

Portry.

A CHURCH-YARD SCENE.

(By Professor Wilson.)

How sweet and solemn all alone,
With riv'ring steps from stone to stone,
As a lone village church-yard lying,
O'er intersting flowers to move!
And as we read the names unknown,
Of many and old to judgment given,
And hear in the calm air above,
Time onward softly flying,
To meditate in Christian love,
Upon the great and dying?

Across the silent ground to go,
With death's chill shadowing slow,
And shrouded in the folds of snow:
The frowns we loved long ago,
Gleaming from the sad retina,
How beautiful their phantom feet!
What tenderness in their eyes!
Turned where the poor survivor lies,
Mid'ntony sanctities!

What years of wretched joy are gained,
From one uplifting of that hand
In its white armor, when the shade
Doth gather round it, and the light
From our embraces, how dim appears!
This world's life through a mist of tears!
You hoped blind sorrow the cocoon's feast:

Such is the scene around us now:
A little church-yard on the lawn,
Of green pastoral hill,
Its winding path and solemn tone,
And faintly hear the low
Of woodbine's summer lute,
As they breeze in the winter blast,
And yet the sweetest of the sweet,
The silence of the valley floor,
With what a peace and beauty laid
Across the moody mouldering wall!
That mother's child and father's eye
The robes red-brown warily,
Bright, through the blossoms, leave his nest:
Sweet solitude, through the winter leaf!
At the graves of men—but they lie dead,
Through all the sunny summer hours,
He hides himself among the flowers,
In his own wild festivity,
From the green dappled church-yard over,
From the green dappled church-yard over,
From the green dappled church-yard over,
From the green dappled church-yard over,

REGENERATION IN BAPTISM AN APOSTOLICAL DOCTRINE.

(By John Bird Sumner, D.D., Now Lord Archbishop of Canterbury.)

With what feelings of confidence can a congregation have recourse to prayer, which has been accustomed to hear that a decree has already been passed the foundation of the world, gone out from God, by which the final destiny of every man is irrevocably doomed? and indeed, that such is the necessary consequence of the undeniable foreknowledge of the Deity? What expectation can they have that "the prayer of a righteous man" shall avail against a decree already issued? How can they hope, that their "prayers shall go up before God?" how coldly must "they make a prayer for all men!"

What difficulties must the preacher of decrees be led into, in order to reconcile his doctrine with our Saviour's description of the day of judgment; or with the universal declaration of the Gospel, that this life is a state of trial; or, what is still more to my purpose, with St. Paul's positive assertion, that "God will render unto every man according to his deeds; for there is no respect of persons with God." For this world bears no resemblance to a probationary state, not only follows as an undeniable consequence from the system of decrees, but is professedly avowed by many advocates of that system.

Let no Minister think it a proof of success, or of faithfulness to the Gospel, that he retains one class of his congregation, and disgests the other; but rather if such should unhappily be the case, let him examine his conduct with scrupulous anxiety, lest some imprudence, even in the declaration of the truth, some want of conciliation in his performance of the commission intrusted to him, may have deprived him of that blessed reflection and highest consolation, "I take you to record this day, I am pure from the blood of all men." (Acts xx.)

The spirit of these remarks is applicable to other doctrines. Many preachers take to themselves the satisfaction expressed by St. Paul, that he "had not shunned to declare the whole counsel of God," whose manner of declaring it bears very little resemblance to that of the Apostle. But this subject seemed particularly to require them. There is no more common occasion of divisions in a congregation, than the indiscriminate severity with which those are sometimes arraigned, who do not answer the preacher's idea of the regenerate; nor any more frequent or specious error, than the notion that enough cannot be given to Christ or to grace, unless the corruption of human nature be expressed in the strongest terms.

