

amidst the desolation and the darkness, with a distinctness no one can mistake, and but few can fail to listen to. Well for us all, if we learn to listen reverently to that affectionately earnest voice. Well, if there be henceforth, in consequence, a seeking first the kingdom of God and his righteousness. The loss of the comforts of an earthly home would be abundantly repaid to us, should it prove a means of leading us away to "a house not made with hands, eternal in the heavens." And the parting from a little perishable treasure would be as nothing should it induce a seeking of "an inheritance that is incorruptible and undefiled, and that fadeth not away."

Will not those who sit now in saddened dwellings and mourn over fortunes diminished or destroyed, learn that trouble is God's voice, at once warning and affectionate, calling away from things that perish to things that have in them an eternal good? Will they not learn to long for and to seek, beyond the unrest of this miserable world, the peaceful serenity of an unagitated heaven? Then, trouble may prove really a blessing—parent of better hopes, and source of more satisfying comforts than any that have been enjoyed before.—*Episcopal Recorder*.

DISCOURAGEMENT OF CHRISTIANITY IN BRITISH INDIA.—We entered upon the conquest of India against the national will, and pursued it trembling at our own shadow. We added day by day to the extent of our territory, courting and flattering all the while races whom we subdued. While we professed for their institutions an unbounded respect, we offered to the people themselves continual violence, in matters which come more home to the bosoms and business of individuals than the support or rejection of any abstract opinions whatever. Think of the effect in Bengal of the perpetual settlement of 1793, which deprived the great body of agriculturalists of their rights, and converted the zemindars, a set of hereditary tax-collectors, into landed proprietors. Think of what has been felt in every principality since, which, either by conquest or cajolery, has passed under our dominion, when the people saw their native rulers set aside, their gentry degraded, and the very tenures by which the peasantry held their lands subjected to investigation and revision; and, finally, consider how entirely, by the constitution of our regular army, we have shut the doors to honours and advancement against all the noblest spirits in Hindostan. Meanwhile, professing to be Christians, we have sedulously kept our own religion in the background; and ostentatiously flattered and paid deference to the superstitions of our subjects. The Mohammedans, though they ceased after a time to convert by violence, never failed to patronize and protect such proteges as came over to them of their own accord. We long refused to give any employment, either in civil or military life, to native Christians, and repealed a law only the other day which doomed such as had received baptism to the loss of their property. The Mohammedans took no other notice of the impure rites of Hindooism than to tax the pilgrims from a distance to take part in them; and to see that breaches of the public peace were either prevented or put down. We have been in the habit of furnishing guards of honour to attend upon Hindoo processions, and of saluting with our artillery wooden idols as they passed. The Mohammedans commanding, as well in military as in civil life, the services of men of all castes, subjected all who followed their standards to one common discipline. We put arms into the hands of persons whose caste prejudices we fostered and encouraged, till in war they became useless for some of the most important operations of a campaign, and in peace proved themselves untrustworthy. The Mohammedans so far agreed in policy with the Romans, that they introduced their own language into their own courts: but differed in this respect, that they suffered the Hindoo population to seek redress for wrongs before tribunals to which they and their fathers had been accustomed, and to plead in the dialect of the province, whatever it might be, in which they happened to be resident. We finding that in the Mohammedan courts pleading was carried on in Persian, adopted the Persian as our own legal language, though it be quite as much as English a foreign tongue to nine-tenths of the inhabitants of India, and becomes intelligible in many instances to our own judges themselves only through the medium of an interpreter. In a word, our system of administration has been from first to last a series of blunders, in extension of which we can urge this and no more, that they were errors of judgment; for the most rigid of our critics will scarcely deny, that, as far as might be compatible

with the realization of a competent revenue, we have endeavoured to secure to the great body of our subjects protection from foreign violence and safety to their lives and property at home. But is this enough? Can we wonder, on the contrary, that an effort is at length made to get rid of us? It is not much more surprising that the revolt should stop short of a universal rising, and that it did not take place long ago?—*India and its Army; by the Rev. G. R. Gleig*.

