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THE CANADIAN

CHRISTIAN EXAMINER,

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VOLUME 3.

RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

SOME REFLECTIONS ON PUBLIC AFFAIRS.

We cannot study the history of God's providential government of mankind, without having the conclusion forced upon us, that the Supreme ruler, not only holds each individual responsible for his own acts, and deals with him accordingly as a moral being, but that he also regards men collectively, as they are grouped together, by his own ordinance, into families, societies and nations, and deals with them thus grouped, as if they constituted one responsible body.

This general law of individual and collective accountability and retribution comprehends a chain of securities for the preservation both of private and public virtue. To piety is annexed peace of conscience and many other personal advantages; to wickedness is annexed remorse and many other personal evils. To the proper observance of domestic discipline and religion is usually annexed the blessing of an enlightened and pious offspring, and that sweet harmony and affection which extracts from the relations of consanguinity their greatest happiness; on the other hand the neglect of domestic discipline and religion entails the curse of a disobedient and ungodly offspring, and that strife and bitterness within the family circle, which is a sure and immediate punishment for the neglect of parental duty. The law whose operation is thus felt in families extends throughout the whole social fabric, and regulates its well-being; for as communities and empires, revere and obey the King of

kingdoms, as they are guided by the immutable principles of rectitude, as they are enlightened, temperate, studious of truth, obedient to law, desirous of the public weal, emulous of moral pre-eminence, they are crowned with prosperity and happiness: while the reverse in national character will universally bring the reverse in national fortune. Nay, it may be asserted that this law of the divine government pervades the whole congeries of nations of which the human family is composed, and that, resulting from it, the sum total of happiness or misery to be found on earth is always proportioned to the virtue or vice with which the moral beings that dwell upon it are chargeable.

This law of moral retribution which has respect to man, not only as an individual, but as a social being, is specially adapted to human relations, and is designed as an enforcement of human duties. It is framed for the express object of promoting the happiness of the whole, by promoting the excellence of each individual member. Were each individual viewed as isolated and solitary, there could be no such thing as domestic or political virtue, for this grows out of the domestic and political relation. God has set mankind in families, and united them into states and kingdoms, to give scope to the social affections; and it is impossible for any man to separate himself from these connections, or fail in the duties resulting from them, without incurring guilt, and endangering, not merely his own, but the public well-being. What reason and revelation teach concerning these duties we are in

some measure moved to by certain instinctive affections in the human bosom. The fondness with which parents regard their children, and children their parents, is a powerful security for the performance of parental and filial obligations. While attachment to ones native land, a deep and durable sentiment in the best natures, is a strong guaranty for the due regard of our civil obligations; and as the direct good or evil, resulting from fidelity or negligence in these instances of duty, makes an urgent appeal to our hopes and fears, obedience is enforced from selfish considerations in the absence of purer motives.

We have prelated the reflections we propose now to offer on some of the causes that have led to the present disorders in our social state, with these general views of an important law in the moral government of God, because we believe, they may be traced, when properly investigated, to a disregard of that law. Our political disturbances have arisen from the neglect of our political duties. An examination of the evil must precede reformation, and on reformation alone can we build the secure hope of future tranquillity.

At the outset of this examination we may discover in the unreasonable dissatisfaction that has long existed among us, one element of our national guilt, and one cause, and that not a trivial one, of the evils that have afflicted us. This discontent which has prevailed long and widely did not arise from any deficiency in the necessities or comforts of life. Abundant harvests crowned the labors of the husbandman; he found a ready and profitable market for whatever he brought to it; no encroachment was made, either by lawful or unlawful power, on his rightful possessions; there was no infringement of his personal or civil liberty; and, without pretending to say that public affairs have been managed exactly as they ought, we do not hesitate to affirm that those best acquainted with the world, would find it difficult to point out a spot where persons of the same class as the bulk of our population, had so much for which to be thankful, and so little for which to complain. Canada enjoys the benefit, (if benefit it be to us,) of a representative government in which the suffrage is nearly universal; over all internal affairs the local legislature has complete controul; our taxation, not worthy of the name, is all expended on internal improvement; the parent state has not only born the charge of all our defences, but has rendered her expenditure on these a source of prosperity to the colony; as a portion of the empire we enjoy several commercial advantages beneficial both to the agricultural and trading portions of the community. Notwithstanding all this, however, dissatisfaction has, in no small degree, prevailed, and infused gall into the bountiful cup that a gracious providence had else sweetly mixed for us. Inquiring into the cause of this, we think it may be traced mainly to the exorbitant and malign influence that a certain class of political writers and partizans exerted over the public mind. These were most industrious in ferreting out every instance of mismanagement in public affairs, and in holding them up with every spe-

cies of exaggeration to kindle public indignation. The same tale was repeated year after year, in every possible form to irritate and inflame. Journals devoted to this object, obtained, it is well known, for many years, the widest circulation in the province, and were at once the index of popular discontent and its cause. Party spirit, at least on the disorganizing side, was exasperated to rabid virulence, until boasting of general support, the malecontents formed the audacious design of subverting the constitution under which we live. Signally defeated in this flagitious project which they considered ripe and hopeful, a few of the principal conspirators, to escape the punishment due to their crimes, sought refuge within the contiguous republic, and by the same mendacious and exaggerated descriptions of official corruption which they disseminated here, they succeeded in rendering many in that country favorable to their designs. It is this foreign swell that continues to dash upon our shores, though our internal waters have long ago subsided into calm. We have alluded to these events not with the view of merely repeating a historical fact, but with the view of exposing a national sin. For it is criminal in any people to patronize unprincipled and factious writers—writers who have no regard to truth, whose whole efforts are directed to vilify the institutions of the country, and to create disaffection to its government. One who speaks lies will generally be despised and shunned; and yet one who daily writes them with a little tact and cleverness, will often attain popularity instead of arousing detestation. It has been so among us; and the poison of misrepresentation once absorbed, came at length to unsettle and discompose, even those who were able to detect it. Lies were read without disapprobation of the liar; treason was witnessed without abhorrence of the traitor; religion too was blasphemed without exciting condemnation of the blasphemers, and thus the subtle venom imbibed, wrought its baneful effects on not a few, perverting their moral principles, undermining their loyalty, and preparing them for those deeds of violence and blood by which revolutions are usually achieved.

From this view of popular discontent and its cause among ourselves let us next examine some of its effects without, and we may perhaps discover that we are not a little culpable for these also. The last few weeks has disclosed evidence too palpable to be denied, that multitudes in the neighboring republic had been persuaded to look upon this country as an easy and legitimate prey. For several years we have presented ourselves to them a spectacle of division. A party that once seemed to comprehend a majority of the colonists, collected a catalogue of grievances, that to those not informed of the true state of the case, would be thought to justify almost any measures. Some of the leaders of this party proceeded to organize insurrection, with the avowed design of subverting the government by force of arms, and of remodelling the whole fabric of our constitution. In several districts these revolutionary schemes were numerously

supported, and the most insidious arts were practised to make it appear that the great body of the people were disposed to a separation from the parent state. The malecontents held extensive correspondence with their friends in the United States; their newspapers were widely circulated there, and an impression seems very generally to have been made, that the Canadians were an enslaved and oppressed people, struggling for deliverance from British tyranny, and determined to destroy it. It cannot be doubted that our own loud complaints, set forth in their darkest colouring by a revolutionary press, that obtained too much countenance among us, have actually awakened a pretty general belief in the United States that the Canadians are a people panting after republican institutions and on the eve of founding them on the debris of the monarchical of which they have grown tired. Such being the case, it is scarcely more than what might be expected, that the Anglo-Americans south of the St. Lawrence, should look with favor on an insurrection that promised to revolutionize this country after their own favorite model; that some of them would be inclined to assist it from their love of political theory, and some from that speculating pursuit of gain which forms so prominent a feature in their character. The grievances under which we were reported to be suffering, awakened the sympathy of some, and the party divisions existing among us indicating weakness, stimulated the rapacity of others. To these causes we may fairly ascribe that banding of multitudes on their frontier for the invasion of our territory, or in their own language, "to assist the oppressed Canadians to obtain their freedom." For this state of things many among ourselves are not a little to blame. In so far as we have given way to unfounded complaint, and have been guilty of leading foreigners into error respecting our political condition, we have done wrong to the interests and institutions of our country. If in time past by word or action, we have led any one to imagine that we were dissatisfied with the constitution of our country, for their sakes and our own, let us now, by word and action, do away the delusion—let the simultaneous expression of our regard for it and our rallying for its defence, demonstrate that we want no foreign aid to work its overthrow. It is pleasing to reflect that since these troubles have arisen, this testimony has been very unequivocally borne. There may be some perhaps, who in the secret of their heart, favor revolutionary projects; but the public voice has expressed itself unanimously against all intermeddling of strangers in our affairs. We have declared our own competence to manage them; our power to vindicate our own rights; our determination to repel every invasion of lawless men. The severe, but just lessons, that have been given on these points will, it may be hoped, effectually convince them, that in this land they have no chance of success, and that their lawless aggression will only bring ruin on themselves. It is our sacred duty to use every means to prevent and repel these attacks. We have called on the magistrates of the republic to restrain their citizens; to secure for us that neutrality

for which by national treaties they are engaged; we have justly represented that the government of the United States must be held accountable for the acts of its citizens; but if these negotiations to prevent violence be ineffectual, we must be prepared to repel it by force, and the blood shed will be on the heads of those who should have restrained their own citizens, whether by force or law. It will not be denied that our forbearance has been great; that the mercy of our governors has triumphed over the justice of the law; and that even the soldier in his wrath has been compassionate. But wisdom and justice, and the public well-being must prescribe limits to forbearance. Whatever be the expense of suffering to the aggressor, our people must be delivered from these continual alarms, and constant exposure to the fatigues of militia duty: our frontier towns must be secured from the torch of the incendiary; our patriotic citizens must be protected from the stratagems of the assassin; and whatever be the price, invasion must be repelled and our wonted peace and security established. The part that we have to act—the duty that we have to fulfil is clear as noon day. God, who has bestowed on us our home and country, has made it our duty to protect and defend them.

But it is incumbent on us as Christian Britons not only to defend our country but to maintain its constitution and vindicate the supremacy of its laws. No intelligent mind can ever be at a loss for arguments to enforce this duty. Constitutional law is that which binds together the fabric of society. It cannot be subverted without inducing anarchy. Whatever be its particular form and fundamental elements, the wise and good in every land are wont to rally around their constitution, to guard it inviolate from such as are given to needless change. It is a new doctrine in political science, and as yet received only by the disciples of anarchy, that the constitutions of nations, may be renewed, repaired, overthrown at any time by the mere suffrage of the majority. Were this principle once admitted, there could be nothing sure, nothing stable, nothing permanent, in any nation under heaven; government would veer about with the caprices of the multitude; revolutions would be as common as elections; the party raised to power would never feel restrained by any principles superior to its own will, and whatever was right in their own eyes that they would do. Happily for the peace of the world these notions are repudiated by enlightened men in every land. In all constitutional governments there are fundamental principles which cannot be changed without acknowledged injustice, and the subversion of social order. Even in a republic, were it possible to find a majority in favor of despotism, that majority could not establish it without injustice, without a positive invasion of the rights of the minority and of the coming generations, whose inalienable birth-right would thereby be wrested from them. Let us illustrate this principle with a reference to our own institutions, as it may serve to place the defence of them on the ground of justice and conscience. We assert

then, that were it possible to find a majority among us inclined to subvert our constitutional government, the attempt would be *criminal* on any other ground than that its provisions were incompatible with essential justice, and contrary to the end for which all government is instituted. But if life and property be secure, if righteous laws be impartially administered, if the grounds for which civil government is instituted be fully secured, such a constitution ought not to be changed at the beck of a majority, in the face of the protestations of their fellow-subjects opposed to them. For as a people we are united under certain constitutional principles; we owe allegiance to certain constitutional rulers; we are pledged to support a common form of civil polity; our feelings, our habits, our associations are all moulded into a conformity with our civil institutions, and any fundamental change in them, would be doing violence to our best feelings, to say nothing of any more material injury we might sustain. Besides in every established society personal and corporate rights are acquired, that revolution always tends to unsettle and destroy. Hence to subvert constitutional law is treason, the highest crime known to the law. It will not justify the act that a majority be in favor of the change. Were a majority of partners in any copartnership to resolve that they would disregard the conditions on which it had been formed, and deny the other partners their stipulated rights, nothing could justify their unprincipled conduct. Now our constitutional charter embodies the principles on which we are united in the social compact; the very fact of our settling in the country that has adopted it, must be held as our pledge that we have agreed to submit to its conditions, and to defend them as the bulwark of justice and order. Should it ever happen that we come to think them imperfect and capable of amendment, that must be done in the manner prescribed, and in conformity with the rights and interests of all concerned. But should any one, or any number, converted to some new political theory, deem our form of government fundamentally wrong as measured with their new theoretical opinions, then the proper steps for such to pursue, is to separate themselves in peace from the community, to abstain from every proceeding that might disturb others contentedly reposing under their own vine and fig-tree, and to seek in some other land for institutions more agreeable to their wishes. Should such unhappily adopt another course, should they attempt to carry out their theoretical views by promoting fundamental changes in the civil institutions of the land, should they league with such as are not unwilling to employ force and to shed blood in the attainment of their object, it must be clear from the principles above laid down, that they are guilty of sin as disregarding the authority of God, that they are guilty of treason in attempting to subvert established government, and that they render themselves justly obnoxious to the punishment of this sin, and that crime.

It will not be considered as any valid objection to the principles we have now advanced that they are equally applicable to any constitutional form of govern-

ment, however different it may be in its structure from ours. These principles are as well fitted to guide the republican whom fortune may have placed under a monarchy as the monarchist who may have found a home within a republic. They constitute that spirit of conservatism which is the proper antagonist of anarchy wherever it may arise, which like Satan on the fiery flood, is always struggling to lift up its monstrous head from the waves of ignorance and wickedness that deluge the world. They are in perfect conformity with those noble principles of political duty which come to us with the stamp of divine authority:—"Let every soul be subject unto the higher powers. For their is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay yet tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. 13, 1-7. In these words the supreme ruler rebukes the spirit of insubordination to constituted authority so characteristic of the age, and inculcates the duty of supporting legitimate government, of defending it against the lawless, of upholding it for the good it confers and the evil it prevents, of submitting to those imperfections incidental to all human things rather than hazard the subversion of established order in the pursuit of merely conceivable excellence. If the house be suited to the wants of its inhabitants let it alone. You may put yourself to the inconvenience and expense of pulling it down and building another, and after all discover that you have gained nothing by the change.

If these observations have any weight to induce us to maintain the constitution of the country and vindicate the supremacy of its laws, on the supposition that from views of self-interest or theoretical excellence a majority were disposed to subvert them, how much more forcible will be their application if it should appear, that the great mass of the people are averse to fundamental change, that they deliberately prefer our paternal connections and institutions, and are honorably ambitious of rearing up and perpetuating on this continent, a political fabric that shall rival the excellence of the far-famed model on which it is framed. That a popular attachment to our constitution, and to our connection with the British empire remains in vigour, notwithstanding the means that have been long and insidiously plied to root it out, is a fact that the events of the last eighteen months most amply con-

firm. There has been indeed a general wish to set the house in better order, but no wish to pull it down. There has been a wish to carry out more fully the principles of the constitution as adapted to a colonial dependency of the empire, but none to employ a Benthamite to fuse it in his crucible, and bring it out recast in some new form. We are much mistaken if the events of the last few months have not laid bare some deplorable imperfections in democratic institutions, which, when no trial was in the way, had lain concealed. We have seen what a perilous thing self-government is, amongst a people misled by their interests and their passions. We have seen with what facility they can set their own laws and magistrates at defiance, and with what facility the magistrates themselves combine with the multitude in their lawlessness. We have seen how insecure life and property are in the contiguous republic, should the self-governing majority be inclined to invade them. And when we, desirous of their good, as well as our own, turned anxiously in expectation of the interference of their supreme magistrate, to restrain the aggressions of their lawless citizens on our territory, we looked in vain, and received only confessions of his impotence to restrain the people by any other means than public opinion, which, in good truth, is no means at all when the people choose to be in the wrong. These facts do not recommend the principle of self-government as adequate to secure either internal order, or international justice. Had such banditti collected within Canada, to invade or commit piratical aggressions on citizens of the United States, a country so nearly related to us by blood and language, and treaties of amity and commerce, and had our civil or military authorities been apprized of their wicked designs, we verily believe the shore would have been strewed with their dead, and those that escaped the bayonet would scarcely have escaped the gibbet. Law and justice would have arisen in their might to avenge those that set them at defiance, and to convince the world that with us national honor and national treaties are sacred things, and that we regard no sacrifice too great to sustain and defend them. It has not been so, however, in the United States. The feeling that actuate us on questions of national honor and honesty, do not seem to prevail there. We have witnessed the impotence of Executive power under this boasted self government, and have sorely suffered by it. It has permitted our country to be ravaged, and filled with constant alarm from the incursions of pirates and marauders—with such bands as are known only on the outskirts of the civilized world. It has created an enormous drain on the treasury of the empire. It has made some parents childless, and some wives widows, and has spilt upon the ground blood that must yet be accounted for.—Thank God, the peculiar nature of our government preserves us from the pernicious influence of misguided popular opinion bent on lawless designs. Amongst us popular caprice cannot supersede the laws—cannot evade the demands of justice. In this land we are not governed by *public opinion*, but by *rulers*, to whom the administration of the law is committed;

and whatever deference may be paid to the collective voice of the people constitutionally expressed, law and right can never be sacrificed to the clamor and violence of a mob. The arm of the civil ruler among us is always sufficiently strong to enforce obedience. These are excellencies in our form of government which should strengthen our determination to uphold it. Laws framed in equity, and dispensed with a temperate justice, are the bulwarks of our liberty. This is our inheritance. Let us guard it well, and transmit it as our best legacy to our children.