Three rules ought to be observed, in order to treat this subject with practical advantage: first, that we should so preach the corruption of human nature, as to show our absolute dependence upon the atonement of Christ for salvation, and upon the Holy Spirit for sanctification: secondly, that we so preach it, as to vindicate the ways of God to man, by proving that he offers a remedy co-extensive with the evil: thirdly, that we so preach it, as to make the hearer understand, that sin, however congenial to the depraved mind, is alike inconsistent with the original innocence of the human race, and with their final destination; inasmuch as they have been "bought with a price," and have become the "sons of God, and joint heirs with Christ," and are expected to be "holy, even as He who hath called them is holy."

The example of St. Paul authorizes us to believe and argue, that God is no such reprobator of persons, and that grace sufficient to salvation is denied to none, to whom the offer of salvation is made through Christ Jesus, and who are united to Him in baptism. This is implied without a shadow of a doubt, of the slightest intimation that the contrary could be imagined, in every passage of the Epistles which alludes to grace, or exhorts the converts to holiness. He leads them to believe that grace is within the reach of all, without reserve or distinction; and that the "spirit works" in the souls of all, enabling them "to work out their own salvation." His prayers are for the purport that they might grow in grace; might be strengthened, established, comforted by grace; that the good work which had begun in them might be performed unto the end; but he nowhere insinuates the possibility of grace being refused to any, or not enjoyed by any who had been called to the knowledge of the truth, and not willfully renounced this privilege. Language cannot be stronger than the assurance to the Corinthians: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it." His tone to them, and to Timothy, when he is instructing him how to bring

over others to the faith, contains a remarkable difference. To the Hebrews he says, "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need;" but of those "that are without," he uses an expression of doubt unknown to him on other occasions; saying, that "the servant of God must in meekness instruct those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth."

Now, it cannot be alleged that St. Paul had no opportunity of introducing the doctrine of partial grace or particular election to the Churches which he addressed. Many of them had admitted gross errors into their practice; others, as the Galatians, had swerved widely from sound doctrine; many individuals were "unruly, and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not for filthy lucre's sake" (Tit. i. 10, 11.) These corruptions, however, are nowhere attributed to the denial of grace, but always to the abuse or neglect of it. The Corinthians had very imperfectly purged themselves from the immoralities of their heathen state; but how does he reprove them? "Know ye not that your bodies are the members of Christ? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" (1 Cor. vi. 16, &c.) This is evidently saying, that the wickedness of the Corinthians was not owing to the denial of grace on the part of God, but to the abuse of it on their own.

Another practical evil of the doctrine of special grace, is the necessity which it implies of some test of God's favour, and of the reconciliation of Christians to him, beyond and subsequent to the covenant of baptism. St. Paul, it has been seen, insists upon the necessity of regeneration; he declares that "the natural man receiveth not the things of God, neither can he know them;" he calls the heathen nations "children of wrath," and "sinners of the Gentiles;" he speaks of the "old man as being corrupt according to the deceitful lusts;" in short, he expresses under a variety of terms (Rom. ii. 6, &c.), the assertion of our Saviour, that "except a man be born again, of water and the spirit he cannot enter into the kingdom of God" (John iii. 3).

With equal clearness he intimates, that the Christians he addresses were thus regenerate; as having "put off the old man with its deeds;" as being "the members of Christ;" as having "the spiritual circumcision," and being buried with Christ in baptism" (Rom. vi. 3; Col. ii. 12); as having "received the spirit of adoption" (Rom. viii. 15); and as "being washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." To the Galatians, "bewitched," as he says they were, "that they should not obey the truth," he still writes, "Ye are all the children of God by faith in Christ Jesus. For, as many of you as have been baptized into Christ, have put on Christ" (Gal. iii. 26). These addresses and exhortations are founded on the principle that the disciples, by their dedication to God in baptism, had been brought into a state of reconciliation with Him, had been admitted to privileges which the Apostle calls on them to improve. On the authority of this example, and of the undeniable practice of the first ages of Christianity, our Church considers baptism as conveying regeneration, instructing us to pray before baptism, that the infant "may be born again, and made an heir of everlasting salvation; and to return thanksgiving to God, for that he hath pleased God to regenerate the infant with His Holy Spirit, and receive him for His own child by adoption."

