

1851.

tiers signifies "the dwelling place of snow." Again, from the circumstance that so large a portion of tropical India is table land, a climate is secured many degrees milder than if it lay at the natural level.

Let it, then, be remembered that India is 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.

Beginning of the Year.

The Chaldeans and Egyptians' year was dated from the autumnal equinox. The ecclesiastical year of the Jews began in the 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 Aquarius. 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.

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 Divine Being, and angelic intelligences.

The various beneficial results arising from the investigation of the Philosophy of Mind must be obvious to those who have any proper acquaintance 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.

These two substances have their beings perfectly 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 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 corporeal substances; and the thinking principle in man, 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.

It teaches us to consider man in his immortal nature,—a nature which has an especial relation to eternity. He is no longer viewed merely in relation to time, or as a being who is only destined to act his part, for a few years, in this sublunary state of existence, and then to be extinct forever; but as a thinking being who will survive material nature, and retain his identity, individuality and rationality, independent of matter.

Correspondence.

JUDGE MARSHALL'S LETTERS.

Another comprehensive, and highly recommended Work, on the total abstinence subject, contains the following, among a great variety of other testimonies, to the same effect:—The Rev. P. Menzies, of Glasgow, once observed at a public meeting:—Some of the most regular and attentive auditors in my various meetings, have been raised from degradation, by the

instrumentality of teetotalism. Many, or almost all habitual drunkards, are infidels, but I scarcely know of a single instance, in which a drunkard has retained his infidel principles after becoming a teetotaler; while the entering the society, has, to many, been the first step towards God and virtue." In another page, it is stated,—“In 1840 and 1841 the total abstinence cause took a very rapid and extensive spread in the principality of Wales; and the results relating to the Church, are thus testified by a Christian minister:—During the past year, the congregational dissenters have received into communion, in Carnarvonshire alone, 2000 members. In Anglesea, the number of reformed characters is truly amazing; and the new converts to Christianity are exceedingly numerous.

In the town of Truro, Cornwall, where 300 drunkards have been reclaimed from intemperance, 100 have connected themselves with Christian Churches. The British Association for the promotion of Temperance, reports, that forty societies, co-operating with it, comprised 21,000 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 teetotalers, is a reclaimed character; and that one in four reformed characters, has become a regular attendant of the Church of Christ. Now, in England, Wales, and Scotland, there are 1,360,000 members of Temperance Societies; of whom 136,000 must, at one time, have been drunkards. Of these, then, it appears, that 34,000 are joined to religious congregations."

The following further testimonies may be added, selected from a number of others, of a like description:—

At a conference of Ministers of Religion, of various denominations, held at Manchester in England, on the Total Abstinence subject in April, 1848, the following certificate was adopted; and has been subscribed by upwards of 500 ministers:—

We the undersigned, ministers of religion, having become practical and pledged abstainers from the use of intoxicating drinks, as a beverage, feel it to be a solemn duty, to urge upon all classes of the community, but especially upon ministers of the Christian Church, the importance of giving this subject, the weight of their personal example and influence; and that for the following, among other grave and weighty considerations:—Then, the several considerations are stated; one of which, applying to the point now under notice, is in these words:—“That the universal success of this principle would tend, under the divine blessing, to lessen human sinning; to stop the progress of pollution, crime, and Sabbath's profanation; and to promote the high interests of national order, sound morality, and true religion."

The Rev. J. Mitchell, has stated;—“Some of my very best Church members, in Dundee, are reformed drunkards; two of them, efficient local preachers. Most of the late Scotch recruits were preceded by teetotalism."

In a visitation address, by the late Bishop of Norwich, he says:—“It is on Temperance Societies, the fulcrum might be rested to raise the British Nation to what it ought to

be. Few, indeed, can bear more impartial testimony to their merits than myself, inasmuch, as that for a considerable length of time, I was opposed to them, on the supposition, that they were visionary and impracticable. I have, however, long since been a convert, from a conviction founded on experience and observation, that they are most instrumental, in raising thousands, and tens of thousands, from degraded profligacy, to virtuous and industrious habits, and converting sinners from the ways of vice, to the ways of religion."

I may here be permitted to add a few instances of religious good having resulted from the adoption of the total abstinence principle, selected from among a number which were brought to my more immediate, or personal knowledge.

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, 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 intemperance, 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. One of them, who had fallen very low indeed, was then a class leader, and local preacher, and a zealous total abstainer.

A labourer, at a place near Newcastle was a drunkard and blasphemer; and through the advice and exhortation of an abstainer, was induced to take the total abstinence pledge, and soon after became decidedly pious and zealous 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 merely human instrumentalities, but it is, in the faithful and believing use of such means, that we are taught by the divine revelation, to expect, and even to feel fully assured, that all the promised spiritual blessings will be imparted to individuals, and to families, to the Church, and to the world at large. All are commanded to break off their "sins by righteousness;"—by "fruits meet for repentance;"—to "forsake the foolish, and go in the way of understanding;"—to "ask," that they may "receive;"—to "seek" that they may "find;"—to forsake besetting sins, though dear as "a right hand," or "right eye." Many in the present day, professedly within the church, as well as without her organized pale, regard with far too great indifference, the employment of the means within their own power, towards attaining a spiritual change—the inward life of religion. It would seem, as though, because they rightly judge, that there is nothing really, or intrinsically meritorious in their own acts or endeavours, that, therefore, they are, as it were, partially, if not entirely, released from all very urgent exertions or means, towards securing the inestimable blessings of the great salvation. They seem to be practically carrying out, the delusive and ruinous idea, or opinion, of many young and thoughtless persons, expressed at times, in some such words as these,—“If I am to be saved, I will be saved. Really induced by some such fatal enchantment, or too negligent, sensual, or worldly to abandon the lusts of the flesh, of the eye, and of the life; or too slothful to afford the requisite earnest and persevering diligence, multitudes pro-

Literary.

Mental Science.

Metaphysicians and Philosophers have not confined this Science merely to the investigation of the human mind; but they have extended it to animal beings and to the GREAT ACTOR of nature. For spirit, in metaphysics, signifies an

UST 2,
cepted,
y in the
a word,
ich runs
aversing
the vale
parts the
e-Hima-
ning the
Thibet,
stan and
oundary,
undred
rmed by
Brunha-
emity of
er. The
la which
rest re-
the Bay
ceeding
ered for
direction
herly to-
ole tract
alled the
he Pun-
es. Fur-
all the
e direc-
the Bay
his level,
of about
with a
he Plain
les south
a lofty
ins; and
rbudda)
range of
southern
nd noble
he west,
chain of
hese, in-
o carry
cever a
ills, and
ond the
that di-
his wide
undred
ation to
o start-
breadth
d miles,
inclining
eated by
udes the
l, Berar,
son will
relation
tean oc-
think,—
up from
suppose
ff round
on, the
propor-
uld hold
as the
lying at
e moun-
ing from
y repre-
tract of
natural
the one
the sea.
in of the
district,
ing phy-
hole for
art of it
quator;
another
rusalem,
of Gi-
tropical
rn limit
en hun-
s. La-
d Trin-
vo cities
les, and
s, while
now has
es with
match-
rn fron-