But whatever may be the excellencies of our civil constitution, our annals furnish melancholy evidence how much its beneficial workings may be retarded, by the contentions and animosities of party. We have already glanced at two of the results of these—the late insurrection, and the present unsettled state of the community. But they had given birth to incalculable evils long before this catastrophe was dreamed of. It is impossible to review the history of our provincial legislature for the last ten years, without mourning over the extent to which the demon of discord presided in its assemblies. Business was retarded in every possible way by the leaders of party; their harangues were rarely fitted for aught else, but to mislead and inflame the public mind; many measures of manifest utility were sacrificed for low party ends, and the religious instruction and education of the people, two of the most sacred objects to which the Christian legislator can give his attention, were yearly brought up for angry discussion, and the secularities connected with them were continually employed by party as themes to awaken discontent and bitterness among those whose highest interests were involved in the determination of the agitated questions. It often happened that the opposing squadrons in this arena were so nicely balanced as wholly to neutralize each other, and the people had the mortification to see questions most deeply affecting both their temporal and spiritual well-being, not only kept unsettled, but used as the occasion of stirring up increasing exacerbation of spirit in all interested in them. Nor was this the only evil. Such scenes in the colonial assemblies, conveyed the impression to the parent state, and other countries, that the people of Upper Canada (for we have no reference at all in these observations to the lower Province,) were factious and dissatisfied. The influx of capital and emigration was thereby diminished; the fostering care of the Imperial government was more sparingly extended; a degree of mutual alienation was engendered; and an evident blight fell on the prospects of the colony. Were it necessary to enter on the investigation, we might trace the discordant spirit prevailing among us, and to which we mainly attribute these evils, to various causes. It might be traced to the local government and its officers, who, acting too much for their own advantage, or under royal instructions, (perhaps in some cases suggested by themselves) not wisely adapted to the condition of the colony, arrayed a large mass of the people, and their representatives in the assembly, against the government; this gave rise to an

opposition which systematically endeavored to frustrate every measure that the government was desirous of carrying. On the other hand the assemblymen partook of the multifarious character of their constituents; many of them were poorly qualified for the business of legislation; unable to judge for themselves on the great questions brought before them, they generally fell into the train of some party leader, whose opinions and spirit they reflected on their constituents, as they returned annually from their legislative duties. Without fixed principles, they sought, by referring their acts to popular suffrage, to draw from this variable and uncertain source an illegitimate support; and thus their opinions, even on questions that lay within their reach, were unsettled and variable. Their perplexity became the more evident and embarrassing, whenever it was attempted to legislate on principles opposed to those embodied in the British constitution, as was the case in reference to the law of primogeniture, in the various attempts to generalize the elective franchise, and above all in the measures that have been repeatedly pursued by assemblymen respecting the public maintenance of religion. Had the principles of our constitution been deemed sacred and inviolable, such questions would not have been brought into discussion. Our legislation would have been confined within the limits of the constitution, and regulated by the practice of the parent state. The collective wisdom of ages would then have served as a guide, and prevented our raw statesmen from losing their way in a labyrinth of unsettled opinions in political science—often very dangerous when attempted to be carried out in practical legislation, even by those most profoundly skilled in the art of government. It is not difficult to conjecture what would have been the fate of Canada, long ere this day, had not the higher branches of the legislature reined in the popular branch. If we are to indulge any hope that these evils shall not again occur, it must be founded on a deeper veneration of our constitution in the bosom of the people, and especially among those who represent them in the legislature; its fundamental principles must be esteemed an authority to which all, of every degree, will cheerfully submit; its walls and bulwarks must not be assailed; it must be defended in the citadel of the people's love, and handed down to posterity as the charter of their freedom; whatever modifications it may undergo to adapt it to a new condition of society, its spirit, its essential form, its parental image, must be preserved immutable. Throughout the changes and expansions of a nascent empire, let its excellencies form a fixed centre around which the love and veneration of the people shall ever concentrate. Such an object of deep and generous regard would form a potent cause of political concord. Embodying a multitude of fundamental principles to which all have resolved to bend with cordial and implicit submission, it would infuse a milder spirit into such debates as might arise, in its application to emergent circumstances. We might then indulge the hope that our social fabric, a thing not of mushroom growth, would not be a thing of mushroom decay; that it would survive to hoar

antiquity, and occupy a niche in the temple of history collateral with that of the empire from which it sprung. These are pleasing dreams! What bosom warmed with the glow of patriotism, does not breathe the fervent prayer that they may become realities when we shall have quitted the stage to be the inhabitants of a kingdom that cannot be moved.

We may offer in connection with these remarks, a suggestion as to what the character of those men should be, to whom the management of public affairs is intrusted. Too many among us seem to have acted on the maxim, that any body would do for an assemblyman; and talents, principles, moral character, did not form elements in their choice. Were a parent to commit the education of his child to a teacher without inquiry on these points, he would be highly culpable, and might be doomed to reap very bitter fruits. How much more culpable is the elector, who intrusts the most important of his civil interests to a person of whose character and qualifications nothing favorable is known! It is true, that the difficulty of finding suitable persons to undertake the office, and the low intrigues of electioneering, may occasionally frustrate our wishes. But it were well that every one were fully aware that no provisions of a constitution, however excellent, can preserve the liberties of a country, or promote its well-being, unless they are administered by suitable officers. It will not be denied that senators should be men of competent intellectual ability, not merely of natural endowments, but of various acquirements. In a young colony in which civil affairs are less complicated than in great nations, it may be neither necessary nor practicable to establish a high standard; yet, in a matter of so much importance, it is surely allowable to aim at high things—to elevate rather than depress. "Whatever offices rulers hold, it is of very great importance that they have improved their mental faculties by early cultivation, studied the principal sciences with great care, and formed habits of correct thinking, of patient research, and prompt action, by previous education. Especially ought they to have studied *politics as a science*, not satisfied with the loose maxims that float confusedly on the surface of the public mind, but examining the fundamental principles, that lie open to the diligent inquirer only, in their order, origin, connexion, and results. If you load a vessel with a precious cargo for a distant country, you do not employ a commander unacquainted with the art of navigation. If you equip an army for defending the national rights against the violence of unprovoked aggression, you do not choose a general who knows nothing of the military profession. If you wish a physician who may cure your bodies of the maladies with which you are afflicted, you do not prefer some ignorant pretender, who has never examined the structure of the human frame, nor learned the approved mode of medical treatment. Why, then, choose as legislators men who have not studied with the requisite attention, the leading principles of politics and jurisprudence, whose memories are not furnished with an accurate knowledge of those laws and precedents

according to which they should act"—men who have not studied the constitution they have sworn to defend, and who are not qualified to take a comprehensive view on any one question which they are called to decide? To expect any good from such men as senators, is surely to look for grapes in thistles! And farther, is it too much to require *moral worth* in connection with intellectual ability? Ought not the senator to be a man of unimpeachable veracity, of unspotted integrity, of a pure life, else how can we repose confidence in him, and what can prevent the leprosy of his example, rendered more pernicious by his elevated station, from contaminating the commonwealth? But on this point we cannot enlarge. Such men will be chosen only by a virtuous and enlightened constituency.

This suggests to us another very important element in national well-being—a general and effective system of mental and religious education. We join these two because their union is essential to individual and national well-being. Those infected with the prevailing mania of the day, cry out for the divorce of the education of the school, and the education of the sanctuary; but God has joined them together, and only in their union are they prolific of good. Were we, indeed, to define education as it is vulgarly limited, so as to comprehend nothing more than the ability to read, and write, and cypher, in the degree necessary to transact the affairs of humblest life, its essential connection with religion might not be very apparent. But the truth is that these acquirements are rather means that prepare for education than the thing itself. For of what utility can it be for a youth to possess the ability to read, if he never exert it, or exert it only in useless, or corrupting, or seditious publications. Thus abused, the youth had been better without the power, whether we regard him as a moral being, or as a member of the community. The proper end of all popular education, is to furnish the mind with correct principles, to qualify it for the discharge of personal and social obligations, to open up such sources of enjoyment as may refine and elevate the soul, to form it to a taste for the exalted pleasures of devotion, and to prepare it for its immortal destiny. Any system of education that proposes other ends than this, or that stops short of these ends, is a miserable cheat, both in respect to the individual and the community, and will, within half a century, prove itself a source of bitter disappointment. What! is not the whole community deeply interested in the moral training of the young? Is not public order, and national character, based upon the *religious principles* in which they are brought up? And can any system of national education be worthy of the name in which these are not provided for? How often does the fact painfully obtrude itself upon our observation, that the young man who has passed through a course of intellectual training, however complete, but whose religious culture has been totally neglected, is only the more sharpened for the practice of mischief and dishonesty. His conscience—he has none: it

has never been developed. Truth and falsehood, honor and shame, public virtue and public venality, are with him objects of choice or rejection, just as chance or interest may determine. His soul, spiritually dead and debased, is incapable of the finer and loftier emotions of a religious being. This is the mistreated class that furnishes the cunning swindler in trade, the noisy brawler at the hustings, the ready made-tool of the demagogue and anarchist: and yet such a character is the necessary result of an education in which the culture of the heart has formed no element. Oh! let it never be forgotten, at least by a Christian community, that the intellectual training of the young ought never to be separated from their religious training; that it is far more important to all the ends for which education is desirable, that the moral powers should be developed early, than that the intellectual should; that nothing has a greater influence on the happiness of the young and the well-being of society, than the early imbuing the rising generation with the fear of God, the love of truth, reverence of parents, cheerful obedience to authority, with a conscience so enlightened and tender, as to be a guide to good, and a guardian from evil. These results cannot be secured but by a system of Christian and scriptural education. These means are ordained of God, and none but these will be blessed—none but these will ever prove effectual. The school, if it shall prove the seminary of virtue, must stand within the shadow of the temple. The world as it was, and is, does not present one instance of a successful system of general education in which the school has been removed from this shade. In this colony the separation has been attempted, and the failure has been at least as conspicuous as the folly.

But while this religious training should commence with the earliest to which the youthful mind is subjected, and should therefore be incorporated with the common school system, let the Christian statesmen not overlook that higher culture which, by the express appointment of God, ought to be provided for those of mature age, and which if not provided, the most disastrous consequences to the peace and well-being of society will speedily ensue. Morality, the only sure basis of public order, cannot grow out of an irreligious heart; and religion cannot grow but in the way of divine appointment. The maintenance and diffusion of religion then—the religious culture of the moral nature of all the subjects of the commonwealth, becomes a question connected not with their eternal interests alone, but even with the whole temporal well-being of society. Educate, in this higher sense, the people, and you form them to a reverence of the laws, to habits of industry and temperance, to a care of the public weal; you diminish the causes of litigation, and abate the expense of judicial establishments; you prevent the waste of the public resources in the erection of buildings for restraint and punishment, the multiplication of which in every part of the land, creates so heavy a burden on every ignorant and demoralized community. The intelligence and religious habits of a people are better safe-guards, by

*MacIndoe.

far, of social order, and infinitely more economical than prisons and standing armies. Strange, unaccountably strange, that even Christian rulers and statesmen should have so much overlooked this in their schemes of government! Necessity has driven them to forge chains for the lawless maniac, but enlightened patriotism has not led them to apply the proper remedy for his disease:—though an infallible guide has made the true method of cure known, it is daily overlooked, and out of the national crime grows the national punishment.

REGENERATION, ITS NATURE, AND CAUSE.

The doctrine of spiritual regeneration pervades the whole of scripture, in which its nature is unfolded, its necessity enforced, and the divine agent, by whose independent and almighty power it is achieved, is distinctly recognized and pointed out. Of the manner, however, in which this necessary and spiritual change is accomplished, we are ignorant. It is an operation hid from the scrutiny of every human eye—"the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the spirit." The effects alone of the change are placed before our view, and by them only, are we enabled to judge, of its reality. Of its magnitude however, and extensive influence, we are enabled to form some idea from the peculiar and comprehensive nature of the metaphor, which our Redeemer employs to denote it. He compares it to a new birth, by which we are unquestionably warranted to affirm, that it is a change extending its influence, not merely to the outward conduct of its subject, but to every affection of his heart, and to every faculty of his mind; in short, that it is a change affecting the whole man and making him a new creature, so that "old things pass away" and "all things become new."

If it involved merely a change of the outward conduct, as some are disposed to affirm, it would certainly seem inapt in our Lord, to use a metaphor so strong in its nature, and so universal in its application, to denote a change which is only partial, and which may be, and which often is, accomplished by selfish and wordly motives. We not unfrequently see men, from a change in their cir-

cumstances, abandoning some of the habits of irregularity and vice, not by any means influenced by moral feeling or a regard to the will and authority of God, but simply, because such habits are at variance with their new situation, injurious to their reputation, or uncongenial to the manners of those with whom they now associate. Their years may furnish enough to restrain them from their more youthful vices, or a regard to their health and comfort, may restrict their indulgence in the immoralities of more advanced life within narrower bounds. Such changes, it may readily be admitted, are good in themselves, but they fall far short of that intimated by the words of our Redeemer. It is not a change so partial, neither does it result from principles so futile, and motives so defective. It extends its influence over the whole of the outward conduct of its subjects, and results from principles of a nobler description; from principles implanted by the spirit, and intimately connected with the glory of God, whose, they acknowledge, they are, and whom they feel they are bound to serve.

But it is more than a change of the outward conduct, however extensive and radical that change may seem to be. The men who have undergone the change referred to, are spoken of as being "renewed in the spirit of their mind," as having "put on the new man, which after God, is created in righteousness and true holiness," as having "put on the new man which is renewed in knowledge, after the image of Him that created them," and as being, "created in Christ Jesus, unto good works." Those passages of scripture and others which might be adduced obviously involve more than a reformation of conduct. They indubitably extend our views to the moral and intellectual constitution of man, and lead us to conclude that the change to which the word of God attaches so much importance reaches even to it. And hence it is, that we find in the Bible, the promise and the prayer recorded, "I will give them one heart, and I will put a new spirit within you." "Create within me a clean heart, O God, and renew a right spirit within me."

Even while the heart remains insensible to every truly religious feeling, and while spiritual subjects fail permanently to influence it, the outward conduct may be good and exemplary, in the judgment of the world. A man may be regular in his life, and distinguished by much that is decent and praiseworthy, when estimated by the low and variable standard of this world's morality; many of his relative duties may be regularly performed, and his social circle may be adorned with some of the parental virtues; it

is possible that his deeds of charity may be numerous, and that many of the schemes devised, and set in operation, for the benefit of his fellow-men, may receive much of his countenance and support; he may be regular in the performance of some of the peculiar duties enjoined in the word of God; he may be able to talk and to speculate about its precepts and doctrines; the superior, the unexampled morality of the gospel, may please his fancy, and, for a little, captivate his affections; its sublime doctrines may possibly be subjects somewhat suited to the exercise of the powers of his mind, and on them he may discourse and reason with the energy and eloquence of one impressed with a sense of their superior excellence and beneficial tendency—in a word, he may be free from every gross immorality, adorned with some of the graces of the gospel, and speculatively familiar with many of its doctrines in their various connections, but whence, it remains to be ascertained, does this propriety of conduct proceed?—and what are the motives, that lead him to value the gospel, and to expatiate on its varied excellencies?