But, on the contrary, if there is a distinction between special and common grace, and none are regenerate but those who receive special grace, and those only receive it who are elect; baptism is evidently no sign of regeneration, since so many after baptism live profane and unholily lives, and perish in their sins. Therefore, the preacher of special grace must, consistently with his own principles, lead his hearers to look for some new conversion, and expect some sensible regeneration. This brings him to use language in the highest degree perplexing to an ordinary hearer. To take an example from the same writer [Hopkins], whose only fault is the inconsistency to which he is reduced by his attachment to the system of election: "The best duties of unregenerate men are no better, in God's account and acceptance, than abomination." There is nothing that such men do in the whole course of their lives, but at the last day it will be found in God's register-book, among the catalogue of their sins. This man hath prayed so often, and heard so often; made so many prayers, and heard so many sermons, and done many good works; but yet, all this while he was in an unconverted state: these, therefore, are set down in God's day-book in black; and they are registered among those sins that must give an account for: not for the substance of the actions themselves, but because they come from rotten principles, which defiles the best actions he can perform."

Suppose this language addressed now, as it was originally, to a congregation dedicated to Christ in baptism. What would be the feeling of the plain understanding, or a timid conscience, unable to unravel the windings of these secret things, on learning that the sinfulness or innocence of action does not depend upon their being permitted or forbidden in the revealed law, but on the door being in a regenerate or unregenerate state at the time when he performs them? How is this fact of regemancy, upon which no less than eternity depends, to be discovered? The Apostle enumerates the works of the flesh and the fruits of the Spirit: but his test is insufficient, for the two lists are here mixed and confounded. The hearers appeal to the Church, an authorized interpreter of Scripture. The Church acquiesces them, that they were themselves regenerated, and made the children of grace by the benefit of baptism; while the preacher evidently treats them as if it were possible they might be still unregenerate.

Happily for our Church, the framers of its rituals took their doctrine from the general tenor and promises of Scripture, and by a providential error extending over a Church so framed, the succeeding believers in Calvin were never allowed to introduce their subtleties into her intelligible and rational formularies. Therefore we are instructed to declare, that those who are devoted to Christ, as infants, by baptism, are regenerate, i. e. are "accepted of God in the Beloved," and dying "without actual sin are undoubtedly saved." And therefore we hold that those who grow up, may, or may not, fall from this state of grace; and that those who have fallen may or may not recover, and be finally saved; and therefore that all are to be exhorted to "examine themselves, whether they be in the faith;" to repent and turn to their Saviour if they are not; to labour, if they are, still more after the "inward renewing of their souls day by day."

It is indeed a sufficient confutation of the doctrine of special grace, that it absolutely nullifies the sacrament of baptism. It reduces it to an empty rite, an external mark of admission into the visible Church, attended with no real grace, and therefore conveying no real benefit, nor advancing a person one step towards salvation. But if baptism is not accompanied by such an effusion of the Holy Spirit towards the inward renewing of the heart, that the person baptized, who of himself and of his own nature could "do no good thing," by this amendment or regeneration of his nature is enabled to bring forth fruit, "allegiance, or sixty, or an hundred fold," and, giving "all diligence to make his calling and election sure,"—if the effect, I say, of baptism is less than this, what becomes of the distinction made by the Baptist, "I indeed baptise with water, but He who comes after me shall baptise with the Holy Ghost?" What becomes

of the example of Christ himself? After His baptism, the descent of the Holy Spirit in a visible form, was surely intended to confirm His followers in a belief that their baptism would confer upon them a similar gift; and besides the washing away of their sins, and the remission of the penalty entailed upon the posterity of Adam, would bestow upon them a power enabling them to fulfil the covenant laws of their religion.

