUDGE MARSHALL'S LETTERS.

Another comprehensive, and highly re-Metaphysicians and Philosophers have not con- Glasgow, once observed at a public meet-

almost all habitual drunkards, are infidels, testimony to their merits than myself, inasminister:- During the past year, the con- of religion. gregational dissenters have received into communion, in Carnarvonshire alone, 2000 stances of religious good having resulted formed characters is truly amazing; and the principle, selected from among a number new converts to Christianity are exceedingly numerous. In Denbighshire, there is a or personal knowledge. continual influx of new church members; and generally speaking, the new comers are zealous teetotalers. In Flintshire, we have churches with 300 and 400 members, which eighteen months back, had not much above 120; they are nearly all tectotalers. In a word it may be truly said, North Wales is alive with religion. 'Hear ye people of God, what it was that led to this happy commotion in the Church':-- 'And why,' Because,' he responds, 'Temperance Societies were strenuously advocated, and God's blessing has followed our efforts.' Of all the ministers in the county of Carnarvon, he states, only one was not a teetotaler. In the counties of Merioneth, and Montgomery, all the ministers, and nineteen out of twenty of their congregations, were teetotal-Indeed, throughout the whole of North Wales, the ministers of the gospel ada man. The above wonderful accessions to their churches, were the results of this powerful advocacy."

In the town of Truro, Cornwall, where 300 drunkards have been reclaimed from intemperance, 109 have connected themselves with Christian Churches, The British Association for the promotion of Temperance, reports, that forty societies, co-operating with it, comprised 24,000 reclaimed drunkards; and of these, it was known, that 1000 had united themselves with the different denominations of Christians.

"From a comparison of returns, it appears, that in Great Britain, about one in every ten tectotalers, is a reclaimed character; and that one in four reformed characters, has become a regular attender of the Church of Christ. Now, in England, Wales, and Scotland, there are 1,369,000 memberof Temperance Societies; of whom 136,000, must, at one time, have been drankards. Of these, then, it appears, that 34,000 are joined to religious congregations.'

a like description :---

wards of 500 ministers :---

instrumentality of tectotalism. Many, or be. Few, indeed, can bear more impartial but I scarcely know of a single instance, in much, as that for a considerable length of which a drunkard has retained his infided time, I was opposed to them, on the suppoprinciples after becoming a teetotaler : while sition, that they were visionary and impracthe entering the society, has, to many, been ticable. I have, however, long since been a the first step towards God and virtue." In convert, from a conviction founded on exanother page, it is stated,-" In 1840 and perience and observation, that they are most 1841 the total abstinence cause took a very instrumental, in raising thousands, and tens rapid and extensive spread in the principali- of thousands, from degraded profigacy, to ty of Wales; and the results relating to the virtuous and industrious habits, and convert-Church, are thus testified by a Christian ing sinners from the ways of vice, to the ways

I may here be permitted to add a few inmembers. In Anglesea, the number of re- from the adoption of the total abstinence which were brought to my more immediate,

In one thinly peopled settlement, in Nova Scotia, four persons, who had been great drunkards, took the pledge of abstinence, within a short period of each other; and soon after, they all became and continued, consistently religious characters.

A considerable number of persons, in one section of a township, in the same Province, within a brief period, took the pledge of abstinence, and joined a society. Soon after, says the writer of the above, was all this? a revival of religion took place, in the same community; and the only individuals who were converted on that occasion, and entered into church fellowship, were from among those who had so been pledged, and joined the Abstinence Society.

At public total abstinence meetings, at York and Hull, in which the writer was present, in September, 1847, several reclaimed drunkards, who had been deeply impoverished and degraded, through intemvocated the cause of Temperance, nearly to perance, openly declared, that not long afterwards, they experienced religious conversion, and joined Churches; and they thanked God for the total abstinence cause, as instrumental to the happy change. Cone of them, who had tallen very low indeed, was then a class leader, and local preacher, and a zealous total abstainer.

A labourer, at a place near Newcastle was drunkard and blasplasmer; and through the advice and exhortation of an abstainer, was induced to take the total abstinence pledge, and soon after became decidedly pious and zeal as for the interests of religion: and now, often goes about distributing religious tracts, and exhorting and advising his fellow workmen to seek salvation.

In, now, drawing towards a conclusion of

this very extended letter, it may be remarked ;-that the agencies and means which have been mentioned, as requisite to be employed and observed, towards the extension of genuine religion, in the United Kingdom, are such as are entirely within human ability, for their origination, and utmost exercise. It is true, they are but outward, or The following further testimonics may be merely human instrumentalities, but it is, in added, selected from a number of others, ot the faithful and believing use of such means, that we are taught by the divine revelation, At a conference of Munisters of rollgion, to expect, and even to feel fully assured, that of various denominations, held at Manchester all the promised spiritual blessings, will be the vernal equinox. The French year, dur- Here then is a science which elevates us above in Enghand, on the Total Assain personabject impacted to individuals, and to families, to ing the reign of the Merovingian race, be- matter, or mere material bodies, to those which in April, 1848, the following certificate was the Church, and to the world at large. All adopted; and has been subscribed by up- are commanded to break off their "sins by righteon-ness;"-by "fruits meet for repent-"We the undersigned, ministers of reli- lance;"-to "forsake"the foolish, and go "in gion, having become practical and pledged ab- the way of understanding ;"-to "ask," that stainers from the use of intoxicating drinks, they may "receive;"--to "seek" that they as a beverage, teel it to be a solema date, to may "find;"—to forsake besetting sins, urge upon all classes of the community, but though dear as "a right hand," or "right especially upon ministers of the Christian eye." Many in the present day, professed-Church, the importance of giving this sub-ity within the church, as well as without the weight of their personal example her organized pale, regard with far too and influence; and time for the following, great indifference, the employment of the among other grave and weighty considera- means within their own power, towards at-Lillo, a Calabrian astronomer. The Dutch, inhabitant of this world, but as an immortal spirit tions." Then, the several considerations taining a spiritual change—the inward life of and the Protestants in Germany, introduced | which must survive the musations of time, and, are stated; one of which, applying to the religion. It would seem, as though, because point now under notice, is, in these words; they rightly judge, that there is nothing real--" That the universal success of this prin- by, or intrinsically meritorious in their own riple would tend, under the divine blessing, lacts or endeavours, that, therefore, they are, to lessen human sum rings: to stay the pro- as it were, partially, if not entirely, released gre-s of polation, crime, and Sabbat's pro- from all very urgent exertions or means tofunction; and to promote the high interests wards securing the inestimable blessings of of national order, sound morality, and true the great salvation. They seem to be prac-I tically carrying out, the delusive and ruinous The Rev. J. Mitchell, has stated ;- "Some idea, or opinion, of many young and thoughtcommended Work, on the total abstinence of my very best Church members, in Dan-less persons, expressed at times, in some subject, contains the following, among a dee, are reformed drunkards; two of them, such words as these, -If I can to be saved, great variety of other testimonies, to the efficient local preachers. Most of the late I will be saved. Really inducated by some same effect:—"The Rev. P. Mearns, or Scotch revivals were preceded by tetotalism." such fatal enchantment, or too negligent, In a vi-hation address, by the late Bishop sensual, or worldly to abandon the Justs of fencel this Science merely to the investigation of the bound mind: Some of the most regular and at- of Norwich, he says will be the flesh, of the flesh, of the flesh, of the flesh, of the cyc, and of the life; or angel's Lings and to the GREAT AUTHOR of tentive auditors in my various meetings. Societies, the fulcrum might be rested to too stothful to afford the requisite earnest