If they are the effects of the new birth, he will have seen, and felt, that the descriptions of human nature, and the representations of the condition and prospects of man as a sinner, which the Bible contains accord with his own experience. He will have felt, that he is a rebel against the God of heaven and of earth; at enmity with the greatest and the best of beings; exposed to the judgment denounced against all, who break even the least of his commandments; and that unless divine mercy interpose, he must inevitably and eternally perish. The knowledge of his own sinful character, and his views of the holiness and justice which pervade the character and government of God, will have led him to abhor himself and to repent, as in dust and ashes. Roused by his consciousness of guilt, and exposure to the wrath of God, he will, with humility, gratitude, and joy, have laid hold on the blessed hope, which in the gospel is set before him. He will have seen the Lord Jesus Christ to be a Saviour, in every way suited to his miserable condition and prospects as a sinner, and willing to extend to him, the blessings of his great salvation. Influenced by such views, and encouraged by such experience, he will have been led to feel, his personal interest, in the salvation of Christ, and it will have been for his personal interest in it, that he has been led to value the doctrines which the gospel unfolds, and to submit his affections and conduct, to the regulation of the precepts which it enjoins. He will have been led to delight in its ordinances, because by engaging in them, he is

doing the will of Jesus who instituted them, and using the means best calculated, to promote his spiritual improvement, to fit him for the faithful discharge of the duties of this life, and to prepare him for the exercises and enjoyments of the world to come. Thus situated he will have felt, and will have acknowledged, not only with the mouth, but with the still more expressive language of the life, the debt of gratitude that is due to God, for his great and unspeakable benefit; he will have felt, and acknowledged, that now he is not his own, but bought with a price, even with the precious blood of Christ; that his former conduct, however plausible, was destitute of right principle; that now he must act, from a regard to the authority and the glory of God. In fine, he will have felt, that he is not of this world, that in it his peace is not to be found, but that he has been placed here, for discipline and preparation for another, and a better world; that once he was enslaved to sin, and an heir of destruction, but that now, he has been invested with the glorious liberty of the sons of God, and made an heir of heaven.

Such do we conceive to be what is implied in the change denoted by the language of our Redeemer, when he said, "except a man be born again he cannot see the kingdom of God." It is indubitably a mighty change; "great, definite, and absolute,—a change from disorder, corruption, and derangement, to a natural and permanent," and happy "condition," and it may well be compared to a new creation, to a new birth, to a resurrection from the dead, to a change from darkness to light, to a deliverance from a state of slavery, and admission into a state of freedom. It requires but little penetration to discover, that a change so universal and radical must be beyond the power of any man to accomplish, in his own behalf. When he reflects how averse he naturally is to that which is good, how uncongenial to him are the subjects which relate to an eternal world, and how little control he has over his own thoughts and affections; he, who has thus reflected, and who has, even in a slight degree, attempted the exercise of self-government, will be convinced of the truth of the declaration, that, "it is not in man that walketh, to direct his steps," far less to achieve a work of such magnitude. He will learn from experience, as well as from the word of God, that though he may be able to trace the development of the powers of the human mind, their various connections, and the operation of the causes which lead to a change in their direction and the objects which engage them; though he may be able to trace the operation of the causes which produce and change some of the various phenomena, which nature places before his

view; though he may be able to trace, the rise and progress of states and kingdoms, their various dependencies, and the operation of the causes which have led to a change in their government or to an annihilation of their power, yet the operation involved in the new birth, as well as the agent who achieves it, can neither be seen, nor influenced by him. That the change is the result of divine power, seems involved in the very phraseology of John iii. 3., inasmuch, as the term translated "again," might with propriety, be rendered "from above." Nicodemus himself, from the questions he immediately put to our Redeemer, seems to have been impressed, at least, with the difficulty of the change—"how can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" Our Lord in his answers to these questions, not only points out the spiritual nature of the change, but the blessed agent by whom it is accomplished, "verily, verily, I say unto you, except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

It is indeed surprising, that any man, reflecting for a moment, on the vastness and universality of the change, should be led to ascribe it to any cause, short of Almighty power. But it is the case, that some have ascribed it to an external rite—we mean the ordinance of baptism—or at least, have associated it too closely with it. Others have adopted an opinion equally erroneous, and have regarded it solely as the result of moral feeling, operated upon by some external causes, which leading them to the renouncement of evil practices and to the improvement of the mind, they have passed from death unto life, been renewed in the spirit of their minds, and made new creatures in Christ Jesus, created anew unto good works. Thus, do both of these classes ascribe an effect to causes utterly inadequate to its production. They do this too, in opposition to many explicit declarations of the word of God, which no unprejudiced mind could fail to comprehend. We are there described, as spiritually dead, as sick and infirm, as carnally minded and at enmity with God, and as full of all impurity and defilement; and can any external rite, however expensive and splendid, can any eloquence however persuasive, or argument however strong, raise the dead to life, communicate health to the diseased and strength to the feeble, change the dispositions of the mind, and purify that which is unclean? There is room for no other conclusion, than the one with which the Bible furnishes us, "it is the spirit that quickeneth, the flesh profiteth nothing."

The necessity of being "born again," claims our attention, but leaving the consideration

of this subject, we would conclude with a single remark. Though confessedly unable to accomplish this mighty change in our own behalf, yet, there is a possibility of ascertaining, whether upon us the spirit of God hath put forth his quickening and sanctifying energy. It would, indeed, be a wonder of no ordinary magnitude, if a change, to which the word of God attaches so much importance, and which, in language so bold and in figures so expressive it represents, were to have no visible trace, evincing its reality. It is not a change of which its subject will long remain ignorant. Its effects will sooner or later rise up before his view. To every man then the determining of the question, whether he has undergone this change, is one of personal and paramount interest. If with us it be still a matter of uncertainty, if we have good reason to suspect, or to conclude, that we are still of the number of the unregenerate, let us not for an hour, rest in a state so unhappy and perilous; and though the difficulty of the work alarm us, let us be encouraged by the assurance, that the Lord waiteth to be gracious, and by the declaration, "I will yet for this be enquired of the house of Israel to do it for them."

Q.

C.

JOURNAL OF A MISSIONARY TOUR WITHIN THE PRESBYTERY OF BATHURST.

To the Editor of the Christian Examiner.

PERTH, 6th January, 1830.

SIR,

The following notes of a missionary tour made by me last summer, by appointment of Presbytery, may perhaps, interest some of your readers, and at the same time give an idea of the manner in which the Home Missionary operations of the Presbytery of Bathurst are at present carried on.

Yours, &c.

THO. C. WILSON.

On the 21st day of June I left home, preaching at Ramsay on the 22d and 23d, and assisting at the administration of the Lord's Supper there, on Sabbath the 24th.

On the afternoon of Monday the 25th, I started from Ramsay, on my missionary tour, being prevented from starting sooner by heavy thunder

showers, following one another in rapid succession. About dusk I reached Pakenham Mills, the property of Andrew Dickson, Esquire, having been drenched to the skin by a sudden shower. This place is pleasantly situated on the banks of the Mississippi, but from the rugged nature of much of the surrounding country, the population is not great, nor likely to increase.

Here I remained for the night, being hospitably entertained by Mrs. Dickson, in the absence of her husband.

Being only about twelve miles distant from Ramsay, Mr. Fairbairn minister of that place occasionally preaches here.

Tuesday 26.—Started in the morning on my way to the township of Horton, about thirty miles distant, where I had an appointment to preach on the morning of the 27th.

The first nine miles of the road from Pakenham to the village of Arnprior on the Madawaska, it is impossible to describe. Had I not been well mounted I must have stuck by the way. It was nothing but splash, splash, through mud and water, musquetoes surrounding me in countless swarms, not a clearing sometimes for four miles, and not even a bird or squirrel to be seen, to break in upon the monotony of the dreary forest. Having my face well protected by a veil, I was able to protect my horse in some measure also, finding employment enough all the time for one hand, in driving off the hungry insects with the branch of a tree.

At last I got through in safety, arriving at Arnprior about midday. There I found a guide, Mr. Morris, who resides on the borders of Horton, and who had left home that morning to meet me at Arnprior. Having rested an hour or two, we started, and after a pleasant ride, arrived at his place about eight o'clock in the evening, where I remained till next day. The road we travelled from Arnprior runs along the river Ottawa—a magnificent stream—for ten or twelve miles, through scenery at some points very beautiful; the soil along the banks of the river being however, for the most part light or rocky. I was particularly delighted with the pure, refreshing springs of water which I occasionally met with, issuing from the rocks by the wayside.

Wednesday 27.—I preached in the morning in the house of Mr. John Forrest, to a large and attentive congregation; baptized three children; and after waiting some time for refreshment and conversation with those who remained after sermon, I started again for Arnprior, where I arrived

before dusk, and stayed the night with Mr. Gould, manager of the mills at that place.

Thursday 28.—Preached at Arnprior in the forenoon, and baptized one child. The congregation here is small. The country around is rough, and the population scanty, though other parts of the township are well settled. Arnprior contains only a few houses, is situated on the Madawaska, and lies within the highland township of McNab, which may well be described as a moral waste; poverty, ignorance, and irreligion, being among its prevailing characteristics, and no wonder; for until within these two or three years, there was not even so much as a common school within the township, though settled long ago. It is much to be feared that many souls are here perishing for lack of knowledge. After preaching at Arnprior, I started for Fitzroy Harbour, a village on the Ottawa, ten miles distant, where I arrived before night.

Friday 29.—Preached at Fitzroy Harbour in a large school house built by Charles Shirreff, Esq., proprietor of the village, to a numerous congregation, and baptized three children. This is a pleasant place. Immediately in front of the village, and at the distance of about a mile is the Chat lake, out of which the mighty Ottawa issues in six or eight (I do not remember which) falls of water, in a line across the lower end of the lake, and facing the village; forming altogether one of the most beautiful and picturesque scenes I have ever beheld. The village seems to be in a flourishing condition. Mr. Sherriff having taken up his residence here, and being actively employed in carrying on extensive improvements in the place. A faithful minister of the gospel settled here, may do much to promote his Master's cause, and win souls into his kingdom.

On the evening of the same day I preached again ten miles from Fitzroy Harbour, at Lowries, on the town line between Huntly and Fitzroy, where I baptized three children. The congregation here is small; but if joined to that in the next place I visited, which from their position ought to be the case, it would not be inconsiderable. The road from Fitzroy Harbour to Lowries I found almost as bad as the one formerly described.

Saturday 30.—Preached seven miles from Lowries, in a school house near Mr. Thomas Alexander's, on the third concession of Huntly to a small congregation.

After remaining here for some time, I started for Richmond twelve miles distant, where I arrived in the evening, and was hospitably entertained by Mr. Philip, with whom I stayed till Monday morning.

The road from Huntly to Richmond I found excellent. So good as to make me almost forget the dangers through which I had passed.

Sabbath, July 1.—Preached in the forenoon in the town of Richmond to a large congregation; and in the afternoon to a still larger one, in Shillington's chapel, or school house, four miles west from Richmond in the township of Gouldham, where I baptized one child. The people at this place, and in Richmond should form one congregation, and have long been desirous to have a minister of our church settled among them, as is also generally the case with the other places which I visited. The state of morality about Richmond seems to be very bad. In the immediate neighbourhood of the town, on the Sabbath morning, I came upon a man with a gun, and heard him firing repeatedly. Where the Lord's day is thus so openly profaned, it cannot be expected that the moral or religious condition of the people will be very prosperous.

Monday 2.—Preached eight miles from Richmond at Mr David McEwain's in the township of north Gower, to a considerable congregation, and baptized one child; then started for Kemptville distant thirteen miles, on my way to Osgood where I was to preach next day.

Arrived at Kemptville a pleasant village three miles from the line of the Rideau canal, in the evening, after a lonely ride through roads in some places nearly as bad as any I had come through. Stayed at Kemptville all night, and started early in the morning for Osgood, about twenty miles distant, arrived at the Methodist chapel in that township, in which I was to preach, two hours after the appointed time, and found a large congregation waiting for me. This was the only instance of my arriving later than the time appointed. The cause of my detention was the state of the road through Osgood. Such another road, I suppose, was never travelled by man or beast. For about three miles at one place my horse went down almost every step to the belly, and often had great difficulty in extricating his feet from the mud and hidden roots of trees, while mosquitoes encompassed us in clouds.

Osgood is settled by Presbyterians chiefly from the Highlands of Scotland, and is rapidly spreading. They are very anxious to get a minister of our church, and have with that view already secured by grant and purchase, I think, four hundred acres for a glebe. If not soon supplied, however, I fear their patience will be exhausted, and their numbers diminished, some of them having already joined other denominations whose preachers have been sent amongst them.

Wednesday 4.—Started early in the morning for Merrickville, distant upwards of thirty miles, where I should have preached in the afternoon, but finding on my arrival there, that no intimation had been given of my appointment, and that the few Presbyterians in the neighbourhood could not soon be collected, I proceeded onwards six miles to Kilmarnock a village on the Rideau, where I remained with Mr. Maitland for the night, and reached home next day, having ridden altogether about 250 miles, exclusive of various digressions from the way to visit individual families, as I went along from one situation to another.

Throughout this whole excursion I was kindly and most hospitably received and entertained. When contemplating however, the spiritual destitution of all the settlements I visited, melancholy feelings were uppermost in my mind. Often did I raise the silent prayer that the Lord of the harvest, would send more laborers into his harvest—pastors after his own heart, to gather the scattered sheep into his fold.

During the journey I continually experienced the providential care and kindness of God, and if my feeble efforts to preach the gospel of his grace, produced any effect, I humbly desire to ascribe unto him all the glory and praise.

Though when I left home I was just recovering from a serious illness, I felt little or no fatigue by the way, and while riding sometimes more than thirty miles a day under a burning sun, and at times through places which were really dangerous both for man and beast, I never felt so sweetly confident that the everlasting arms were beneath me and around me; and with one hand driving off from myself and horse, by means of a leafy branch, the innumerable multitude of insatiable insects which swarmed around me, and with the other striving to keep my faithful brute from floundering in the mire, I went on cheerfully and joyfully, rejoicing in the opportunities which were daily afforded me of offering to dying sinners the unsearchable riches of Christ.

May his kingdom come, until the whole earth is filled with the knowledge of the Lord! Even so came Lord Jesus! Amen.

THE DRUNKARD.

When Æschines applauded Philip, king of Macedonia, as a jovial man who would drink freely, Demosthenes replied, "that it was a good quality in a sponge, but not in a king."

THE GLASGOW ASSEMBLY OF 1638.

On the 21st of November, 1638, sat down the great Glasgow Assembly, so memorable in the history of the Church of Scotland. It is a remarkable and very interesting coincidence that Wednesday next, the 21st of November, 1638, is the day of meeting of the Commission of the General Assembly. There will thus be presented a most appropriate opportunity of commemorating, by some public act or acknowledgement on the part of the Church, the signal deliverance which, exactly two hundred years before, God wrought for this country, in restoring those religious rights and privileges which, invaluable in themselves, were at the same time the basis of our civil freedom. It is well known to every one acquainted with our ecclesiastical history, that from the accession of James VI. to the English throne, he laboured incessantly to subvert our Presbyterian Church. While, in Scotland, he had pronounced it to be the purest Church in the world, and had, of his own accord, solemnly sworn that, "so long as he brooked his life and crown, he should maintain the same against all deadly,"—in England these vows were soon forgotten, and a course of policy adopted and incessantly pursued, fatal alike to the civil and religious liberties of Scotland. The General Assembly, whose power of influencing public opinion made it an object of dread and detestation to his mean and selfish mind, became the first object of his vengeance. After preventing it from meeting, by a succession of arbitrary prorogations, he at length put it down altogether by the strong hand of persecution. The contest in which he thus engaged with the Church of Scotland, and which was followed out so zealously by his successor, Charles I., cannot be better described than in the words of Dr. McCre—"The object of the contest was far more extensive and momentous than the mere resisting the imposition of certain ecclesiastical forms. The efficiency, if not the existence, of that discipline which had long operated as a powerful check on religion and vice, was at stake. The independence, and consequently the usefulness, of the ministers was struck at. The inferior Church judicatories might be allowed to meet, but only under a guard of Episcopalian janissaries. The General Assembly might be occasionally called together, but merely for the purpose of recording Royal edicts, and becoming an instrument of greater oppression and tyranny than the Court could have exercised without its aid. The immediate object of the king, by the changes which he made in the government of the Church, was to constitute himself dictator in all matters of religion; and his ultimate object was, by means of the bishops, to overturn the civil liberties of the nation, and to become absolute master of the consciences, properties, and lives of all his subjects in the three kingdoms. It was a contest, therefore, that involved all that is dear to men and Christians—all that is valuable in liberty and sacred in religion." In the course of this contest the most able and zealous defenders of our Presbyterian Church were imprisoned or banished—the sole right of calling and dismissing Assemblies was declared to be a branch of the Royal prerogative—bishops were declared Moderators of Diocesan Synods—presentations were appointed to be directed to them instead of Presbytries, and the power of ordaining and deposing ministers vested in them alone. And not contented with thus overturning the whole fabric of Presbytery, and setting up in its stead an Episcopacy that was the mere tool of a tyrannical Court, Charles I. urged on by Laud, who accompanied him to Scotland in 1633, began to exhibit the most unequivocal indications of a purpose, under the guise of Prelacy, to bring back Popery itself. It was

resolved to introduce both a new liturgy and a new book of canons, in which a closer approximation to the Romish ritual should be made than in the authorized formularies of the other Churches of the empire. Four prelates, creatures of Laud, were appointed to prepare these publications. Charles himself, with his own hand, introduced into them those deviations from the English standards, which betrayed too palpable a desire to revive some of the grossest abominations of Popery. The Book of Canons was the first completed. By it the royal supremacy was rendered absolute—the clergy durst not meet but by permission of the king, and were forbidden even to hold private meetings for the expounding of Scripture—communicants were to be compelled to receive the sacrament kneeling, and whatever portion of the elements might not be used was commanded to be consumed in the church. Fonts were to be placed at the entrance of churches, and altars at their eastern extremity. In short the foundations of Popery were laid anew, and every means provided to all appearance for bringing our country once more under the oppression and degrading domination of that deadly superstition, which, seventy years before, the first Reformation had destroyed. But "the time, the set time to favour our Zion," was now at hand. The Book of Canons, which had been ratified by the king in May 1635, and imposed on the nation by virtue of his royal supremacy alone, was followed the succeeding year by a liturgy equally offensive. The well known attempt to introduce this obnoxious liturgy in the celebration of public worship at Edinburgh in 1637 was the spark that fired the train. The whole country was almost instantaneously aroused. Deputies from all parts of the country assembled in the capital, and on the 1st of March, 1638, the National Covenant was sworn, and within two months thereafter was subscribed by all ranks in almost every corner of the kingdom—a covenant in which they "did promise and swear by the great name of the Lord our God, that we shall continue in the obedience, and doctrine, and discipline of this Kirk, and shall defend the same according to our vocation and power all the days of our lives, under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment."