No preacher therefore is authorized, either of our Church, or by St. Paul, to leave a doubt on the minds of his hearers, whether they are within the pale of God's favour; but, on the contrary, it is bound to exhort them to seek "boldly at the throne of grace," for power to confirm their faith, and work out their repentance, and live worthy of their high calling.—Apost. Preaching.

THE JESUIT.

(From Macaulay's History of England.)

"Before the order had existed a hundred years, it had filled the whole world with memorials of great things done and suffered for the faith. No religious community could produce a list of men so variously distinguished—none had extended its operations over so vast a space; yet in none had there ever been such perfect unity of feeling and action. There was no region of the globe, no walk of speculation or of active life, in which Jesuits were not to be found."

Yet, whatever might be their residence, whatever might be their employment, their spirit was the same—entire devotion to the common cause, implicit obedience to the central authority. None of them had chosen his dwelling-place or his avocation for himself. Whether the Jesuit should live under the Arctic circle or under the equator—whether he should pass his life in arranging genes, and collating manuscripts at the Vatican, or in persuading naked barbarians in the southern hemisphere not to eat each other, were matters which he left to the superior; but the decision of others. If he was wanted at Lima, he was on the Atlantic in the next fleet; if he was wanted at Bagdad, he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbour him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went without remonstrance or hesitation to his doom. Nor is this heroic spirit yet extinct. When, in our own time, a new and terrible pestilence passed round the globe—in, in some great cities, fear had dissolved all the ties which hold society together—when the secular clergy had deserted their flocks—when medical succour was not to be purchased by gold—when the strongest natural affections had yielded to the love of life—even then the Jesuit was found by the pallet, which bishop and courtier, physician and nurse, father and mother, had deserted, bending over infected lips to catch the faint accents of confession, and holding up to the last, before the expiring penitent, the image of the expiring Redeemer.

"But with the admirable energy, disinterestedness and self-devotion, which were characteristic of the society, great vices were mingled."

"Nor was it only in heathen countries that such arts were said to be practised. It was not strange that the crowd of all ranks, and especially of the highest ranks, tended to the confessionals in the Jesuit temples; for from these confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigour as might not drive those who knelt at his spiritual tribunal to the dominion of the Franciscan Church. If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive fathers; but with that very large part of mankind who have religion enough to make them uneasy when they do wrong, and big religion enough to keep them from doing wrong, he followed a very different system. Since he could not reclaim them from guilt, it was his business to save them from remorse. He had at his command an immense dispensary of synodes for wounded consciences. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secrete his goods from his creditors; the servant, was taught how he might, without sin, run off with his master's plate; the pander was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and their gallants; the high-spirited and punctilious gentlemen of France were gratified by a decision in favour of duelling; the Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind houses. To deceive was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Society of Jesus assured them that they might, with a safe conscience, do."

THE FALL OF JERICHO.

(From a Sermon by the Rev. Henry Melville.)

"The assault upon Jericho is not without prognostication of perfect success. The powers of darkness may well tremble; the menacing adversaries who line the walls that are still undestroyed, may well be faint at heart, surrounded as they are by the fragments of fortresses at least as mighty once as those which they resolve to defend. We know not, we pretend not even to conjecture, which of the appointed circuits it is which the Church is now making. But we may now conclude that the time of the end will be marked by a vastly increased diligence in displaying the cross, and publishing the Gospel. With the Israelites the work of six days compressed into the seventh—what can this denote, but that the downfall of Jericho will be immediately preceded by a multiplied earnestness in the use of all those means which God hath ordained for the triumph of truth? It shall come—that long-expected hour—when Christianity is to attain universal dominion. The march shall have an end; and the myriads shall all have been reckoned; and then shall all have been reckoned; and then shall God specially inspire the Church with a spirit of expectation and prayer so that a loud shout shall be raised, as though, in ceasing to weary earth with their tread, the thousands had resolved to invade Heaven with their voices. And God will answer the cry of his people. He will recompense that patient trust which has been displayed, century after century in the encompassing city, and assailing it with no carnal weapons. On a sudden shall there be a mighty interposition; the temples of idols shall crumble into dust; every form and feature of falsehood shall vanish away; every household, and every heart shall be a shrine for Christian truth; and when the vast revolution is surveyed, and its producing cause demanded by those who would understand the dealings of God, the answer, the triumphant answer will be, 'By faith the walls of Jericho fell down when they were compassed about seven days.'

