

liberated,—men branded with ignominy and stained with the deepest crimes known in the annals of civilization. This, with the temptation arising from unexampled riches, since the discovery of Gold, will lead you to form a tolerable estimate of the present condition of the colony. In every instance where the diggers have attempted it, they have triumphed over the authorities, and the recent arrival of the 40th Regt., from England, will present no check to the feelings of disgust and insubordination daily gaining ground. I should not be surprised if ere long this country were to cast off its allegiance to the British Crown, and the acts of the Home Government, especially in respect to transportation, are rapidly alienating the affections of the Colonists from everything European. Van Dieman's Land has protested against convictism, and Australia is determined in refusing to allow any more criminals to land on its already polluted shores, and both common sense and the principle of self preservation justify the step, even if it lead to strife and separation from the Mother Country. As to the Natural History of Australia I have had but little time to make myself acquainted with it, but it appears to be singularly poor and wanting in variety. The trees, with few exceptions, are all alike in their foliage and leaves, which are too sparing to give any shade. There are no large animals, no deer, only Kangaroos, Opossums, flying squirrels, and some other, varying little in form or habits, and all nocturnal and marzipan in their character. You travel through silent forests and over vast plains, only occasionally dotted with flocks and herds of European origin. The birds are more interesting, many of them, especially the parrot, being of brilliant plumage, but they have no song. Some commence with a few notes reminding you of an operatic air, and end suddenly, leaving an odd impression on the ear, like an unfinished song. In fact, even to the notes of the birds, there is a curious character of crudeness in the natural development. Nature seems to have conceived Australia prematurely, or in her second childhood, as though it were a first effort at creation, previous to the era of man, or made up of the scraps and leaving of a finished world. In respect to entomology, scorpions and centipedes abound; these with a few butter-flies of the European type, and a greater variety of beetles and ants than I have seen elsewhere, appear, in this part of the country, at least, as far as I have observed, to constitute the most of the class. For the flies, they are one of the mortal curses of Australia, and you swallow them in everything you eat or drink. Tea, butter, bread, meat, everything on the table is a sepulchre of flies, while people are obliged to wear veils in the open air, to keep them out of their mouths and eyes. The charges here are enormous, for washing you pay eight, ten, twelve, and fifteen shillings per dozen, a cord of fire wood costs £3, in the winter it rose to £10, and for a cask of water the charge is five shillings, so you may judge what living here is just now.

(To be Concluded next week.)

THE DANCE.—Is it right for professors to be found in the dancing room, engaged in worldly amusement? Right or wrong such is the fact; and, as the subject is one which demands comment in this day of religious profession, I will endeavour to prove the injurious tendency of all such compliance with worldly and fashionable pursuits. In Rom. xii. 2, we are exhorted not to be conformed to this world. This command is as binding as either of the commandments of the Decalogue, and containing as it does the revelation of the mind of God, we have no right to dispense with its authority. It is sacred and obligatory on all who name the name of Christ to observe. A deviation from such a command must assuredly grieve the Spirit of God, and be opposed to the entire spirit and genius of the gospel. A broad line of separation between the world and the Church is laid down in the Word of God; and if any who profess the Gospel of Christ depart from the rule of practice as inculcated, they run the risk of injuring their own souls, disobeying God, and forgetting the vows they have taken on themselves. If, for instance, it be right to conform to the fashionable dance, and participate in the amusement, on the same ground it is also right to visit the theatre, or the billiard-room, and join the card party. If the boundary is once passed, there is an end to the distinction between the pleasures of the world, and the holy delights of the true and sincere believer. The single concession to worldly pursuits is an indication of declension of religion, if not a total absence of its vital principle. We are to avoid the appearance of evil, and walk even as Christ walked, in all the sublimities of a holy life, to recommend that precious truth we profess to love.

What a thought, for a professor to engage in the dance, and go immediately after to his closet! Witness the sight of such an one on his knees before the presence of his God!—What a current of thought passes his mind of the scenes he has just witnessed, as he endeavours to utter the silent prayer of his heart! What confusion of ideas! What risings of earthly and unprofitable imaginations! What broken and unconnected sentences pass his lips as he ventures to call upon the name of the Lord! What a preparation for the awful occasion of drawing near to his Maker! What pangs of conscience in such a situation, if there be still a conscience to upbraid and remonstrate! Is there not sin in joining in any amusement where the prayer cannot be offered, "Bless me now, O my Father?"

Again, what an example to others who have not joined the Church of Christ, when they see members of churches doing precisely what worldly persons do in light! Example is a powerful lesson either for good or evil, and no one can tell the incalculable mischief which results from conformity to the world. Profession, to be consistent, must be carried out in all its fullness, or it fails to secure the high and noble end for which it is destined. To the young, especially, it is a stumbling-block, whenever a religious professor does an act which looks for consistency of character and practice in those who professedly belong to Christ. It is natural enough for the young and inexperienced, who are witnesses of the unwise and inconsiderate conduct of professors, to conclude that what is harmless for them, is equally so to themselves. Many a young man has been led into folly merely by the example of others who are walked inconsistently with their profession. One false step may usher in unknown evil, and lead to the utter ruin of the soul. When once the boundary of conscience has been passed by a single pernicious example, it is impossible to conceive what may be the fearful consequence.