The king not being in circumstances to bear down this formidable movement by force of arms, was constrained, however reluctantly, to grant what had for more than thirty years been denied—a free General Assembly: an Assembly that is not composed of the mere nominees of the Crown, but elected according to the ancient constitution of the Church. Having reluctantly yielded this important point, every effort was made, and every influence employed, by the king's Commissioner, to turn the elections for this memorable Assembly so as to favour the Court. But the Covenanters were not men to be either bribed or cajoled; the elections every where terminated in favour of men zealous for true religion, and the restoration of Presbytery. Never, perhaps, in the history of any country, was a day more memorable than the 21st of November, 1638. The Marquis of Hamilton, the King's Commissioner, under an impression, from the proximity of his residence to Glasgow, that he would be able to exert greater influence here than in most other parts of the country, summoned the Assembly to meet in this city, which at that time contained only about 10,000 inhabitants. The nobles and gentry who had been chosen to sit as elders in the Assembly, knowing that an attempt would be made to overawe them in their proceedings, were attended by multitudes of their retainers; the peasantry flocked in from all the surrounding country: and so dense was the crowd that was gathered around the High Church, that the members of Assembly could with difficulty effect a

passage. Through the kindness of J. Smith, Esq., ygst., and the Rev. Dr. Fleming, Professor of Oriental Languages in our University, we have at this moment before us a MS. copy of the minutes of this illustrious Assembly, belonging to the Maitland Club. These minutes sufficiently show what arts were employed by the Commissioner and his council to frustrate the grand objects for which the Assembly was professedly convened: while at the same time they record with equal fidelity the manly resolution and clear-sighted wisdom with which these insidious devices were promptly met and exposed. It is well known how the Commissioner, when he found the Assembly firm—that its members, guided and animated by the powerful mind and heroic courage of their Moderator, the distinguished Alexander Henderson, knew their rights and were prepared to assert them—attempted to deter them from their duty by declaring the Assembly dissolved, and withdrawing from the place. With that calmness and self-possession which, in the moment of danger, marks out true greatness of mind, no sooner had the bustle and confusion occasioned by the Commissioner's leaving the church ceased, than the Moderator called for candles, and proceeded with the business of the Assembly, after a suitable address to the members, as if no such interruption had occurred. Our limits forbid us, at present at least, from entering into the details of this eventful Assembly, which continued its sittings during a period of thirty days, in the course of which they abolished Prelacy, ceposed the bishops, condemned the Liturgy and Book of Canons, re-established the Presbyterian judicatories, and enacted many most important laws for maintaining the true interests of the Church, the welfare of religion, and the promoting of godliness throughout the land. The Assembly of 1638 was the *second Reformation*, scarcely less necessary or less glorious than the *first*. In the language of Dr. McCre, it "levelled with the ground that ill-omened fabric, the rearing of which had cost the labour of so many years, and the expense of so much principle and conscience."

Ought not such an Assembly to be held in everlasting remembrance? Will it be honourable to the Church of Scotland if the 21st of November, 1838, be allowed to pass by without something being done to testify the reverence with which it is regarded, and to acknowledge our thankfulness to Almighty God for the blessings and privileges which were then restored, and which, under his good and gracious providence, have been handed down to these present times? In order to give weight and importance to any such act of commemoration the attendance at the Commission must be large. Not only the members of last Assembly, but ministers and elders in general, ought to make a point of mustering under the roof of St. Giles on so interesting an occasion. We know that there is a strong feeling on the subject, not only in this quarter but over the whole country. And we are therefore the more confident that very many, even from distant places, will cheerfully repair to Edinburgh to take part in the services, in which we trust the Commission will resolve to engage. We have heard on authority that may be trusted, that it is intended to move in the Commission that the occasion be improved by public prayer and thanksgiving, on the evening of the 21st, in the High Church. We cannot doubt that the pious, talented, and universally esteemed Moderator of last Assembly—if we may be forgiven for presuming so to speak, it is our veneration for the Church of our fathers which alone prompts us to use this freedom—will confer fresh favours on the Church by conducting such solemn and appropriate services as these. The present day is pre-eminently a time that calls on us to testify for great principles, like those which are associated with the memory of the Great Glasgow Assem-

ble. And both Scripture and reason powerfully sanction the devout and grateful commemoration of so signal a deliverance as God then wrought for this land.—*Scottish Guardian*, Nov. 8.

A DISCOURSE BY THE REV. JOHN FAIRBAIRN OF RAMSAY.

Our privileges greater than those of the heathen:—They shall rise up in judgment with many, and condemn them.—*Math. xii. 41.*

These words of the Lord Jesus Christ although addressed to the men of his own generation, are also particularly applicable to us. Jonah was a prophet who lived between eight and nine hundred years before Christ. He was commissioned by God to go to Nineveh, the capital of Assyria, and one of the largest cities in the world, and to "cry against it; for their wickedness had gone up to heaven before the Lord." He at first refused to obey this command, and fled to Joppa, where he embarked on board a ship bound for Tarshish. During a "mighty tempest" which soon after arose "in the sea," he was thrown over board by the sailors, and swallowed up by a large fish, prepared by the Lord for that purpose, which on the third day afterwards "vomited him out again upon the dry land." After this he proceeded to Nineveh, and proclaimed in the midst of it, that in forty days it should be destroyed on account of its great wickedness. When the people of Nineveh heard this, "they believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God, yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Such is the account that is given of the repentance of the Ninevites. They listened to the preaching of the prophet, and sought and found mercy from the Lord.—But Jesus Christ was a messenger of far greater dignity than Jonah.

The miracles which he performed and the doctrines which he taught, should have obtained for him the most cordial and welcome reception from his countrymen. But instead of this they treated him as an outcast from God; they despised and rejected him; they disregarded the awfully solemn truths which he proclaimed; ridiculed his miracles, as works performed by Satanic agency, and at last put him to death as a malefactor. You will observe, however, that in the text, Christ does not refer to any of these outrageous proceedings in order to substantiate the truth of his declaration, but merely to the fact that they repented not. The Ninevites repented—they had not—yet the former only heard the preaching of Jonah, while the latter were privileged to listen to the Son of God. Therefore shall the former "rise up in judgment with the latter and condemn them."

The simple and momentous truth contained in this declaration, is that they who do not turn to the Lord and accept of his offered mercy, although they have many privileges, shall be condemned by the conduct of those who having comparatively but few privileges, yet believe to the salvation of their souls. It would be very easy to shew you that our privileges are greater than those of the Jews who lived in the days of the Saviour. For we have a far clearer and fuller revelation of the plan of redemption than they had, and we live under the gospel economy in which the holy Spirit is poured out in greater abundance. If Jesus in his human nature, is not personally present amongst us, we have in our hands the holy Scriptures, which contain an account of the life that he led, the miracles that he performed, the doctrine that he taught, and the death that he died. His very words are there recorded, and we have it in our power to peruse them daily. This is a privilege which the Jews did not possess. They had only the old Testament Scriptures, and very few of them were able to read these. Few, if any of the private people amongst them, had a copy of the Scriptures in their possession. All their knowledge of them was derived from the instruction of others. And it was but seldom that they had an opportunity of hearing the Saviour preach, compared with the opportunities which we have of constantly reading his word. Now if we are placed in still more favorable circumstances than the Jews of our Saviour's days were, and "if the men of Nineveh shall rise up in judgment with them, and condemn them," much more shall they "condemn us," if we do not repent. Our carelessness and worldly-mindedness must be altogether inexcusable. Our guilt must be aggravated beyond all conception. It shall even be more tolerable for Sodom and Gomorrah, and for the crucifiers of the Saviour, at the day of judgment, than for us.

Instead, however, of illustrating the subject in this way, I shall endeavour to shew you that the heathen who live in our own days shall rise up in judgment with us and condemn us, if we remain careless and unconverted under the preaching of the gospel. For

many of them have repented and believed, and brought forth the fruits of holiness, though their privileges are far inferior to ours. Let us first, then, for a moment consider what our privileges and theirs are. God is addressing to us this solemn warning "except ye repent, ye shall perish." He tells us in his holy word that we are exposed to eternal perdition. And he earnestly invites and beseeches us to repent and believe on Christ that we may be saved. He has sent his only begotten Son into the world, that he might rescue us from endless misery. He laid down his life upon the cross for us. He gave himself a ransom for sinners. He loved us and died for us when we were enemies to him; rebels against his holy laws, and altogether unworthy of the least of his mercies. He is seeking to deliver us from the bondage of sin, and from the curse of the law. He offers to us a full and a free pardon of all our sins; adoption into his own family, and an inheritance in glory hereafter. He not only wishes to avert the tempest of wrath which overhangs our heads, but also to bestow upon us unutterable blessedness. He has sent his prophets and apostles to proclaim these glad tidings in our ears. Yea, he himself has come into the midst of us, and speaks to us with all the earnestness of an affectionate parent. He pleads with us by the terrors of hell, and the glories of heaven, by the value of our own immortal souls, and by the agonies of his cross, to flee from the coming wrath, and to lay hold upon eternal life. We have his word in our hands, and have been taught to read it from our earliest years. We have long enjoyed the preaching of the gospel. Our Sabbaths return with undeviating regularity, and we have been permitted to spend them in peace. We have for many years outwardly acknowledged the sanctity of that day of holy rest, on which our sole occupation should be to prepare for the eternal rest which awaits the saints of God on high. These are privileges which the heathen do not enjoy. Born and brought up in the midst of the grossest darkness, the glad tidings of great joy have not been proclaimed in their hearing.—They are ignorant of the amazing love of God, and have never heard of the Saviour's death on the cross. They know nothing of the peaceful rest of the Sabbath; nor have they ever seen one page of the word of God. They never hear the voice of a living preacher, inviting them to Christ, and holding up to their view the word of life. They have been educated amid the debasing rites of superstition and idolatry. The chains which the great adversary has thrown around them, have sunk deep into their souls. He rules over them with undisputed sway, and they are his willing slaves. Not a single ray of heavenly light breaks through the darkness with which they are encompassed; not a single friendly voice is lifted up to warn them of their danger; not a single messenger appears upon their mountains, "bringing to them good tidings, and publishing peace; bringing good tidings of good, and publishing salvation." These "dark places of the earth are full of the habitations of

cruelly." Human sacrifices are offered to their gods. Many of their children are put to death as soon as they are born. They are constantly killing, and even some of them eating, one another. Many of them scarcely know that they have souls. Yet although they are thus completely enveloped in darkness, and sunk in the deepest degradation, multitudes of them receive the gospel when it is sent to them, much more readily, and make a far better use of it, than some amongst ourselves do. Notwithstanding all our privileges, there are still many of us who have not repented and turned to the Lord, with sincerity of heart. They have heard the warnings and invitations of the gospel with indifference. They have put away from them the message of the Lord of hosts. They are strangers to him, and his love. They have not accepted the offers of mercy so freely made to them through a crucified Saviour. But they continue to live as entirely to themselves, and to seek after the things of this world with as much eagerness, as if they had never heard of God, or Christ, or heaven and hell. They live without prayer, or their devotions are formal and lifeless. They do not consecrate their property and time to the service of the Redeemer. They do not "hunger and thirst after righteousness." Their Sabbaths are not foretastes of heaven; nor do they bring to them new and enlarged supplies of spiritual blessings. Their experimental knowledge of the Scriptures, is extremely small. They may have many of its promises and sayings fixed in their memories; but they do not know what it is to feed upon them, and to draw from them everlasting consolation. The word of God is not used by them as "the sword of the Spirit." Nor do they with childlike docility "subject their understanding" entirely to it, and endeavor to regulate their lives in every respect according to its precepts.

Now the reception which the gospel has even in our day met with from many heathen, when it was first made known to them, is very different from this. In most heathen countries, I admit, its progress is, at first, extremely slow. There are prejudices to be removed, and mountains of difficulties to be overcome, which require, perhaps, years of unreserved assiduity on the part of missionaries. But even in these countries it is not always so. When once their idolatrous worship has been undermined by the instructions of the ambassador of Christ and received a shock by the conversion of a few of their acquaintances, converts usually become more numerous. Short as the period is since missionary operations were first commenced in modern times among the heathen, I would almost venture to affirm that as much if not more has been accomplished by them, than has been accomplished in our own country by the same amount of labor during the same period. In spite of all the prejudices which they have to encounter, and the determined opposition which they have to endure, it will be found that the average number of true converts to each missionary, is perhaps not much smaller than that among ourselves.

Thus the Moravians, at forty-one stations, have 43,600 converts, under the charge of 209 missionaries, that is upwards of 200 members to each. Besides this they have an immense number of children under their instruction. The Baptist missionaries at one station in the East Indies, baptized in seven years 109 persons. There were two or three missionaries there at that time. But in addition to preaching the gospel, they had a multiplicity of other labors to attend to such as translating the Scriptures, and the superintendence of schools. The American Presbyterian and Congregational Board for Foreign Missions, have 2,360 converts, under 96 ordained missionaries. But many of these missionaries are chiefly occupied in translating the Scriptures, and tracts, or in superintending schools, and printing establishments, or in other labors of a similar nature. We ought, therefore, to keep in remembrance, that the direct ministerial labor of the whole 96, is perhaps not equal to that of 30 ordinary ministers among ourselves, whose whole time and attention, and talents, are exclusively devoted to their appropriate work. If you consider them equivalent to thirty stated laborers, then we may reckon about eighty members to each. And if you keep in mind that many of these stations are but of a few years standing, while the oldest of them was begun only about twenty years ago; you will see that that is by no means an inconsiderable number to have gathered into the kingdom of Christ, in countries where the foundation of a church was not only to be laid, but where a vast quantity of rubbish had first to be cleared away. The same remarks are applicable to all other societies. The only other to which I shall refer is the London Missionary Society. They have one hundred and fourteen missionaries, and 6,600 converts. Now, since they have also 31,000 children under their care, and thirteen printing establishments to superintend, and much of their time is given to the work of translating the Scriptures, we cannot count upon more than fifty stated ordained preachers; and that gives nearly one hundred and forty members to each. The increase of members in 1836, was 1376, being twelve to each missionary, or twenty-four to each, counting two as one. Thus you perceive that even as to members, taking the whole missionary stations upon an average, their converts will bear a comparison with an equal number of churches of any denomination in this or any other country. And then you must remember, that while, in such a community as ours, the gospel is brought to bear upon the minds of men in a thousand other ways besides by the public preaching of ministers, among *them*, the light of truth beams only from one solitary point. If the same moral machinery were in active operation among the heathen, which is busy amongst us; if they had as many professing Christians around them, who had been brought up in the knowledge of the Scriptures, and who by their lives and conversations might constantly hold up the word of eternal life to their view, and if as many religious books and tracts had been circulated and read

amongst them from the days of their infancy, as are amongst us, we might confidently expect that the progress of the gospel would be much more rapid still. Even as it is, these thousands of heathen who are pressing into the kingdom of heaven in spite of the obstacles which lie in their path, shall rise up in judgment with those of us who have not repented, and condemn us. To the personal character of these converts, I shall advert more particularly in a little. In the mean time, it is sufficient to remark, that in this respect also, they will bear a comparison with any church in christendom. There are not more cases of church discipline among them, than there are, among the most rigid at home. And there are, perhaps, far fewer who make a profession of religion, while they continue to live after the course of the world. Look at them in whatever light you please, their conduct severely rebukes and condemns those who have spent all their lives in the midst of the most distinguished privileges, and yet remain worldly minded, and covetous, and indifferent about the things of eternity, and prayless, and unreconciled to God.