GREAT BRITAIN ON THE WORLD'S MAP.—We see two little spots huddled up into a corner, awkwardly shot off to a side, as it were, yet facing the great sea, on the very verge and lip of the great waste of waters, with nothing outside of them to protect them; not like Greece, or Italy, or Egypt, in the Mediterranean, bounded by a surrounding shore to be coasted by timid mariners, but on the very edge and verge of the great ocean, looking out westward to the expanse. If she launch at all, she must launch with the fearless heart that is ready to brave old ocean—to take him with his gigantic western waves—to face his winds and hurricanes—his summer heats of the dead tropics—his winter blasts—his fairy icebergs—his fogs like palpable darkness—his hail blasts and his snow. Britain has done so. From her island home she has sailed east and west, north and south. She has gone outwardly and planted empires. The States themselves, now her compeer, were an offshoot from her island territory. Her destiny is to plant out nations, and the spirit of colonization is the genius that presides over her career. She plants out Canada, Australia, New Zealand, and the Cape. Ceylon and the Mauritius she occupies for trade. India she covers with net-work of law framed and woven in her Anglo-Saxon loom. She clutches China, and begins at last to break up the celestial solism. She lays hold of Borneo, and straightway piratical prahus are seen wrecked and stranded on the shore, or blown to fragments in the air. She raises an impregnable fortress at the entrance of the Mediterranean, and another in the centre, as security to her sea-born trade. She does the same in embryo at the entrance to the Red Sea. Westward from Newfoundland she traverses a continent, and there, in the Pacific, Vancouver's Island—which may one day become the New Great Britain of new Anglo-Saxon enterprise, destined to carry civilization to the innumerable islands of the great sea—bears the Union Jack for its island banner, and acknowledges the sovereignty of the British Crown. At Singapore she has provisionally made herself mistress of the straits of Malacca, and thousands of miles away on the other hand at the Falkland Islands, near to the Land of Fire, the British mariner may hear the voice of praise issuing in the Anglo-Saxon tongue. In addition to this, she has representatives at every court, and consults at every sea-port. Her cruisers bear her flag on every navigable sea. Europeans, Asiatics, Africans, Americans, and Australians are found wearing her uniform, eating her bread, bearing her arms, and contributing to extend her dominions.—*North British Review*.

"THAT GOODLY MOUNTAIN AND LEBANON."—The majestic Lebanon is a noble range of mountains, well worthy of the fame it has so long maintained. It is cultivated in a wonderful manner by the help of terraces, and is still very fertile. We saw on some of its eminences, more than 2,000 feet high, villages and luxuriant vegetation; and on some of its peaks, 6,000 feet high, we could discern tall pines against the clear sky beyond. At first the clouds were resting on the lofty summit of the range, but they cleared away, and we saw Lannin, which is generally regarded as the highest peak of Lebanon. There is a deep ravine that seems to run up the whole way, and Lannin rises at its highest extremity to the height of 10,000 feet. The rays of the setting sun gave a splendid tint to the lofty brow of the mountain, and we did not wonder how the Church of old, saw, in its features of calm and immovable majesty, an emblem of the Great Redeemer; "His countenance is as Lebanon." The snow was gleaming in many of its highest crevices, reminding us of the Prophet's question, "Will a man leave the snow of Lebanon?" (Jer. xiii. 14.) In coming through the bazaar, we had seen large masses of it exposed for sale. The merchants slice it off the lump, and sell it to customers for cooling wine and other liquors, and it is often mixed with a sweet syrup, and drank, in passing, as a refreshing beverage. Not far from Lannin, the ancient cedars are found, a memorial of the glory of Lebanon. Cedars of smaller size are found also in other parts of the mountain. There are nearly 200,000 inhabitants in the villages of Lebanon, a population exceeding that of all the rest of Palestine. This may give us an idea of the former glory of Lebanon, and may explain the ardent wish of Moses, "I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon."—*Narrative of a Mission of Enquiry to the Jews*.

