

be equitably distributed, according to the respective claims which each may make upon his regard. He loves his country, then, as the place where he can most successfully exert his influence, and the inhabitants of it as those with whom, in the nature of things, he can most cordially co-operate. His preference is the necessary consequence of his limited agency, and his social feelings; and it is cherished not from interested motives alone, but also from those of benevolence and patriotism.

When danger threatens his country, he prepares for its defence: not wishing to injure others, his desire is not to retaliate, but to defend from aggression the sphere of his own activity, the scenes of his own enjoyment, and the interests of his friends and fellow-citizens. This is no more inconsistent with Christian philanthropy, than the punishment, by the civil magistrate, of those who disturb the public peace, or invade the rights of others in the same community. In such a condition have the loyal inhabitants of this Province been recently placed; their exertions have been imperatively called for by the unusual state of things among us; they have been compelled to unite for the common good, for the preservation of all that is dear to a peaceable and loyal people; and whether they have been preparing, and stand ready, to repel aggression or to put down revolt, they have been equally engaged in the performance of a duty.

Every one whose heart is not encased in utter selfishness will feel himself called upon to do what he can for the preservation of the common safety, and will respond to the call with conscientious alacrity. But there is danger lest this new state of things should interfere too much with ordinary occupations, and beget a taste and induce a habit at variance with domestic, and common, and

every day duties, which are the chief support of a state, and indeed essential to its stability. To this danger the lively and ardent minds of the young are more especially exposed, and hence the necessity of caution on their part, lest the military spirit should, by insensible or more obvious encroachments, displace the sentiments and habits of more quiet times. If this caution be neglected, a return to peaceful occupations will be rendered more difficult, if not impracticable, when the danger shall be over, and the daily event of life again flow in their accustomed channel.

It is incumbent upon Christians, at the present crisis, to exercise caution on many accounts, some others of which we proceed to notice. The time occupied in military exercises will sometimes interfere with religious duties, with attendance on the means of grace, with domestic worship, and even with private devotion. Care should be taken, therefore, that these interruptions occur as seldom as possible, and such arrangements made as to counteract the evils arising from them, if they cannot be altogether prevented. The head of a Christian household should be at least as much alive to the spiritual claims of his own soul, and of those who are placed under his care, as to the secular claims of himself and his country, and should take care to keep alive the flame upon the family altar.

But not only the time employed, the very nature and character of the occupation itself, must have an unfriendly influence upon him who does not intend to make it the business of his life. The thoughts suggested, and the feelings excited, by it, require an effort to give them a right direction, and keep them within proper limits. Indeed, the strong impression which the present state of the country makes upon us all, whether engaged in active preparation or not, has a strong tendency to divert the mind