But I should like to be a little more minute in describing what is going on amongst the heathen. I cannot, indeed, in one short hour, make you acquainted with the proceedings of all the missionaries throughout the world. But instead of glancing cursorily over the whole, let us pause in our course for a little, and fix our eyes more steadily upon one corner of the missionary map. That part which I shall select is the South Sea Islands. Most of you have heard something, I suppose, of the wonderful triumphs which the gospel has obtained within the last thirty years in these isles of the sea. I am confident, however, that you have not as yet heard the hundredth part of the mighty works which the Lord has wrought there. One of the missionaries of the London Missionary Society, who has spent eighteen or twenty years in these islands, returned to England upon a visit a few years since. Before he returned to the scene of his former labors, he published a narrative of his missionary enterprizes in the South Sea Islands. A great part of his time had been occupied in conveying native Christians to islands where the gospel was still unknown; in establishing them there as missionaries; and visiting them and superintending their labors. From his narrative, which is one of overwhelming interest, we learn that the inhabitants of these islands, although sunk to the lowest depths of superstition and depravity, are exceedingly anxious to receive the gospel. About three years after he and another missionary had taken up their abode at the island of Raiatea, where none but native teachers had previously resided, a few individuals, from another island, distant about three hundred and fifty miles from it, having heard that white men had come from a far distant country to bring good tidings to them, launched their canoe upon the deep, and proceeded thither to hear more particularly about the astonishing news which had reached them. As soon as they landed and had seen the change which

the gospel had effected in that island, they put themselves under the instruction of the missionaries. In three months time they returned home accompanied by two native teachers, to tell their relatives and countrymen the wondrous things which they had heard and seen. And in less than two months the delightful intelligence reached Raiatea, that their temples had been all destroyed, and their idols cast away. This circumstance awakened their attention to the duty of sending the gospel to other islands still more distant. A number of natives were from time to time selected from the churches formed at this and other islands. And these were conducted by the missionary of whom I have spoken, (Mr. Williams,) to two other groups of islands, the one distant six hundred, and the other seventeen hundred or eighteen hundred miles, from their own. Wherever he went he was received with joy. The poor degraded people welcomed him as if he had been a messenger sent from heaven. They crowded around him with the most amazing anxiety, to shew him their respect, to listen to his story, and to entreat him for teachers. At one place, he says, "a chief spent a day and a night with us, and was exceedingly urgent that we should give him a teacher, and pressed his claim by assuring me that he would feed him, and place himself under his instruction, and make all his people do the same." Having no teacher left, but having promised to bring him one on his next visit, as soon as he returned and his ship was in sight, this chief came off to meet him. And his first question, after saluting him was, "where's my missionary? I have not forgotten your promise." "No more have I," was the reply, "here he is." When the native teacher was introduced to him, he seized him with delight and saluted him, with extravagant joy, "exclaiming, good, very good, I am happy now." Then he said, "I must hasten back to tell my people the good news, that you have come, and brought the promised missionary." After which he "stepped into his canoe, and sailed towards the shore, shouting as he approached it, that Mr. W. had brought them their missionary." The first of the islands in the group he approached on this occasion, was one which he had not formerly visited. On approaching it, a number of canoes came off to him, in one of which some natives stood up and shouted, "we are Christians, we are Christians, we are waiting for a religion ship, to bring us some people whom they call missionaries, to tell us about Jesus Christ." One young man now sprang on board, and on learning that this was the "ship they were waiting for," he was highly delighted, and ordered his people to present them with all the food that was in their canoe. He then asked for a missionary, but to his deep regret was told that there was none to spare for him. Another individual at another island, who had obtained some slight knowledge of the gospel, exclaimed, "now you are come for whom we have been waiting so long; where's our teacher? give me a man full of religion." "I was truly grieved," says

Mr. W., "at being compelled to tell him that I had no missionary; on hearing this, he was affected almost to tears, and would scarcely believe me; for he imagined that the vessel was full of missionaries, and that I could easily supply the demand." Wherever he went he found the people anxious to be instructed. Every where they urged their claim for him to visit them, by saying, "our chapel is finished, and all we want is a missionary." "The new religion," he says, "was highly esteemed by all classes: the desire for missionaries was intense, and at many stations the people had erected places of worship, before they had any one to instruct them." At one island which he visited on his way, where some Methodist missionaries had been laboring for some time, he found a number of individuals who had left their wives and families, their houses, and plantations, and had come to reside there, because their chief threatened them with death if they should embrace Christianity, so anxious were they to be instructed in the principles of the gospel. The success which attended the labors even of those native teachers, whom Mr. W. conducted to these islands, as might have been expected, was exceedingly great. At one of them, he learned on his return, after the death of the chief's daughter, whom the heathen priests had done all in their power to heal but were unable, "the people of several districts came and cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the week the rest followed; so that, by the next Sabbath, not a professed idolater remained in the whole island. On the third Sabbath of December, just fifteen months after the teachers had landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants (fifteen hundred or two thousand,) convened to worship the one living and true God." Three or four months after this he landed amongst them the second time. The temples were burned to the ground; the idols were in the possession of the teachers, to be kept as trophies; a large chapel was erected, nearly two hundred feet long, and plastered, awaiting his arrival to open it; the Sabbath was regarded as a sacred day, no work of any kind being done; all the people, men, women, and children, attended divine service, and family prayer was very general throughout the island. "Eighteen months ago," he adds, "they were the wildest people I had ever witnessed; now they had become mild, and docile, diligent and kind." No wonder that he should feel delighted when he saw them assembled in their new chapel on the following Sabbath, and himself proclaimed the glad tidings of great joy. "It was indeed," he says, "a delightful sight to behold fifteen hundred or two thousand, people, just emerged from heathenism, of the most uncultivated appearance, some with long beards, others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending, with glistening eyes, and open mouth, to the wonderful fact that 'God so loved the world.' &c. At our first visit, they were constantly killing and

even eating one another, for they were cannibals; but now they were all with one accord, bending their knees together, in the worship of the God of peace and love." On this occasion an English missionary accompanied him, who was stationed at one of the islands of this group, and who thus wrote to Mr. W. concerning the island above named. "They are diligent in learning, and numbers can read. Family and private prayer is very general." And of another, he says, "but two years ago this island was hardly known to exist; the inhabitants did not know that there was such good news as the gospel. And now, I scruple not to say, their regard to family and private prayer equals whatever has been witnessed at Tahiti, and the neighboring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island." The change which had taken place at the other group of islands upon Mr. W.'s second visit, was equally great and striking. In that place where he had left two teachers, the king, his brother, the principal chiefs, and nearly all the inhabitants of their settlement had embraced Christianity; they had erected a chapel which would accommodate six hundred or seven hundred people, and it was always full; the gospel had been introduced into more than thirty villages in this and an adjoining island; and the great body of the people only waited for his arrival to renounce their heathen system. This my brethren is but a specimen of the general result which followed the labors of one preacher, and a few native converts. Would that we saw such an intense anxiety for the gospel prevailing amongst ourselves, such an hungering and thirsting after righteousness, that men would flock around ministers, as if they were angels sent from God, and listen to their tidings with all the earnestness of those who are in quest of pardon and eternal life. But alas! it is far otherwise: ye careless, listless, hearers: ye who are drowsy, or heedless while in church, and who are kept from public worship by every trifling excuse; and ye who are slumbering in carnal security, who will neither be allured nor driven from your spiritual tranquillity; let all such as have never read the Bible, nor listened to the preaching of the word, with intense anxiety; not sought the favor of God, as one seeking for invaluable treasures; take a lesson from these once benighted heathen. If you do not speedily seek wisdom as one seeking for silver, they shall rise up in judgment with you and condemn you.

(To be continued.)

A RUINED CITY.—PETRA.

Petra, the excavated city, the long lost capital of Edom, in the scriptures and profane writings, in every language in which its name occurs, signifies a rock, and through the shadows of its early history, we learn that its inhabitants lived in natural clefts or excavations made in the solid rock. Desolate as it now is, we have reason to believe that it goes back to the time of Esau, the 'father of Edom,' that princes, and dukes, eight successive kings, and again a long line of dukes, dwelt there before any king reigned in Israel; and we recognize it from the earliest ages, as the central point to which came the caravans from the interior of Arabia, Persia, and India, laden with all the precious commodities of the East, and from which these commodities were distributed through Egypt, Palestine, and Syria; and all the countries bordering on the Mediterranean, even Tyre and Sidon deriving their purple and dyes from Petra. Eight hundred years before Christ, Amaziah, the king of Judea, 'slew of Edom, in the valley of Salt, ten thousand and took Selah (the Hebrew name of Petra) by war.' Three hundred years after the last of the prophets, and nearly a century before the Christian era, the 'king of Arabia, issued from his palace at Petra, at the head of fifty thousand men, horse and foot, entered Jerusalem, and uniting with the Jews, pressed the siege of the temple, which was only raised by the advance of the Romans; and in the beginning of the second century, though its independence was lost, Petra was still the capital of a Roman province. After that time it rapidly declined, its lustory became more obscure; for more than a thousand years it was completely lost to the civilized world; and until its discovery by Burkhart in 1812, except to the wandering Bedouins, its very site was unknown.

And this was the city at whose door I now stood. In a few words, this ancient and extraordinary city is situated within a natural amphitheatre of two or three miles in circumference, encompassed on all sides by rugged mountains five or six hundred feet in height. The whole of this area is now a waste of ruins, dwelling houses, palaces, temples, and triumphal arches, all prostrate together in undistinguishable confusion. The sides of the mountains are cut smooth, in a perpendicular condition and filled with long and continued ranges of dwelling houses, temples, and tombs, excavated with vast labour out of the solid rock; and while their summits present nature in her wildest and most savage form, their bases are adorned with all the beauties of architecture and art, with columns, and porticos, and pediments, and ranges of corridors, enduring as the mountains out of which they are hewn, and fresh as if the work of a generation had scarcely yet gone by.

In front of the great temple, the pride and beauty of Petra, of which more hereafter, I saw a narrow opening in the rock exactly corresponding with my conception of the object of which I was seeking. A full stream of water was gushing through it, and filling up the whole mouth of the passage. Mounted on the shoulders of one of my Bedouins I got him to carry me through the swollen stream at the opening, and set me down on a dry place a little above, whence I began to pick my way, occasionally taking to the shoulders of my follower, and continued to advance more than a mile. I was, beyond all peradventure, in the great entrance I was seeking. There could not be two such, and I should have gone on to the extreme end of the ravine, but my Bedouin suddenly refused me the further use of his shoulders. He had been sometime objecting and begging me to return, and

now positively refused to go any further, and in fact, turned about himself. I was anxious to proceed, but I did not like wading up to my knees in the water, nor did I feel very resolute to go where I might expose myself to danger as he seemed to intimate.

While I was hesitating, another of my men came running up the ravine, and shortly after him Paul and the sheik, breathless with haste, and crying in low gutturals, 'El Arab! El Arab!' The Arabs! The Arabs! This was enough for me. I had heard so much of El Arab that I had become nervous. It was like the cry of Delilah in the ears of the sleeping Sampson.—'The Philistines be upon thee.' At the other end of the ravine there was an encampment of the El Aloums, and the sheik having due regard to my communication about money matters, had shunned this entrance to avoid bringing me this horde of tribute gatherers for a participation in the spoils. Without any disposition to explore farther, I turned towards the city; and it was now that I began to feel the powerful and indelible impression that must be produced on entering, through this mountainous passage, the excavated city of Petra.

For about two miles it lies between high and precipitous ranges of rocks from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken; in some places overhanging the opposite sides, casting the darkness of night upon the narrow defile; then receding and forming an opening above, through which a strong ray of light is thrown down, and illuminates with the blaze of day the frightful chasm below.

Wild fig-trees, oleanders, and ivy, were growing out of the rocky sides of cliffs hundreds of feet above our heads, the eagle was screaming above us; all along were the doors open of tombs, forming the great Necropolis of the city; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view, the facade of a beautiful temple hewn out of the rock, with rows of Corinthian columns and ornaments standing out fresh and clear as if but yesterday from the hands of the sculptor. Though coming directly from the banks of the Nile, where the preservation of the temples excites the admiration and astonishment of every traveller, we were roused and excited by the extraordinary beauty and excellent condition of the temple at Petra.

Even in coming on it as we did, at disadvantage, I remember that Paul who was a passionate admirer of the arts, when he first obtained a glimpse of it, involuntarily cried out, and moving on to the front with a vivacity I never saw him exhibit before or afterwards, clasped his hands and shouted in ecstacy. To the last day of our being together he was in the habit of referring to his extraordinary fit of enthusiasm when he first came upon that temple; and I can well imagine that, entering by this narrow defile, with the feelings roused by its extraordinary and romantic wildness and beauty, the first view of that superb facade must produce an effect which could never pass away. Even now that I have returned to the pursuits and thought-engrossing incidents of a life in the busiest city in the world, often in situations as widely different as light from darkness, I see before me the facade of that temple—neither the Coliseum at Rome, grand and interesting as it is, nor the ruins of the Acropolis at Athens, nor the Pyramids, nor the temples of the Nile, are so often present to my memory.

Leaving the temple and the open area on which it fronts, and following the stream, we entered another

defile much broader than the first, on each side of which were ranges of tombs, with sculptured doors and columns, and on the left, in the bosom of the mountains, hewn out of the solid rocks, is a large theatre, circular in form, the pillars in front fallen, and containing thirty three rows of seats, capable of containing more than three thousand persons. Above the corridor was a range of doors opening to chambers in the rock, the seats of the princes and wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

The whole theatre is at this day in such a state of preservation, that if the tenants of the tomb could once more rise into life, they might take their places on its seats, and listen to the declamation of their favourite player. To me the stillness of a ruined city is no where so impressive as when sitting on the steps of its theatre; once thronged with the gay and pleasure seeking, but now given up to solitude and desolation. Day after day these seats have been filled, and the now silent rocks have echoed to the applauding shouts of thousands; and little could an ancient Edomite imagine that a solitary stranger from a then unknown world should one day be wandering among the ruins of his proud and wonderful city, meditating upon the fate of a race that has for ages passed away. Where are ye, inhabitants of this desolate city? you who once sat on the seats of this theatre, the young, the high born, the beautiful, and brave—who once rejoiced in your riches and power, and lived as if there was no grave!—where are ye now? Even, the very tombs, whose open doors are stretched away in long ranges before the eyes of the wandering traveller, cannot reveal the mystery of your doom; your dry bones are gone, the robbers have invaded your graves, and your very ashes have been swept away to make room for the wandering Arab of the desert.

But we need not stop at the days when a gay population crowded this theatre. In the earliest periods of recorded time, long before this theatre was built, and long before the tragic muse was known, a great city stood here. When Esau, having sold his birth-right for a mess of pottage, came to his portion among the mountains of Seir, and Edom growing in power and strength, became presumptuous and haughty, until, in her pride, when Israel prayed a passage through her country, Edom said unto Israel, 'Thou shalt not pass by me, lest I come out against thee with the sword.'

Amid all the terrible denunciations against the land of Idumea, 'her cities and the inhabitants thereof,' this proud city among the rocks, doubtless for its extraordinary site, was always marked as a subject of extraordinary vengeance; 'I have sworn by myself saith the Lord, that Bozrah (the strong or fortified city) shall become a desolation, a reproach, and a waste, and a curse, and all the cities thereof shall be a perpetual waste. Lo, I will make thee small among the heathen, and despised among men. Thy terrible-ness hath deceived thee, and the pride of thy heart, oh thou that dwellest in the clefts of the rocks, thou that holdest the height of the hill, though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.' 'They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing, and thorns shall come up in her palaces, nettles and brambles in her fortresses thereof, and it shall be a habitation for dragons, and a court for owls.'

