

their own resources for the means of religious instruction. It is therefore necessary that means be employed, without delay, for providing them with well informed instructors from among themselves, and furnishing those institutions by which they may command a high and sound education at home. This object has largely occupied the attention of your Committee; and they cannot doubt that the Assembly will enjoin any Committee whom they may be pleased to appoint, to persevere in the most strenuous efforts for promoting in these and all other respects the moral and spiritual interests of our brethren in the North American Colonies.

Various papers have been received from the Synod of New Brunswick, and sundry individuals within its bounds, respecting the deprivation of a minister, and his being cut off from the communion of the Synod. These have occupied the serious attention of the Committee; and such recommendations have been given as they trust will restore good order and harmony among their brethren of that Synod.

An earnest application has been made by Captain MacDonald of H. M. 30th Regiment, for assistance in procuring schoolmasters for the families of the Scottish, and particularly the Highland, settlers in Nova Scotia and Prince Edward's Island. The Committee are gratified by knowing, that this object has been embraced warmly by the Highland Society of London; and they are desirous that the demands for teachers which exist in those districts, should be made known extensively in this country, particularly in the quarters where the General Assembly's schools have been planted, and where they consider it probable that a number of teachers, sufficiently qualified, may without difficulty be found.

Applications have been made from various localities in Canada, Nova Scotia, Newfoundland, Cape Breton, Antigua, &c., &c., for support, encouragement, and pecuniary aid in building churches, supporting ministers, and carrying on various ecclesiastical and educational undertakings. These demands, so far as they appeared to be well-founded, have been dealt with liberally, to the extent of the funds at the disposal of the Committee.

Your Committee have farther to report the satisfactory intelligence, that Messrs. Robert Coltart and Andrew Buchanan, (the latter appointed by them immediately after the rising of the Assembly,) have reached their destination in British Guiana, where they have met with a cordial reception, and commenced their respective labours with a fair prospect of success and usefulness.

Besides attending to those local objects, the Committee have been farther employed in framing regulations for the religious instruction of emigrants, in providing, by donations of books, pastoral admonition and personal addresses, for their guidance and consolation; in preparing a set of queries for procuring information with regard to the circumstances of each station for which aid is requested towards building a church or providing for a minister; and in making those general arrangements by which their varied duties may be discharged with method, promptness, and accuracy.—*Scottish Christian Herald.*

INTERESTING EXTRACTS.

"WHAT AM I IN MY OWN FAMILY?"

The important, though simple question, "What am I in my own family?" has so frequently forced itself upon me in moments of serious reflection, that I am induced to lay before your readers my lucubrations upon it. When visiting Christian friends on certain joyful anniversaries, and communing with them on the "things that accompany salvation," it has occurred to me that they are disposed to form too high an estimate of my religious character. Admitting my sincerity in the sight of an all-seeing God, still I could not but painfully feel that these dear brethren now see me to a great advantage, and at a distance from the cares and trials inseparable from the domestic state; and consequently find me more calm, more cheerful, and perhaps more spiritual, than I really am under other and ordinary circumstances. When thus mixing with "the excellent of the earth," I had moreover a character to maintain, as a professed Christian; and on that account, also, I might be led to walk more circumspectly. Not that the eye even of the holiest of men ought to influence a believer in comparison with the eye of God; yet so deep is the natural corruption of the human heart, and so subtle the devices of the adversary, that not a few of those "who love our Lord Jesus Christ in sincerity," will confess that the arrival of some eminent Christian at their door has supplied that stimulus to spirituality which ought to have been furnished by the consideration, "Thou, Lord, seest me."

When, therefore, these Christian brethren, at whose houses we may occasionally reside, not only admit our sincerity, but even admire our piety, and speak of

it in terms of somewhat high commendation, is it not needful to inquire, seriously, and at a throne of grace, "What am I in my own family?" For every one must admit the difference between manifesting a religious character in the social circle, and sustaining it in the domestic. In the former, everything may occur to promote our temporal comfort, and excite our Christian cheerfulness; our will, perhaps, is not opposed; our inclinations are not thwarted; our temper is not tried. In the latter, our children and domestics may do something that is contrary to our will, that thwarts our inclination, and seriously tries our temper. How indispensable, then, is the inquiry, "Am I that real saint at home that I am supposed to be abroad?"

Here humility might become the subject of our self-examination. For in the presence of those who are distinguished by intellectual attainments, we must more or less restrain any rising disposition to secure more or less restraint any rising disposition to secure our own praise. Common courtesy may lead us to pay a certain deference to their expressed opinions. Still more may our pride be abased by the spiritual superiority of our associates. When holding intercourse with persons of the above description, we may be, to an unusual degree, lowly in our own deportment. Yet is this goodly raiment equally worn by us in our respective families? They, perhaps, treat our opinions with such becoming deference, that we are necessarily beset with the danger of self-examination, and are perhaps not proof against them. So also as to the grace of meekness. Though it stood so prominent to view in the circle of our Christian friends, that it perhaps commanded their admiration, is it equally apparent amidst the ordinary and inevitable trials to which our temper is subjected at home? A like inquiry might be made as to our spirituality of discourse. For, though it must of necessity receive a fresh stimulus when enjoying "the communion of saints," still it ought not to fall, beyond what the cessation of that stimulus might naturally occasion, in the bosom of our own family.