THE EXAMPLE OF OUR BLESSED LORD.

(From Reflections on the Epistle for the Second Sunday after Easter, by the Rev. W. J. Trouer, M.C.L.)

The example of our blessed Saviour is here brought before us as a motive to patience, if we be called to suffer wrongfully.

The sufferings of Christ, which are here straped, are those: He was reviled; He suffered stripes; He was hanged upon the tree, or crucified. Every part of these sufferings, and of all which He bore besides, was undeserved. He did not sin, neither was guilt found in His mouth. He did well, and suffered for it. The sins which "He bare in His own body on the tree" were not His, but ours. He could not have suffered for the sins of others, so as to "bear" them in their behalf had there been the faintest stain of evil in His pure spirit, or the very least admission of guilt in his most holy life and conversation. The sin-offering which God required as an atonement for man's guilt must be "without blemish." He who would make satisfaction to the Divine Justice for the sins of others, must himself be perfectly "holy harmless, undefiled, separate from sinners." (Heb. vii. 26.) So that while we may measure the depth of our own guiltiness by our Lord's sufferings, and see what our iniquities deserve, and own that no more was laid on Him than we most righteously might have been called to bear, we see also how utterly they were undeserved by Him who so freely and willingly suffered for us, the just for the unjust.

And how did He bear the inflictions thus undeserved by Himself!—When He was reviled, He reviled not again; when He suffered, He did not threaten with the Roman soldiers, or the anguish of the cross, "I threatened not; but committed Himself to Him that judgeth righteously." Our Lord was like a lamb, not only in His spotlessness, but in the silence and patience with which He suffered. As was written of Him, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." (Isaiah liii. 7.) He was content to leave the issue of His sufferings in God's hands, not taking it into His own; but being well assured that the Righteous Judge would in the end bring forth all His righteousness as the light, and His just dealing as the noonday. (Psalm xxviii. 6.)

Now, He left us "an example, that we should follow His steps." And if He intended us to resemble Himself in such patient endurance, does it not follow that "heremite" we are called, namely, to be tried with such reproaches or other sufferings as we have not deserved? When therefore, this trial is sent upon us, we should strengthen ourselves in a patient endurance by such thoughts as these.

1st. The very calling of a Christian is, for conscience towards God to endure grief, suffering wrongfully. In no other way can that be more true of us, "It is enough for the disciple to be as his Master, and the servant as his Lord." (Matthew x. 25.) An innocence and patience were united in our Master's experience and character, so ought it to be our prayer and endeavour that they may be united, as far as may be, in our own. If we suffer for our faults, and take it patiently, yet our guiltiness takes off the lustre and the "glory" of our patience. If we suffer wrongfully but bear it impatiently, then our impatience seems to darken and dishonour our innocence. To be at once patient and without willful sin is the very calling of a Christian.

And surely it should not adden as to think that our calling is such as this. When our Lord bore such contradiction of sinners, can we expect to escape the trial of unjust reviling? When He was called to such sharp afflictions, should we desire to have all such things according to our natural liking? Rather let us wish to be made like unto Him; and if we be "reviled" or "buffeted" wrongfully, let us not be so unlike Him as those who give one ill word for another, and count it meanness to receive a blow without returning it; but rather let us commit ourselves and our cause to Him who judgeth righteously, and avenge ourselves only by doing good for evil.