I would that the skeptic could stand, as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman written when this desolate place was one of the greatest cities in the world: I see the scoffer arrested, his cheek pale, his lip quivering, and his heart

quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of the risen from the dead. Though he would not believe Moses and the prophets, he believes the hand writing of God, himself, in the desolation and eternal ruin around him.—*From incidents of Travel in Arabia, Egypt, and the Holy Land.—By an American.*

From the British Magazine.

'SONNET ON PETRA.

Petra hath fallen! Vanish'd is her power;
And in the summit of her airy crest,
The boding owl skulks hooting to its nest.
The sculptured shrine, the imperishable tower,
The carved monument, the rocky bower,
Where beauty, sheltered from the sun, sought rest,
Proud in their glory, but by Heaven unblest,
Have crouched before the dark prophetic hour.
Her gardens, once the high-born maiden's pleasure,
Her merchants' homes, high-pled with orient treasure,
Are veil'd by briars and nettles; in her wells
And desert palaces the scorpion dwells;
And why? She scorn'd the great Creator's rod,
And learnt that man is man, and God is God.

THE PAST YEAR.

We have now reached the close of another year. The season calls us to indulge in retrospect. Were the period now closed utterly perished—were it passed away into entire and irrecoverable oblivion, never more to exert any influence upon our well-being—we might deliberately resolve to think of it no more, even as a dream when one awaketh. But time past, to such beings as we are, does not thus sink into the bosom of annihilation. It passes, but it does not perish. It revolves, but our yesterdays are imperishably linked with our to-days. The portions of the extending circle, which to a careless eye may seem to have vanished, as the hues of a faded rainbow, will again be revived, and reflect their shadows for good or evil, over our whole immortal being.

Time, mysterious, undefineable thing!—when viewed only in reference to our physical nature, is represented to us by continuous motion, measured out by successive instants, and speeding on to its final termination. The shadow on the sun dial shews its never slackening course. Days, months, years, ages, are fractions of its career. But the motions of life may serve as a time measurer, as well as the motions of the spheres. The heart, in a state of health, beats about 4000 times an hour: it were easy to number its throbs in a life of threescore years and ten. We breathe about 840 times in the hour; it would be easy to number the respira-

tions of the longest life. If the sun should seem great, the rapidity of succession will vivify our idea of the hastening end. But these physical measures convey only an imperfect idea of time as it appertains to a reasonable and accountable being. By him it must be computed not by the course of the sun or the beating of his pulse, but by the current of his thoughts, by the play of his affections, by the nature and variety of his actions. Were it possible for a human being to live without thought, as happens in the state of sleep, centuries would seem only as an instant. On the other hand by quickening the succession of thought and emotion, whole centuries of being may be compressed within the space of an hour. This remarkable fact is experienced by persons in extreme bodily pain or mental anguish. A moment seems as a day, a night as a period that will never come to an end:—"When shall I arise and the night be gone? I am full of tossings to and fro unto the dawning of the day?" was the language of an afflicted man. In such a condition the soul is quickened to the greatest intensity of perception; its pangs become as it were infinitely divisible, and a thousand thoughts and sentiments are associated with each, until the hour of the hapless sufferer appears elongated to an age. The same effect is produced by any cause that arouses the mind to intense activity; while every thing that represses this activity impairs our consciousness of the lapse of time. The poor enervated savage of the torrid zone, incapable of thought, except in the feeble trains that are connected with his feeble appetites, will sit gazing vacantly around him for a whole day, and at evening is scarcely conscious that the day has passed. For the same reason infancy and youth usually leave behind them few impressions; it is a period of light-hearted thoughtlessness—a day dream of flitting fancies gliding in tranquillity and ending in repose and oblivion—and memory tries in vain to unravel the golden tissue of its dream. Nor is this oblivious thoughtlessness confined to youth. Multitudes never emerge from it. At no period of their life can they give any tolerable account even of the past day. The transactions of the busy world, the fate of nations, the revolutions of opinion, the mortality occurring in the circle of their friendship, have all passed unheeded, and of time departed they can give little account. Like blind men on a journey they have travelled far, but have observed nothing. If wisdom be the grey hairs unto men the years of Methusaleth might roll over such, and they would be children still. Beings endued with reason must measure life less by the lapse of time than by the progression of thought: more by their advancement in true wisdom than by

their advancement in age. The years in which no progress has been made in fulfilling the ends of our moral and intellectual being cannot be reckoned to their account. They are as the hours spent in sleep, but without the innocence of sleeping hours—for *wasted hours* that bring no improvement bring guilt. What they might have brought and did not is the measure of that guilt, and will be the measure of the time-destroyer's condemnation before God.

When we speak of progress in thought as one of the important ends of our being it must be obvious that all sorts of thought do not equally fulfil that end. Many of our trains of thought are connected with the present life alone, with its toils and wants and appetites, and have no connection whatever with the permanent and highest mode of our being. It is possible to live a busy and even thoughtful life, and yet never think at all, in the only sense in which thought can be truly ascribed to an accountable and immortal creature. What multitudes are in this predicament! Whatever mental activity is required for the routine of their every days occupation they promptly exert. Observe them plying their manual task, or pursuing the exchanges of the market-place—how keen and penetrating they are in every thing affecting their temporal interests! Were the endowments that distinguish man conferred only to guide him to greater skill and dexterity in the mechanical arte, or in agriculture, or in the varied transactions of social intercourse, it might be affirmed of not a few, that in their thoughtfulness and care and industry, their faculties were fully and rightly employed. But this, though a subordinate use, is not the proper and noblest employment of our intellectual powers. To expend all thought on temporal things is the highest folly of an immortal being. Oh when shall we be convinced that this world is not ours, that all occupations connected with it are but temporary, that its pleasures are only the pleasures of a journey, as are also its cares. When shall we feel that the soul is the proper glory of man, that its interests should absorb all our thoughts, its guardianship engross our supreme concern. The day, the year, is ruinously lost in which these are neglected. If we should be insensible of this momentous truth our case is only the more mournful and perilous. What multitudes are in this miserable condition—their eternal well-being in the most imminent jeopardy and yet they dream on in the most treacherous repose.

Lest we should be wrapt up in this fatal delusion, it is suitable, at the close of another year, to examine the prevailing complexion of our sentiments and pursuits during its progress. It will be ad-

mitted that these should always bear the stamp of our religion, for then only can they be right and pleasing in the sight of God. Religion is the supreme love and habitual reverence of God and our Lord Jesus Christ, implanted in the soul by the grace of his own spirit, constantly nourished by his word and ordinances, and bringing forth the fruits of righteousness which are through Jesus Christ to the praise and glory of God. Prayer is its breath; grateful praise the throbbing of its heart; the divine word its sustenance; doing good its motion; the light of the divine countenance its joy; heaven the attracting centre of its hopes and aspirations; its refined and genial glow rises with the first thoughts of morning; its benignant influence is diffused around the circle of our peculiar attachments; it preserves integrity spotless in the transactions of the world, and enables conscience to whisper peace to us in the review of the day. Though some of the rubbish of the old nature remain, the new rises up in beauty above it, and proclaims whose workmanship it is, and by what power it continues to live and grow. Enquire, reader, with the most earnest solicitude, whether, and to what extent, these religious affections have prevailed, and these pursuits have been followed, in the year that has now passed. For unless these have predominated you have sustained a loss that you cannot estimate, and incurred a guilt that you cannot by any future conduct remove or cancel. If the past year has not been a period of advancement in your religious course you have sustained other detriment besides the loss of a large fraction of your mortal being. Is it a small evil that you have suffered habits of thoughtlessness and inattention to sacred things to become more inveterate by another year's continuance?—that you were found in the house of God and on the last Sabbath of the year more indifferent to spiritual exercises, and less moved with the prospect of a coming eternity, than you were when the year began? If the Christian, who is simply not conscious that he has made any perceptible progress in the life of God, is filled with bitter and penitential thoughts, what should be your state of mind who are conscious that you have made a backward movement, and that the year by which your coming span of life is abridged has involved you more deeply in the meshes of the world! Oh that the dirge of the departed year might arouse you to reflection, and persuade you to enter on a course of life, that shall be, in all its parts, a preparation for eternity.

To render more impressive the voice of warning that the departed year is uttering, be persuaded to look back on it with narrower inspection. You have enjoyed its 52 Sabbaths—days separated by

the express command of God from the cares and duties of ordinary life, and specially devoted to your spiritual improvement. What report have they carried to the throne of God? What impression have they left behind upon your own character?

'Tis greatly wise to talk with our past hours;
And ask them what report they bore to heaven;
And how they might have borne more welcome news.

Between their report to God and their impression upon yourselves there is an exact correspondence. The Sabbath profaned, or in any way unimproved, is not simply a sin in the sight of God, but it is a moral injury inflicted on yourselves. Who can tell how great that injury may be? When you are able to estimate the benefit of a single impression of divine truth upon the heart—its all-enduring effects upon the character and happiness of him who is blessed to receive it—then, and only then, will you be able to judge what has been lost. The Sabbath is the season when such impressions are in a peculiar sense promised to us; but the profanation of the day nullifies the promise, or rather presents a condition in which its fulfilment becomes impossible—for God will not bless any of his creatures while they are acting in open contempt of his authority. It is not beyond the reach of possibility that these remarks may be perused by one individual whose eternal well-being has been periled and lost on the Sabbaths of the departed year! At its commencement some concern for his spiritual improvement subsisted in his heart—feeble indeed as the smoking flax, but properly fanned might have risen into a flame. Had the ordinances of the sacred day been duly regarded, a converting energy might have been communicated through them. What a momentous change might have been wrought—a change from death to life—a transition—the most important that an immortal being can ever make—from the kingdom of darkness into the kingdom of God's dear Son. But Sabbath institutions being neglected his original character has undergone no change. Nay, the general respect for religion that he seemed to entertain at the commencement of the year has become much less distinct; his spiritual unconcern has become more inveterate; his moral nature, grown more hardened, presents fewer points on which remedial means might operate; enveloped in thicker mists of prejudice and error he is less accessible to persuasion and argument; united to ungodly connections in closer intimacy, and enthralled to the pleasures and pursuits of the world by heavier chains, he is more hopelessly the captive of Satan than ever he was before. He has reached the point where the means of religion cease to affect him, at which alienation

from God has become an immutable sentiment. This is only a particular instance of what is frequently witnessed in regard to the habitual ascendancy of particular affections. We daily see men so much enslaved to sensuality that we would as soon hope to see a goat fly through the air, as to see them abandon their pollutions. When habits of avarice become deeply rooted in a man, all experience leads us to conclude that they will become more deeply engrained—that hand and heart will relax their grasp only in death. Irreligion, comprehending the whole class of antispiritual affections, has a similar tendency to render itself immutable, and this point multitudes, we have reason to fear, have reached, during the year now closed. Their hardened hearts will never again experience the tender meltings of contrition; they will never more be capable of a pure and elevated devotion, many Sabbaths may return to them in coming years, but they will never know what meaneth the Sabbath's rest. Their deep slumber of spiritual death will not be broken by any sound less terrific than the last trumpet of the archangel, and the pronouncing of an irrevocable sentence justly appropriate to the immutable character they have framed.—God alone knows whether the day of grace is passed to any who shall peruse these remarks. A few years hence and all will be known. But be persuaded, O reader, to open your eyes on those symptoms in your spiritual condition that should alarm your fears. It is an unfavorable omen when youth has passed away in spiritual slumber—for during this period of comparative innocence and sensibility fewer obstacles to the implantation of religion in the soul exist; but should religious slumber extend itself also throughout the period of manhood, even to the commencing winter of age—ah, how oppressed must be the hope, that the averseness to God shall ever be taken away. Were any one to affirm conversion, even in such a case, impossible, it might be said to him *“ye do err, not knowing the Scriptures, or the power of God; and yet were any one to affirm in reference to such, that the hope of their conversion was bright and encouraging, he might justly be charged with forgetfulness of that grand law in the nature of man, by which our repeated acts and sentiments become habits, and our habits become an immutable nature. “Can the Ethiopian change his skin or the leopard his spots? then may they also do good that are accustomed to do evil.”*

These remarks have pressed themselves upon our attentions in connection with the neglected Sabbaths of the departed year, because the Sabbath and religion are intimately associated in all our thoughts. But in every review of the religious

appropriation of time, our scrutiny must extend beyond the Sabbath, since piety is an attribute of character, and must, if it really exist, pervade and manifest itself throughout all time, and in every place. On the Sabbath indeed—in the sanctuary of God, it breathes in its own pure and peculiar element. But its life and breath cannot be confined to this element: a religion so confined would evince a temporary nature and an earthly origin; it would resemble the motion produced in a dead limb by extraneous excitement, not the native activity of the living frame flowing from the inherent stimulus of life. The soul in which true piety exists is animated by the same affections on the week-day as on the Sabbath-day. Other external engagements may compel its attention and occupy its time, but they cannot alter its nature, or change the current of its affections, or dethrone the object of its supreme veneration and love. Instead of the business of life destroying our religion, that business, by our constant acting for the glory of God, is converted into so many acts of religion. For every action of the moral being assumes the character of the motive in which it originates—and Paul laboring in the fabrication of tents that he might not be burdensome to the churches displayed as much of the moral sublime, as when he reasoned before the licentious king, of righteousness, temperance, and a judgement to come. His ruling passion—a holy determination to preach the gospel of the grace of God—was the same: the external act only was different, because circumstances, in the providential appointment of God, created the diversity. Examine, reader, the general appropriation of your time by these principles. If your worldly occupations are pursued with a holy submission to His will, who has appointed your condition in life; if you are emulous to excel in them, because excellence in itself is praiseworthy and commendatory of your Christian vocation; if you pursue the paths that lead to success, not to gratify a vain ambitious pride, but to make the distinctions that success brings the means of a more extended usefulness to your fellow creatures; if indeed you habitually remember that the scenes you are now passing through, the objects that now engage you, are mainly important as they afford scope for the development of your character as a child of God, and a subject of the government of God—then do these sentiments impress upon all your actions the stamp of religion, the tenor of your week-day conduct possesses the same essential character as the acts of your Sabbath-day worship, and your life is, in all its feelings and acts, an oblation unto the Lord. To what extent this has been your study and attainment during the past year, it becomes

you now seriously to enquire. In so far as you have fallen short of this, you have failed to fulfil the purpose of your being; and the instances of your deficiency, will not only prove hindrances in your future career, but recorded in the book of omniscience, they will constitute the measure of that sentence which the Judge of all will pronounce upon you.

It is indeed one of the melancholy circumstances of our condition, that these seasons of serious review are, for the most part, seasons of self-upbraiding. We are too often conscious—painfully conscious—that we have fallen far short, not only of what we ought to have done, but even of what we seriously intended, and attempted to accomplish. How many of our schemes of self improvement and usefulness, turn out in the retrospect, nothing better than unprofitable dreams! Even when success has crowned exertion, how often is the harvest dust, when hope promised pearls! Of all the actions recorded in the memory of the past year, how many can we find respecting which we could venture into the presence of God, and say, these have been well and perfectly done? Let us not be understood to deny that some may be found sweet in remembrance—actions wrought in God and for God—immortal fruits of the spirit that shall endure in freshness and fragrancy,

“When the sun is darkness, and the stars are dust,”

let it not be thought that we deny that every child of God is the subject of changes, and the doer of works, the blessed influence and reward of which will be felt throughout the whole range of his deathless being. But this assurance is unaccompanied with boasting, or self gratulation; it is not incompatible with feelings of the deepest self-abasement, and the heartfelt utterance of penitential emotion, “I am an unprofitable servant.” The enlightened believer, even in the brightest moments of hope and joy, disclaims every pretension to merit and personal worth. If in aught his time has been well employed, he acknowledges that it was through the grace of God; if the talents entrusted to him have been well-improved, he confesses that he has nothing that he did not receive; if in aught his heart upbraids him, he casts himself at the foot of the throne on which the Mediator sits, and is assured that his plea of mercy will not be urged in vain. In looking forward to days and years that may yet be granted to him, he indulges no hope of safety or of usefulness except that which rests on the promised grace of God, communicated to him, by momentary impulses as life is, and displaying itself in the constant actings of faith and hope in which he patiently waits until the day of the revelation of Jesus Christ.

OMEGA.

ECCLESIASTICAL INTELLIGENCE.

PRESBYTERY OF HAMILTON.

An ordinary meeting of this Presbytery was held at Hamilton, on the 10th instant. The members present were, the Rev. Messrs. Smith, Stark, Gale, McKenzie, McIntosh, and Gardiner, ministers, and Mr. Alexander Fee, ruling elder.