DUTIES OF THE LORD'S DAY.

It is certainly a signal proof of the degeneracy into which, in these modern days, we have fallen in our Christian course, that the Lord's Day, the Church's weekly Festival, is of all the days of the week, the laziest, the most slothful, as respects our rising in the morning to perform its duties, and to fulfil its obligations. The business of the world can get men up, on every day when it has to be attended to, for their own interests or their own pleasures, as early as its transactions may choose to demand. But the business of their religion—the interests of their souls, the duties of their Christian callings, cannot induce them to rise from their beds, too often, till the morning is far spent, when reluctantly and languidly they enter upon a day which, as compared with those other days in which they can buy and sell and get gain, or devote themselves to the vanities and pleasures of the world, is a day of dullness, of weariness, and of insipidity. Yes—for worldly gains, or worldly enjoyments, they can "rise up early, and late take rest, and eat the bread of carefulness,"—but not, alas! for spiritual privileges, for religious duties; for the services of God's Sanctuary, or for any other opportunity of hallowing the day, according to divine appointment. The Lord's Day is a holy day—it is not merely a day of rest, but it is a day of duty, and that a duty of infinitely more solemn obligation than anything which can possibly prevail throughout the other six days of the week. It is the day to which, above all the rest, will apply so emphatically the glowing words of the royal Psalmist—"This is the day which the Lord hath made, we will rejoice and be glad in it." And yet we say, is this holy day, the very day on the morning of which our Christian people give themselves up to sloth more than on any other mornings of the week—when they lie longer in bed, are later with breakfast, stay longer at their toilets, and are altogether more dilatory in getting ready for the business of the day—a holy day, and one to be especially hallowed though it be!

To Sunday, the Christian Sabbath, will unhappily apply with greater force than to any other day of the week, the observation of an eminent man of our own country, and our own times, when he says,—"They know nothing of the morning. Their idea of it is, that it is a part of the day which comes after a cup of coffee and a beef-steak, or a piece of toast. With them, morning is not a new issuing of light, a new bursting forth of the sun, a new waking up of all that has life from a sort of temporary death to behold again the works of God, the heavens and the earth." No—it is not even this on that holy day, whatever it may be on the other and commoner days. Not but that, as the same eloquent writer declares, "the manifestations of the power of God, like His mercies, are new every morning, and fresh every moment." And happy are they that, rising early on every day of the week, can with him exclaim,—"I know the morning—I am acquainted with it, and I love it. I love it fresh and sweet as it is—a daily new creation, breaking forth and calling all that have life and breath and being to new adoration, new enjoyment, new gratitude." But why, O why, is the Lord's Day to be the only exception? Surely, on such a day our morning adoration, our morning enjoyment, our morning gratitude, as Christians, ought not only not to be overlooked, but should be realized more thoroughly than on any other day of the week. Truly and piously has it been observed, that "the Sabbath, at the close of the week, told man to rest from his labour; the Sabbath, on the first day, bids the Christian refresh himself for his journey. This is not the place of his rest: here he has no day of repose, denoting that his work is done. His Sabbath commemorates the rising of his Lord, and, as it comes round, says not—'Rest and be still'—but 'Up and be doing: the night is far spent, the day is at hand; let your loins be girded about, and your lights burning, and be as those that wait for their Lord.'"

It is recorded of the three earliest, as they were doubtless the three devoutest of Christian women, that "very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun,"—having "brought sweet spices that they might come and anoint Him." And if we cannot now in a similar manner show our affection and avow our gratitude to Him who having "died for our sins," then "rose again for our justification," we can at least "very early in the morning," on each weekly return of so blessed a day, let our hearts show forth that praise, and our bodies manifest that adoration, which are so justly due for the great salvation He hath procured for us. They were met and greeted by "the angel of the Lord." And so, most assuredly, shall we be met and greeted, if with equal devotion, with similar affection,