2dly. We should ever remember, that though we may be innocent in the particular instances charged against us, yet we have abundance of guilt upon our conscience to deserve a far sharper punishment than that which we are inclined to complain of as wrongful. Our blessed Lord had no record of former sins against Him in the book of God's remembrances, as we have of our youthful sins and the transgressions of our riper years. A conviction of these should keep us patient under whatever grief we are called to bear, although our conscience, in any particular case, may acquit us of having deserved reproach.

3dly. As we should set before us the example of our Lord's patience, so also we shall be strengthened in bearing patiently any wrongful ill usage, if we remember always the unpeakable benefits which we have derived from His sufferings. If He have borne for us the heavy load in His own body on the tree, surely we may bear cheerfully such light contradictions or reproaches as may be cast upon us. If we are healed by His stripes of that plague which must otherwise have destroyed us, shall we think so much of the trifling injury or suffering which men can do unto us? If we, who are as sheep going astray, are brought back to Christ, as the Shepherd and Bishop of our souls; surely, under a sense of His shelter and protection, we may well disregard the poor efforts of mistaken men to disturb our peace.

Let us have a high sense of the value of His sufferings, and so shall we be better able to follow the example which He has left us. In anywise let us remember that He died in order "that we, being dead to sins, should live to righteousness." Let us learn thus to "know the voice" (John x. 4.) of this good Shepherd, and follow Him, whithersoever He may lead us. Having been brought home to His blessed fold, let us not again go astray by yielding to the impulses of impatient and resentful feeling, and sensitiveness under ill usage. Our privilege is to abide in peace, within that quiet resting-place, knowing that God appoints our lot in life with all its trials, and chooses far more wisely for us than we should choose for ourselves. Let us bear awhile with patience; let us trust with confidence; walk in the ways of righteousness; and He, who judgeth righteously, will bear the intercession of the good Shepherd in our behalf; and will not suffer any wrongful accuser to hurt us, or any oppressor to pluck us out of His hands. (John x. 28.)

BISHOP BURNET.

(From Macaulay's History of England.)

The fame of Burnet has been attacked with singular malice and pertinacity; the attack began early in his life, and is still carried on with undiminished vigour, though he has now been more than a century and a quarter in his grave. He is, indeed, as fair a mark as factious animosity and petulant wit could desire.—The faults of his understanding and temper lie on the

surface, and cannot be missed. They were not the faults which are ordinarily considered as belonging to his country. Alone among the many Scotchmen who have raised themselves to distinction and prosperity in England, he had that character which satirists, novelists, and dramatists, have agreed to ascribe to Irish adventurers. His high animal spirits, his boastfulness, his undissembled vanity, his propensity to blander, his provoking indelicacy, his unabashed audacity, afforded inexhaustible subject of ridicule to the Tories. Nor did his enemies omit to compliment him, sometimes with more pleasantry than delicacy, on the breadth of his shoulders, the thickness of his calves, and his success in matrimonial projects.

A writer, whose voluminous works, in several branches of literature, find numerous readers a hundred and thirty years after his death, may have had great faults, but must also have had great merits; and Burnet had great merits, a fertile and vigorous mind, and a style, far, indeed, removed from faultless purity, but always clear, often lively, and sometimes rising to solemn and fervid eloquence. In the pulpit the effect of his discourses, which were delivered without any note, was heightened by a noble figure and by pathetic action. He was often interrupted by the deep hum of his audience; and when, after preaching out the hour-glass, which in those days, was part of the furniture of the pulpit, he held it up in his hand, the congregation clamorously encouraged him to go on till the sand had run off once more.

William (the Prince of Orange) proved a much more gracious host than could have been expected; for of all faults, officiousness and indiscretion were most offensive to him; and Burnet was allowed, even by friends and admirers, to be the most officious and indiscreet of mankind. But the angustious prince perceived that this pushing, talkative divine, who was always blabbing secrets, asking impertinent questions, intruding unasked for advice, was nevertheless an upright, courageous, and able man, well acquainted with the temper and views of British sects and factions.