The minutes of last ordinary meeting were read and approved of, as also the minutes of a meeting *pro re nata* held at Hamilton, on the 23rd of August, at which the Presbytery having found that the congregations of Woodstock, and Stratford-on-Avon, in the London District, were prepared to choose a pastor, made the necessary arrangements for moderating in a call from these churches, and of a meeting *pro re nata* held at Niagara, on the 25th of September, in reference to a call received by Mr. McGill to a church in Glasgow. A report of the proceedings of Presbytery in this case has already been widely circulated through the Newspaper press, and need not be here inserted.

The Presbytery called for the report of the committee appointed at last ordinary meeting, to visit the Presbyterian settlers in the township of Puslinch, and Mr. Stark having reported verbally that the committee had fulfilled the instructions of Presbytery in this respect, a memorial was given in and read, signed by Mr. John MacFarlan, as president of the committee of managers appointed on the 1st instant, at a general meeting of the Presbyterian settlers in Puslinch. From this document it appeared that there are in this township 84 families, comprising 334 souls, desirous to associate themselves as a congregation, and to obtain the ministration of the gospel under the Presbytery of Hamilton; that 49 of these families speak the Gaelic language, and 35 the English; and that among them there are 65 individuals in full communion with the church, and many others anxious to be admitted as members. The memorial further stated that £62. 5. 0. had already been subscribed to be paid annually for the support of a minister, who should officiate in Gaelic and English, and that several heads of families had not had an opportunity of subscribing when the memorial was drawn up; that considerable aid was expected from the Presbyterian settlers of Beverly and Nassagaweya, to whom it was understood the minister's services would be extended; and that the memorialists intended to clear a portion of the 100 acre glebe they possess for the benefit of the minister. The memorial concluded by entreating the Presbytery to take the destitute state of these settlements into consideration, and endeavour to obtain a suitable minister for them. It was also intimated to the Presbytery that Mr. Peter McLaren, Mr. James Gregor, and Mr. Archibald McMaster, had been regularly nominated as suitable persons for the eldership in Puslinch, but that they were not in attendance for examination.

The Presbytery having considered the whole circumstances of the case, appointed Messrs. Smith, Stark, Gale, and Fee, a committee to superintend the organizing of the Presbyterian inhabitants of Puslinch and its vicinity as a congregation, and to take all such steps as they may deem proper for promoting their religious interests and the settlement of a minister amongst them. The Presbytery farther appointed said committee to meet at Hamilton, on the first day of November, at 12 o'clock, noon, to take trial of the qualifications of the above named individuals nominated for the eldership, with authority, if they see meet, to proceed to Puslinch for their ordination according to the laws of the church, as also to make up a roll of communicants, and to dispense the sacrament of the Lord's Supper there, and to report their diligence herein at next ordinary meeting.

The Presbytery farther agreed to recommend to the committee of managers at Puslinch, to endeavour without delay, to obtain the co-operation and support of the Presbyterian settlers of Beverly and Nassagaweya, in applying for and supporting a minister, with the assurance that the Presbytery will transmit their united application for a minister to any society or minister in Scotland, connected with this Church, to whom they may agree to entrust the choosing of their minister, and enforce such application by every means in their power.

Mr. McKenzie laid upon the table a call, and bond for stipend, from the united congregations of Woodstock, and Stratford-on-Avon, in favour of Mr. Daniel Allan probationer, and reported that he had moderated at the election of Mr. Allan, according to the appointment of Presbytery, and that the greatest unanimity prevailed among the people in giving the call. The Presbytery found that the call had been proceeded in, in an orderly manner, and concurred in the same, and Mr. Allan having appeared and professed his readiness to undergo the usual trials in order to ordination, the Presbytery prescribed the ordinary pieces of trial, and resolved to meet at Stratford on the 20th of November next, and to proceed to his ordination on the 21st, provided his trials prove satisfactory to them, and no valid objection to his settlement is offered. Mr. Gardiner of Fergus, was appointed to preach and preside at the ordination, Mr. Bayne of Galt, to address the minister, and Messrs. McKenzie and Stark, to address the people in Gaelic and English respectively.

The Presbytery then took up the subject of common school education, which was under consideration at a former meeting, and on which a committee of Presbytery was appointed to collect information and report. Mr. Stark stated on behalf of this committee, that they were not yet prepared to submit a formal report, and that they were desirous before doing so, of obtaining from each member, a written statement of his views on the subject, with such facts and suggestions as each may be enabled to present, illustra-

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tive of the actual working of the present system of common schools, and of the means of its improvement. After some discussion, Mr. Stark's request was agreed to, and the Presbytery enjoined that statements to the above effect, be transmitted to Mr. Stark, by the several members, within two months of this date, in order that a full report may be prepared and laid before the Presbytery at next ordinary meeting.

The Presbytery had under consideration the state of those places within their bounds which are destitute of a settled ministry, and have special claims on the attention of the Presbytery. After deliberation, the Presbytery resolved, that the more speedy establishment of settled pastors, the better observance and improvement of the Lord's day, and the spiritual welfare of the members of the church are likely to be promoted, by organizing congregations in such places, and ordaining suitable persons as ruling elders amongst them, and the Presbytery accordingly appointed Messrs. McKenzie and Allan, to visit St. Thomas, Eckfrid, and Mosa, Williams, London, and Lobo; Messrs. Bayne and Gardiner, to visit Woolwich and Brantford; Messrs. Stark and Gale, to visit Saltfleet, Binbrook, Grimsby, and Caledonia, York and Cayuga, on the Grand River; Messrs. McGill and McIntosh, to visit St. Catharines and Dunnville, with instructions to preach at these places respectively; to ascertain the number of members in full communion, and, if they find it expedient, to superintend the election of suitable persons, whom the Presbytery, after trial, may appoint over them as ruling elders, and to report their diligence in fulfilling these appointments, at next ordinary meeting.

The Presbytery, in compliance with the injunction of Synod, appointed Mr. Gale as corresponding member to the Presbytery of Toronto, and their next ordinary meeting to be held at Hamilton, on the second Wednesday of January, at nine o'clock, A. M.

PRESBYTERY OF HAMILTON.

An ordinary meeting of this Presbytery was held at Hamilton, on Wednesday, the 9th instant. The members present were, the Rev. Mr. Gardiner of Fergus, Moderator, Mr. Macgill of Niagara, Mr. Ross of Aldborough, Mr. Smith of Guelph, Mr. Stark of Ancaster and Dundas, Mr. Gale of Hamilton, Mr. McKenzie of Zorra, Mr. McIntosh of Thorold, and Mr. Ferguson of Esquessing, correspondent from the Presbytery of Toronto, ministers, and Mr. James McIntyre of Hamilton, ruling elder.

The Presbytery having been constituted by prayer, the minutes of last ordinary meeting and of an inter-

mediate special meeting at Stratford-on-Avon, were read and approved of. It appeared that the latter of these meetings had been held for the ordination of Mr. Daniel Allan, probationer of the Church of Scotland, and missionary from the Glasgow Colonial Society to the pastoral charge of the united congregations of Stratford and Woodstock. Mr. Allan's ordination took place on the 21st ult. The field of pastoral labour on which he has entered is extensive and arduous, but the indefatigable activity and devoted zeal which have characterized Mr. Allan during two years of missionary toil, furnish an ample pledge that no portion of it will be left uncultivated.

A call was laid on the Presbytery's table, from the congregation of St. Thomas and its vicinity, in favour of the Rev. William McKillican, minister of West Gwilliambury, in the Presbytery of Toronto. This call, with the documents accompanying it was sustained, and a committee of Presbytery appointed to lay before the Presbytery of Toronto, reasons for Mr. McKillican's translation to St. Thomas, and endeavour to obtain their concurrence therein. It is expected that Mr. McKillican's induction to the pastoral charge at St. Thomas will take place in the latter end of February.

The committee appointed at last ordinary meeting, for the ordination of elders in the township of Puslinch, and the organizing of the congregation there, reported that the duties devolved on them by the Presbytery had been accomplished, a session having been formed, and a roll of communicants made up, and that the people had made an application in Scotland for a minister. The Presbytery approved of the diligence of this committee, and at the earnest request of the congregation of Puslinch, made arrangements for dispensing the sacrament of the Lord's Supper there on the second Sabbath of February, Mr. Smith, Mr. Gale, and Mr. Ferguson, were appointed to officiate on this interesting occasion, it being necessary to conduct the services both in English and Gaelic.

The Presbytery renewed their appointments in regard to the visitation of the destitute places within their bounds—assigning St. Catharines, Dunnville, &c., in the Niagara District, to Messrs. Macgill and McIntosh; Saltfleet, Binbrook, and the adjacent settlements on the Grand River, to Messrs. Stark and Gale; Woolwich, Paris, and Brantford, to Messrs. Bayne, and Gardiner; London, Lobo, Williams, Eckfrid, Mosa, to Messrs. McKenzie and Allan; and the settlements in the Western district, to Mr. Cheyne, with an injunction to report their diligence in behalf of these places respectively, at next ordinary meeting. Mr. Macgill was appointed to write to the convener of the General Assembly's colonial committee, to the Glasgow colonial society, and its branches, and to the Synod of Ross, representing the extensive destitution of the means of grace among Presbyterians within the bounds of this Presbytery, and the urgent necessity of a supply of missionary labourers.

The Presbytery had read the several portions of the minutes of Synod which require the action of Presbyteries, and in accordance with the Synod's instructions took order respecting the following matters—viz. the preparation of historical accounts of the several congregations within their bounds; the legislative enactments of Synod; mileage; observance of the Sabbath; on which last subject, the Presbytery appointed the several ministers to address their congregations on the first Sabbath of April next, and in conjunction with their sessions to report at next ordinary meeting as to the prevailing forms of Sabbath desecration in their neighbourhoods respectively, and as to the means which they may consider most effectual for checking this great and growing evil, and for promoting a better observance of the Lord's day.

A committee was appointed with instructions to draw up a memorial to be presented to the commission of Synod at their first stated meeting, respectfully urging them to enquire as to what prospect there may now exist of an equitable adjustment on the part of the civil government, of those questions which involve the ecclesiastical status and rights of the Presbyterian Church in this colony, and to exercise the strictest vigilance as to any measures that may be introduced on this subject into Parliament during the ensuing session thereof.

According to appointment at a former meeting, an interesting report on common schools was given in by Mr. Stark. This document occasioned considerable discussion, and it was eventually referred to a committee for revision, with instructions to submit it, if they see meet, to any member of the legislature who may be disposed to take an interest in the matter.

The next ordinary meeting of this Presbytery, is appointed to be held at Hamilton, on the second Wednesday of April, at 9 o'clock, A. M.

SCOTCH CHURCH IN COLOMBO, CEYLON.—A petition is preparing at Colombo, to the General Assembly's committee on colonial churches, for the endowment of a Scotch church there, and for one or more ministers of the established church of Scotland; also, an application is made to the Secretary of State for the colonies, to recommend to the Lords of the Treasury, the grant of a permanent support for one or more ministers of the church of Scotland in Ceylon, and of a sum for the erection of a place of worship for their use. The Governor has expressed his approval of the project, and promised his warmest support and recommendation of the petition to the home government. May the Lord bless the movement.—*Halifax Guardian.*

THE PRESBYTERIAN CHURCH OF THE UNITED STATES.—Sixty-four Presbyteries have adhered to the Old Assembly, and Twenty have adhered to the Secession; leaving a majority of Forty four Presbyteries in favor of orthodox Presbyterianism. Of the *twenty-three* remaining Presbyteries, some have by vote refused to

express any opinion, and the others have suffered the matter to pass quietly by. Only three out of the nine teen Synods have formally declared for the secession; and two of these only contain three Presbyteries each.

as well as to the tearful eye and dejected countenance of many in that vast multitude which accompanied his mortal remains to their last narrow home. Truly a good name is more valuable than riches, and the reputation of the just than the most extensive possessions.—*Pictou Observer, Nov. 20.*

OBITUARY.

It is with feelings of the most poignant and heartfelt sorrow that we undertake the melancholy duty of announcing the untimely death of a much valued and respected friend—the Reverend KENNETH JOHN MCKENZIE, for many years Minister of St. Andrew's Church in this place. This lamented event happened Thursday last, at 3 o'clock in the afternoon, in the 39th year of his age, and 15th of his ministry.

No language of ours is adequate to convey even a faint idea of the extraordinary manifestations of sympathy and regret which overwhelmed the minds of the community among whom he has so long resided, when it came to be generally known that the stroke of death had terminated, thus suddenly, the career of this gifted and esteemed gentleman, in the meridian of life, and in the full vigour of manhood. The death of our departed friend is too hallowed a theme to be polluted by the foul incense of flattery or adulation, and we feel assured that we indulge not in either, when we assert, that the distressing event which we are now recording will be felt as a public calamity. Possessed of the finest order of talents, both as a public speaker and a public writer, Mr. McKenzie often felt it his duty, since his arrival in the Province, to exercise these precious gifts in advocating the dearest interests of his adopted country; and the county of Pictou, in particular, will feel that by his demise, it has lost one of the greatest ornaments of its society and one of the ablest advocates of its rights.

To the cause of the Church of Scotland in this Province, the loss is irreparable. The circumstances in which he found her placed, on his arrival in Pictou, immediately called forth, in her behalf the exercise of those eminent talents with which he was so richly endowed, and to the last hour of his life he continued to be as strenuous a champion of her rights as he was an enthusiastic admirer of her illustrious institutions. But in all the controversies into which these circumstances led him, his open, manly, and generous opposition was the object of universal admiration; and he has gone down to the grave crowned with the respect and esteem of his very enemies. If such be their estimation of his character, what must be the feelings of that extensive circle of whom he was the attracting centre, who enjoyed his valued friendship, and whose affections will cling to his memory until the last of them shall have passed away beyond "that bourne whence no traveller returns!"

Rich in the most valuable qualities which adorn our nature, his mind was not more remarkable for its brilliancy and manly vigour, than his heart was distinguished for its extensive philanthropy and disinterested friendship. An appeal to the benevolent feelings of his nature was never checked by a repulsive frown, nor was his charity ever meted with a niggard hand. Were it necessary to cite evidence of the estimation in which he was held, by those who had an opportunity of knowing him in all the relations of life, we might appeal to the fact that all business was suspended by the members of his congregation and his other immediate friends, for four days after his death,

MONTHLY REGISTER OF POLITICAL EVENTS.

CANADA.—Within this colony tranquillity appears to be completely restored. Since the last incendiary raid on Rouville in Lower Canada by a party of the "vicious population" of Alburg in the State of Vermont, no act of invasion or hostility from the United States frontier has been perpetrated. Capital punishment has been inflicted in numerous instances, on the ring leaders at Prescott and Sandwich, and of the insurrection in the Lower province. It is believed that this will have a salutary effect on the lawless, both within and without the province, who from the leniency shewn last year, seem to have fallen into the delusion that our government was too weak, or too timid, to inflict the penalty of the law on its violators. Our present tranquillity however is rather that of suspense than of satisfaction. None of the questions that have long agitated the people, and in which their civil and religious interests are involved, have been settled, nor have they of late been brought much into discussion. A truce is tacitly acknowledged: in expectation of important changes in the system of colonial government, and with confidence in the kind and enlightened policy of the parent state, the people wait patiently to see what remedies will be proposed. Until the affairs of Lower Canada are settled on some permanent basis those of Upper Canada will be exposed to disorder and unhappiness. The Imperial Government must now be in possession of ample information on these subjects, and it is not likely that they will per nit the next session of Parliament to close without a decisive attempt to settle our disputes..to check the movements of the disaffected and to convey to us more fully the benefits arising from our connection with the British Empire.

