

die without it. Needy emigrants have to contend with bad roads and unsubdued forests ; it is long before they turn their attention to the temples of religion. The country is too poor to support regular ministers, and in the absence of competent teachers we have swarms of self-appointed prophets who come and depart like shadows without leaving behind them any memorials of virtuous labour. They bequeath a spirit of resistance to good order and to regular ministers. The people often become a prey to error and delusion. The temporal support of good ministers is extremely precarious. The ministers in all America may be compared to the camels of Arabia. They carry jewels and treasures, and yet often feed on shrubs and brambles. We have all reason to be thankful that real poverty is almost unknown. We have a rich and noble soil, which requires only the hand of man to make it produce abundantly. Provisions are cheap, the laws are mild, and taxation is unknown. It is a good country for a poor man, but no country for a gentleman. It is, however, rapidly improving. Trees are cut down, roads are formed, bridges built. Schools and the altars of religion are established. Science is cultivated and a brighter day dawns. The condition of the lower orders of society has been greatly improved by the distribution of religious tracts. They have penetrated the abodes of ignorance and carried Christian consolation to many a sorrowful heart.

I have every year imported religious tracts, catechisms, and little rewards for Sabbath night schools, and they have produced a powerful effect. Wherever I travel there is a constant demand for them. I wish you would speak to some of the tract societies to send us a donation. You cannot calculate the amount of good they will do, but the light of eternity will declare it, and it will