As soon as Burnet was on shore he listened to the prince. An amusing dialogue took place between them. Burnet poured forth his congratulations with genuine delight, and then eagerly asked what were his highness's plans. Military men are seldom disposed to take counsel with gowmen on military matters, and William regarded the interference of unprofessional advisers in questions relating to war, with even more than the disgust ordinarily felt by soldiers on such occasions. But he was at that moment in an excellent humour, and instead of signifying his displeasure by a short, and cutting reprimand, graciously extended his hand, and answered his chaplain's question by another question: "Well, doctor, what do you think of predestination now?" The reproof was no delicate that Burnet, whose precepts were not very fine, did not perceive it. He answered with great fervour, that he should never forget the signal manner in which Providence had favoured their undertaking.

APHORISMS.

If a spider break his thread twenty times he will mend it again. Make up your mind to do anything and you will do it. FEAR, not if trouble comes upon you, keep up your spirits, though the day be a dark one. Never be cast down for trifles.

Let your recreations be moderate, reasonable, and lawful; the use of recreations is to strengthen your labour and sweeten your rest. But there are some so right and so innocent that they avoid all diversions, and dare not indulge lawful delights for fear of offending; these are hard tutors if not tyrants to themselves; whilst they pretend to a mortified strictness, they are injurious to their own liberty and the liberality of their Maker.

Time is like a creditor who allows an ample space to make up accounts, but is inexorable at last. Time is like a verb that can only be of use in the present tense. Time, well employed, gives that health and vigour to the soul which rest and retirement afford to the body. Time never sits heavy upon us but when it is badly employed. Time is a grateful friend; use it well, and it never fails to make a suitable requital.

Deferred Extracts from our English Files.

(To the Editor of the Times.)

Sir,—I have just seen an article in your paper containing some observations on a letter to Sir John Holburne, published by me. I think some expressions of mine make you suppose that I doubt the propriety of our conquering the Sikhs. Perhaps my expressions were not so clear as they ought to have been; but I did not intend that any such inference should be drawn. Therefore, without entering at all into the cause or accidents of the war in the Punjab, I will merely state my view of the general question. It is this:—The Sikhs are warlike, and hostile to the British. This hostility was a matter of course under British rule, whose strong hand alone restrained them from attacking us. When he was gone they would do so. They invaded us without protest, and we defeated them on the Sutlej. But this did not abate their hostility to the British. We made a treaty with them, which broke, and they again made war, displaying abundant courage and military skill.

Now, sir, a calm consideration of these facts (with your own experience that we unfortunately have to prove them) will convince every man of common sense that no permanent peace can be made with the Sikh nation and its native government. I assume this to be the fact which no one of calm judgment and plain sense will dispute. It is occupied in the Punjab, as it were, to the left bank of the Sutlej, we must make our way to the right bank, and defend a frontier of some 800 miles from Beindia to Simla, divided from the hostile and powerful Sikh nation by a river every where fordable to these enemies, though not to our regular armies. Let military men say what they will, but I do not write to a frontier against such adversaries; all plunderers, all rapists, all robbers, and not only ready for bold war against the British, but our border population (considering the Punjab side of Beindia) being quiet in us as we are people, I do not write to a frontier against such adversaries; all plunderers, all rapists, all robbers, and not only ready for bold war against the British, but our border population (considering the Punjab side of Beindia) being quiet in us as we are people, I do not write to a frontier against such adversaries; all plunderers, all rapists, all robbers, and not only ready for bold war against the British, but our border population (considering the Punjab side of Beindia) being quiet in us as we are people, I do not write to a frontier against such adversaries; all plunderers, all rapists, all robbers, and not only ready for bold war against the British, but our border population (considering the Punjab side of Beindia) being quiet in us as we are people, I do not write to a frontier against such adversaries; 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