In the present day there is too close an amalgamation between the world and the Church. Until the distinction becomes more visible, more real, and more distinct, it will be in vain to expect a general revival of religion. To such professors, it may be said, "What do ye more than others?"—"Him that saith he abideth in Christ, ought himself to walk even as He walked." In Phil. iii. 17, 20, the Apostle rebukes such as enjoy earthly pleasures, and join in the light and gay dance? In proportion as earthly associations, or amusements, gain an ascendancy in the mind of any religious professor in proportion will be the decline of piety. Love and the service of the heart must either be given to Christ or to the world. We cannot serve two masters. We cannot imitate the example of Christ and the maxims of the world also. The cross must be raised on the altar of the heart, or buried amid the beggarly elements of the world. Two contradictory principles cannot exist in the same heart. To follow Christ fully is the privilege of every believer, and he will reap just as he sows—"Not every one that saith, Lord, Lord, shall enter into my kingdom, but him that doeth the will of my Father which is in Heaven." Profession is not principle, and every tree is known by its fruit. If a sifting time is approaching for the Church of Christ, it will be made manifest who are the chaff, and who are the wheat. He left us an example to follow his steps; and as far as we follow Him, and seek to adorn our profession by all that is lovely, consistent, and of good report, will be our usefulness in life, and meetness for the inheritance of the saints in light.

THE PRAYER BOOK.—When we consider the efficacy of a Liturgy for the use of ministers and people, in moulding the minds, establishing the principles, and directing the feelings of the worshippers, can we sufficiently rejoice in having one of so holy, heart-stirring, and sublime a character as our own. If it be true—which has been said of the ballads of a country—that they have more power to form the characters of its citizens than the statutes thereof, how much more true must it be of the prayers which are continually used, by comparison with any other provisions of the Church! And who can but admire the spirit of our prayers? Every petition is put up either to Him or through Him. We fear to proceed more than a few short sentences in prayer, without stopping and calling upon Christ to take our requests and plead for them with the Father. And need I speak of the spirit of adoption, the spirit of praise, of deep humility, of hungering and thirsting after righteousness, of earnest longing for more grace which breathes throughout them. How can such poor creatures, who have need of so many helps to prayer, otherwise than rejoice in such. He that calls himself a Churchman, and delights not in her prayers, has taken a misnomer to himself. And yet while the true Churchman loves the Church's prayers,

he is not required to deny that there may be, and are other prayers, either extempore or composed, which are most acceptable to God, when the heart goes with them. He may delight to think that so many thousands of petitions, public and private, uttered in others' words, are most prevailing with heaven. He well knows there were occasions when holy men of Scripture—prophets, apostles, and our Lord himself, while generally writing in established form, must have used others, some of which are interspersed throughout the Bible.—*Bishop Meade.*

A YOUNG LADY'S REASON FOR NOT DANCING.—

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.
2. Dancing would lead me into very close contact with very promiscuous company, and evil communications corrupt good manners.
3. Dancing would require me to use and permit freedoms with the other sex, of which I would be heartily ashamed, and which I believe to be wrong.
4. My parents and friends would be anxious about me if I were out late, keeping company with they know not whom.
5. Ministers and good people in general disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.
6. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.
7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.
8. I am told dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.
9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.
10. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing.

LIBERIA.—The following letter, addressed to the Williamsburg Times, is written by an intelligent colored man who emigrated from Williamsburg to Liberia a few months ago. It will be seen that he is delighted with the change in his condition and prospects:

MONROVIA, Jan. 23, 1853.

I promised to let you hear from me when in Liberia, Africa, but although I have been here two months, I cannot at this time give you much account of the place.—This little Republic is so far ahead of what I expected to find it that your good people of the States would scarcely think I were narrating truth were I to describe all that I have seen. Liberia is a fine fertile country.—Things of every kind grow here. The people are more comfortable in every respect, and enjoy themselves much better than I have known them to do elsewhere. The houses are very large, and are built mostly of brick and stone; they are two stories and two stories and a half high; from 30 to 50 feet front, and from 25 to 40 feet deep. The steps to these houses are composed of iron ore—a substance on which the city is built. Iron ore is as plentiful in Monrovia as common stone is in Williamsburg.

Most of those who farm are located on the banks of the St. Paul river, about five miles from the city, and some are doing well. Allen Hooper, of New York, has been here a little over two years. He had but small means to commence with, but now has one of the best coffee plantations on the river.—He has seven thousand trees growing—two thousand of which are loaded with coffee—and he is of opinion that next year all will bear. Next I will mention A Blackledge, who is making about twelve thousand pounds of sugar a year, and some hundreds of gallons of molasses and syrup—all of which will favorably compare with the best imported articles of the kind.

Sweet potatoes, Lima beans, Indian corn, cassada, plantains, and other garden vegetables, are raised up this river, which is 25 or 30 miles long. A fine town is situated at the source of this stream; it is called Millsburg, and contains a population of 800 or 1000 persons.—the most of whom employ themselves in making brick, and in hewing timber of all kinds for market.

I have not ability to describe the advantages to be reaped in this country, nor have I the time. My business is so much better than it ever was before, that I am constantly occupied in attending to it.

One word as to the fever. My children have all had it; so have all the emigrants who came out with us, except my wife, myself and two others. None of them kept their beds for more than two or three days.

TEMPERANCE WAR IN AFRICA.—A religious war is raging on the West Coast of Africa, among the different tribes, the difficulty being about drinking. The Mirabows are the Maine Liquor Law party, and the Serawollows and the King of Combarra in favour of the fire-water. Trade is much interrupted.