How vast is our obligation to walk, in the presence of our household, consistently with our serious profession, and how beneficial are the effects of our consistency on their minds and manners, are points too clear to demand any proof. Our children and servants will at least form a higher estimate of the value of vital Christianity when they can daily trace its ascendancy in our own life and conversation. On the contrary, they will too naturally form false estimates of our religion, if they observe no such results. In the latter case, the injury done to the family, in their immortal interests, cannot be adequately conceived till the day of universal judgement.—*London Christian Observer.*

THE FADED FLOWER.

"Oh," said Emma with tears in her eyes, "my beautiful flower which I had nursed with so much care, and which bloomed more beautifully each succeeding day, is now withered and faded." As she stood pensively contemplating the once beautiful, but now useless plant, her father observed her sorrowful attitude, and inquired into the cause of her solicitude. She pointed at the withered stem and was silent. "Emma," said her father, "when you received this flowering shrub, you were told that it was of foreign origin, and that the most sedulous care was required to make it bloom in this uncongenial climate; and while you carefully followed the directions you had received, did it not reward your labour with its healthful freshness and beauty? Had you any reason to complain while you daily watered its roots, shaded it from the rays of the mid-day sun, and shielded it from the cold of the night? and why is it that now its beauty has fled?" Emma cast her eyes to the ground, and acknowledged that during the week, that her cousins had been visiting her, she had been so absorbed in her amusements that her favourite flower had been neglected, and now it had hopelessly perished.

An affecting truth is couched under the similitude of Emma's flower. Religion is an exotic; it is of heavenly origin, and when transplanted into the human heart, it finds an ungenial atmosphere, and a cold and unsuitable soil. It may flourish, but it is only through constant care, and by guarding it against the unfriendly influences by which it is surrounded. Violence is not so much to be apprehended as inattention and neglect. If the dews of heaven do not daily refresh it; if it be not sheltered against the winds which too roughly blow; if every precaution be not taken to preserve it in its beauty and freshness, it will soon cease to flourish. When this heavenly plant is watered by the tears of a daily penitence; when the genial breath of prayer sweeps daily over it; when all unfavourable circumstances are vigilantly guarded against, then it will grow up in strength, and bear both its flower and fruit.

Many commence a religious course under the most flattering auspices; for a season they run well; their faith is strong, their love enlarged, and their zeal ar-

dent; they seem as if they would never grow weary but go on from victory to victory. A change, however, becomes observable; the graces of the Spirit are exercised with diminished force; the duties of religion are not performed with the same relish; they are surprised that they cannot feel the same interest they once experienced; religion is divested of most of its charms, and its forms alone are left to be attended to with heartlessness, or entirely laid aside. The flower is withered, not one blossom greets the eye! Why is this? It is not that religion in itself is short lived; it is a perennial, and is destined to bloom in immortal vigour. It has suffered through inattention. A faithful scrutiny will detect the fatal causes of religious declension. Mingling with gay, worldly company; indulgence in frivolous reading; neglect of secret converse with God on slight pretexts; defective vigilance in guarding against temptation; committing small sins, so esteemed, and exercising ingenuity in excusing them; these and similar causes must necessarily, in the course of time, subdue the ardour of piety, and transform the Christian, who once enjoyed his religion, into a heartless formalist.—*Presbyterian.*

FEMALE INFLUENCE.

I have often observed that a married man falling into misfortune is more apt to retrieve his situation than a single one, chiefly because his spirits are soothed and retrieved by domestic endearments, and his self-respect kept alive by finding that, although all abroad he darkness and humiliation, yet it is a little world of love at home, of which he is the monarch. Whereas a single man is apt to run to ruin and neglect: to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion for want of an inhabitant. I have often had occasion to remark the fortitude with which women sustain the overwhelming reverses of fortune. Those which break down the spirit of a man and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that, at times, it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all meekness and dependence, and alive to trivial roughness, while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, abiding with unshrinking firmness, the bitterest blast of adversity. As the vine which has long twined its graceful foliage about the oak, and been lifted by it in sunshine, will, when the hardy plant is rifted by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs, so it is beautifully ordered by Providence that woman, who is the ornament and dependant of man in his happier hours, should be his stay and solace when smitten with sudden calamity:—winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the drooping heart.—*Washington Irving.*

AGENCY OF THE SPIRIT.

The agency of the Spirit is invisible and generally imperceptible, even to those who are the favoured subjects of his operations. But its effects are felt in the purity and peace introduced into the heart of the believer, and are manifested to the world in a conversation becoming the Gospel. How extensive and interesting the prospect which the grace of the Holy Ghost in the case, even of one individual, presents to our view, in awakening the sinner from security and convincing him of sin; in showing him the Saviour, and persuading him to believe; in purifying the heart of the believer, and giving peace to his conscience; in supporting him under all the vicissitudes of the spiritual warfare; in recovering him from declension, and healing his backslidings; in delivering him from temptation, and giving comfort in trouble; in promoting his establishment and growth in grace, in affording the supports of a dying hour; and in making him meet for the heavenly inheritance.—*Dr. Campbell of Edinburgh.*

OPPORTUNITIES.

One favourite excuse for religious neglect is the want of favourable opportunities for the cultivation of personal religion. That there is a difference in the circumstances of professors of religion is manifest; some can command their time and enjoy a leisure hour and a secret place at pleasure; others are compelled to toil for their subsistence, and to live in a crowd. The latter might consider themselves excused if they should not pay the same degree of attention to the secret cultivation of piety, as the former: and yet there is reason to believe, that those who plead want of opportunity, merely betray their want of inclination. God places no man in a situation in which he cannot truly and spiritually worship him. If all situations are not equally favourable, none are of such a nature, as entirely to prevent the