THE UNITED KINGDOM.—Public attention is much engaged with the disturbed state of the Canadian provinces—with the dishonorable conduct of the United States population on our frontier—and with the threatening aspect of affairs in the East. Ireland still labors under her inveterate maladies. The old ulcers are again open and bleeding, and the agitator is busily employed in keeping them inflamed and irritated, while no effective steps are taken to check his mischievous career, or to remove the evils on which his trade depends. Catholic emancipation, as it is called, has added nothing to the prosperity or contentment of the people, who have become more than ever the dupes of such as under plausible pretences, can obtain their support. The great agitator has set out on his old career with new colours. His avowed object now is to form what he calls a *precursor society*, of two millions of fighting men (if he can find them,) to be paying men in the mean time of one farthing a week and upwards to be appropriated mainly as a reward for his patriotic exertions. The destruction of the Protestant Church of Ireland, and a *vo. eby* bill are the two grand principles of the precursor agitation. O'Connell seems to be drawing off from the present ministry: what new alliances he may form in his pestilent career time will shew..Were it possible to introduce into Ireland an

efficient general system of Christian education we might expect in the course of time an amelioration of its condition; but under the malign influence of Popery no educational system is attempted, or none succeeds, and its unhappy people remain enveloped in mental and moral darkness. Several meetings of an illegal insurrectionary character have been lately held by torch light among the radicals in England, which have created some alarm. A person of the name of Stephens, to whom the prefix *reverend* is given, enacts the part of demagogue and instigates the populace to violence and incendiarism. This disorder will be speedily quelled. One cannot contemplate the present state of parties in the United Kingdom without anxiety, not for the triumph of this one or that, but for the fate of the Empire itself. Britain, of late years, has presented a spectacle of sub-divided party strife, beyond all that has been known in her previous history. With what nicely balanced and doubtful majorities in the House of Commons is almost every measure carried! and with how little regard to principle or efficiency, must almost every measure be shaved down and twisted to meet the views of all the sections of a jarring opposition! What extravagant changes are now boldly avowed and numerously supported, and how unscrupulously do party leaders advance to the very verge of rebellion—conducting their followers even to topple over it—for the purpose of gaining their ends by the intimidation of ministers. The real interests of the state being often sacrificed for conciliation, distrust in government is increased, and the people are stimulated to more reckless change. Lamentable indeed will be the result of reform, from which so many great things were expected, if it shall have so increased the causes of division in the Legislature as almost to nullify its utility, and if it shall have so enfeebled the power of government as to render it unable to rule the empire. It cannot be doubted that an administration supported by a bare majority in either house of Parliament—a majority on which it cannot even depend, as has been the case for several years—will always hesitate to undertake great measures, will proceed with a cowardly caution, and will often sustain defeats disastrous to the public interests. In a country like ours having extensive colonial dependencies, the true interests of which are but imperfectly known to many members of the Legislature, it will be the more fatal, should those be neglected through the prevalence of local politics, or be made foot-balls in party struggles. Canada has had mournful experience of this possibility, and we are impressed with fear lest the repetition of a few such scenes may alienate the affections of the colonies and leave the parent state in her primitive isolation and nakedness. In an empire of such magnitude as that of Britain, the Legislature should not be so much engrossed with local disputes: more attention should be bestowed on her colonies and foreign relations: this would bring a larger harvest of advantage to the parent state, and greater national prosperity might smooth the way for a satisfactory settlement of those internal questions by which the country and legislature have been so much divided.

GREAT BRITAIN AND RUSSIA.—"Every body knows that our empire in the East is entirely one of opinion; that the vast realm of Hindostan has been won by the sword, and must be maintained by the sword; and that it depends on the chance of perpetual success, not merely for its prosperity, but for its existence. Forty or fifty thousand Europeans, including five and twenty thousand soldiers, are there to be found scattered among ninety millions of Asiatics, directly subjected to their empire, and a still greater number in the tributary and allied states. How so small a body of Europeans should ever have succeeded in acquiring and

maintaining an empire at the distance of eight thousand miles from the British Island, over so immense a body, most of them hardly inferior to the European race in hardihood and valour, trained to discipline, and supplied with military implements of war fully as powerful, will be a subject of never-ceasing astonishment, and is not rightly appreciated by this generation, only because, like any other prodigy with which we have long been familiar, it has ceased to be an object of present surprise. But one thing is perfectly plain—that such an empire can be maintained only by the most consummate wisdom and firmness on the part of the local government—by the maintenance of a powerful European force, and by the most sedulous attention, both to the material interests, and the rights of property in the immense mass of our Oriental subjects. Even if no external danger threatened; if no northern power was at hand to take advantage of any weakness in our Indian administration, and no northern diplomacy to combine the Courts of Central Asia into a powerful league against us, still, common sense has long demonstrated to every man capable of thinking and acquainted with the subject, that our Indian empire stood on the most precarious foundation; and that by disaffection among the native troops, almost before the alarming tidings could reach the British shores, the splendid fabric might be levelled with the dust."*

The British Government is not unaware of the means, and is not without the power of counteracting these hostile designs. Already she has succeeded in withdrawing the Grand Seigneur from succumbency to the counsels of Nicholas, and in forming a commercial treaty favorable to British interests. But by the treaty of Unkiar Skelessi, between Russia and the Ottoman Porte, in 1834, occasioned by a miserable political blunder of the Grey administration—the Dardanelles are declared for ever closed to British men-of-war—thus converting the Euxine sea into a Russian lake. It is not likely that Britain will regard any stipulation so unreasonable—and if Russia shall insist upon its observance, she must probably enforce it at the hazard of a war. "So long as this obnoxious article in the treaty of Unkiar Skelessi excluding vessels of war, remains, England is dishonoured and her rich possessions in the East jeopardized. The passage of the Dardanelles must be free to the navy of England, and had Lord Grey sent the succour demanded in 1834, this great boon would have been for ever secured. With the command of the Black Sea by England, Russia is powerless beyond it, and could not for centuries cause any serious alarm to India, because the resources from Russia proper, could in a great degree be cut off from any army acting on the confines of Persia, at Herat or places still farther to the south. The great struggle *must* take place on the Euxine—it is there that Russia must be combated, and it is there also that India will be lost or won."

N. Y. Albion.

But other causes are now in operation thwarting the ambitious policy of Russia. All her provinces on the Eastern shores of the Black Sea, Caucasus, Circassia, and Georgia, never thoroughly subjected to her dominion, are now in a state of active revolt against her usurping power. It will be a happy event for the security of our Eastern possessions and the peace of the world, if these brave mountaineers are able to assert their independence. They are described as "the door-keepers of Asia, and the champions of Europe;" they form, if independent of Russia and favorable to Britain, an impregnable wall against the encroachments of Russia on the East. In their reply to a Rus-

* Blackwoods Magazine.

sian manifesto calling them to obedience the following wise and noble sentiments are found:—"The British Government is aware of the strength of our position, of the bravery of our warriors, and knows that we do not stand in need of foreign assistance to enable us to prevent you from conquering our country. *It is but natural it should take a lively interest in our success against Russia, aware as it is, that our country is the keystone of the arch of power in Asia, and that as long as we continue unsubdued, Persia, Turkey, and India, have little to apprehend from Russia.* The whole world has become acquainted with the duplicity and insolence of Russia, and has therefore turned its face from you in disgust. The day of retribution, Inshallah! (God willing) is not distant. We have, though in our mountains, had ample means to judge of the spirit of justice and humanity which characterises Russian government. Enough have we learned on the subject, on seeing tears of blood trickling down the cheeks of Russian deserters when relating to us the tales of their misery. They escape from your camp daily, and implore us to employ them as *slaves* rather than send them back to their homes. God be thanked, *we do not fear you!* It will be better not to send us any more letters or agents; for the letters we shall tear to pieces without reading them, and your agents we will put to death." On the ground of humanity they have a right to the protection of a Christian nation, apart from the consideration of the political importance of their position to Great Britain. Thousands and thousands of lives will yet be sacrificed in the protection of India; whereas the upholding of this power in the Caucasus would at once arrest the progress of war in the East, and give peace to countries which for years have never enjoyed this blessing.—*Scottish Guardian.*

Persia—the only country lying between the Russian provinces and our Eastern possessions—has lately passed or rather is passing through a revolution—of which Russian artifice attempted to avail itself. It appears that there are two princes contending for the crown of Persia, and two for that of Afghanistan; that Russia for the sake of making a strong party for herself has taken up the cause of one of these princes in each territory, whilst England and the East India company, have adopted the other. The British party has succeeded; the Russian has been foiled. The prince, who is in possession of Herat—a fortified provincial city of great wealth and extensive commerce, containing 100,000 inhabitants—lately occupied the throne of Persia, and was driven out by his nephew the present Shah or Sultan. He made his escape to Herat where the governor and garrison received him, and adopted his cause. The reigning Sultan pursued him and laid siege to Herat. The English Government interposed and sent their envoy, Mr. McNeill, to negotiate with the successful Sultan and induce him to leave his uncle in quiet possession of this last fortress and province of his late dominions. On the other hand the Russians, who had all along taken part with the successful Sultan, urged him to finish the business, and possess himself of this last remnant of his adversary's force. Our envoy succeeded in persuading the Shah to abandon the siege and return to Moorshid. "With Herat in the hands of a person friendly to England, and a British army of 50,000 men in Cabul, the Russians will cause but little disturbance to the Anglo-Indian empire." This demonstration of diplomacy and power has perhaps disposed the autocrat of all the Russias to peace.

It is however from the former cause—the ambitious intriguing of the great Northern power—that the immediate evil is threatened. In the East the machinations of Russia against the British empire of Indostan

had for many years been carried on in silence and by stealth. The British Government seemed not to dream of their existence. For a subsequent period they were prosecuted audaciously and without disguise; but the British Government, well aware of them, affected that ignorance which was no longer real. It is but within a few short months that the local authorities of England east and west of the Punjaub have used the language, or commenced the operations, which became a mighty power—a power more dreaded by Russia than any other on the face of the globe; and the consequence is, what every man acquainted with the relative resources of the two states, and with the *conscious* weakness of the Muscovite Emperor, when he compared his means with those of England—that, in the naval phrase, he has already "struck." Persia, his instrument, and destined victim, has withdrawn from an enterprise forced upon her by the representations of his minister, which, under the semblance of besieging an Affghanistan city, was plainly meant for a stab at the vitals of our Indian empire; and the vicarious war which Russia has in that quarter instigated for our destruction has ended, for the present, in her signal disappointment and defeat. So, in that depraved and cruel series of outrages which Russia has long been perpetrating upon the free warriors of Circassia, she has managed to combine with her offences against that brave people a succession of insults to the British flag, and to aggravate and envenom both by a career of hateful tyranny over Turkey, and of domineering insolence towards all the powers interested in the free navigation of the Euxine, which would at any time, since the signature of the treaty of Unkiar'Skelessi, so overwhelming to the Sultan, and to Great Britain so humiliating, have justified the states of southern and western Europe in declaring open war against the Russians. . . The attempt of Nicholas to seize upon the Danube, and to deprive Austria and England, as well as Turkey, of the transit of merchandize by that noble stream, would in itself have been cause abundant to legalize a joint war against the common aggressor. . . The systematic and well-known malpractices of Russia, in stirring up the encroaching spirit of Mehemet Ali to measure the most harassing and insulting towards the Porte, have alone been a sufficient indication of the *animus* which directed the first-named power in what concerned the public peace and the well-being of the Turkish provinces of Asia Minor. . . From the frontiers of Hungary to the heart of Burmah and Nepal, from the eastward of the Ganges to the Nile and Danube, the Russian fiend has been haunting and troubling the human race, and diligently pointing his malignant frauds and perfidies to the vexation and disturbance of this industrious and essentially pacific empire. . . England—slow, languid, and long-suffering—after an exercise of patience which, by surrounding states, and by her own subjects, was deemed pusillanimous and ignoble, has at length apparently shaken off her death-like sleep. She detected, seasonably, the treacherous conspiracy, framed and

encouraged by the known agents of Russia, along the whole northern frontier of British India, embracing Burmah on the one extremity, on the other Cabul. The Russian Court was promptly made acquainted with this discovery. The Shah of Persia, in his camp before Herat, was threatened with the speedy vengeance of Great Britain, and the immediate passage of the Indus by a powerful British army was announced to him. . . Almost simultaneously with these vigorous demonstrations of English spirit and activity—effective, though late, from beyond the Caspian—came the intelligence that treaties had been signed by England with Austria; England and France with Turkey also; and the latter, though reluctantly, acceded to by Mehemet Ali, whose system of monopoly it must, if fairly enforced, extinguish. each of these instruments bearing, indeed, the inoffensive title of a "commercial" treaty, but involving political consequences of the most unmeasured magnitude. . . What, then, has been the demeanor of Russia under these severe reverses in her diplomacy, and solid obstacles raised with the suddenness of exhalations to the march of her aggressive projects? She had threatened much, and bullied much; her armies were a "million of men;" her "fleet had the Seraglio under its fire;" a Colossus—"she covered Europe and Asia at one stride." But now that she has been unmasked, and bearded, and set at defiance—nay, laughed at, what has she done? Has her deportment been lofty? Has her bearing been resolute, and conformable to her previous boastings? By no means. She has O'Connellised; otherwise "cringed." She has disavowed, as we learn from Paris, one and all of the hostile designs imputed to her by the press and government of this country.—*London Times.*

Russian intrigue thus detected and exposed—and now officially disavowed—the danger from that quarter is perhaps for a time suspended. But we need only glance over the following facts, showing the increasing power and territorial accessions of Russia, since a period not remote, to be convinced of the grasping ambition for empire with which she is actuated, and that her attempts at Eastern conquest will again be resumed as soon as a favorable opportunity offers, or rather, that, notwithstanding this disavowal, they are being carried on as actively as ever.

The population of Russia, according to the best authorities, was—

At the accession of Peter I, in	1689,	15,000,000
At the accession of Catharine II, in	1762,	25,000,000
At her death in	1769,	36,600,000
At the death of Alexander in	1825,	58,000,000

Her frontier has been advanced—

Towards Berlin, Dresden, Munich, Vienna, and Paris, about,	850 miles.
Towards Constantinople,	500 —
Towards Stockholm,	630 —
And towards Teheran,	1200 —

Her acquisitions from Sweden are greater than what remains of that kingdom. . . Her acquisitions from

Poland are nearly equal to the Austrian empire. . . Her acquisitions from Turkey in Europe are of greater extent than the Prussian dominions, exclusive of the Rhenish provinces. . . Her acquisitions from Turkey in Asia are nearly equal in extent to the whole of the smaller states of Germany, the Rhenish provinces of Prussia, Holland, and Belgium, taken together. . . Her acquisitions from Persia are equal in extent to England. . . Her acquisitions in Tartary have an area not inferior to that of Turkey in Europe, Greece, Italy, and Spain together; and the acquisitions she has made within the last sixty-four years, are nearly equal in extent and importance to the whole empire she had in Europe before that time.

MISCELLANEOUS.

ONE HUNDRED YEARS HENCE.—Let the truth of the Bible go before this land, and we shall be a holy people. Put out the lights of the Bible, and we shall roll back to heathenism, and the funeral pile will be erected on the ruins of our institutions."

The territory covered by this nation is supposed to be sufficient to contain and furnish the means of support for 2,000,000,000 of people. We now have 14,500,000. In fifty years we shall have 50,000,000. In fifty years more, 232,000,000. Of the 14,000,000 who now inhabit our land, one half are adults. Of these, about one million are pious, and five millions are not pious, but restrained, controlled by the Bible. Fifty years hence, we shall have at the same rate, twenty millions of adult population who make no profession of religion. These will leave twenty-eight millions of children. Then we shall have four millions belonging to the church with six millions of children. Where now we have one theatre, then we must have four; where now we have one jail, then shall have four; if now we have one paper devoted to the dissemination of blasphemy and impiety, then we shall have four; if we have one duel in Congress now, then we shall have four duels. In fifty years more, we must have sixteen blasphemous newspapers, and sixteen duels, where we have one now; and seventy years after, we must multiply all this by eighty.

I have made this calculation on the supposition that population doubles every thirty years. But suppose the increase is but half that rate; at the end of one hundred and seventy years we shall have a population of 500,000,000. Then what standing armies, what jails, what gibbets will be necessary to keep such a population under restraint! Then crime and wrong, bloodshed and passion, and fury will spread over our land; and from the mountains of the north to the gulf of the south will rise up one universal wail from its wretched inhabitants. Then will they flee to the strong arm of despotism. O! to say nothing about eternity, if we look only to this world, and see what we are coming to, where is the heart that does not feel that one great and mighty effort of Christian influence must be put forth upon the rising generation of the land, as the only means of saving this nation? —*Rev. Mr. Todd.*—

* United States.

THE GREAT WEST.

We too have seen the great west, having visited it in 1818, and having spent most of the last six months on its mighty rivers and fertile plains. The importance of the valley of the Mississippi, notwithstanding all which has been spoken and written about it, is not likely to be overrated. It is difficult still for those who have not traversed it to realize that "the territory is 8000 miles in circumference, extending from the Alleghany to the Rocky Mountains, and from the Gulf of Mexico to the lakes of the north; and that it is the largest territory, and most beneficent in climate, and soil, and mineral wealth, and commercial facilities ever prepared for the habitation of man, and qualified to sustain in prosperity and happiness the densest population on the globe."

"By 24,000 miles of steam navigation, and canals, and rail roads, a market is brought near to every man, and the whole is brought into near neighborhood.

"When I first entered the west," continues Dr. Beecher, "its vastness overpowered me with the impression of its uncontrollable greatness, in which all human effort must be lost. But when I perceived the active intercourse between the great cities, like the rapid circulation of a giant's blood; and heard merchants speak of just stepping up to Pittsburgh—only 600 miles—and back in a few days; and others just from New-Orleans, or St. Louis, or the far west; and others going thither; and when I heard my ministerial brethren negotiating exchanges in the near neighborhood—only 100 miles up or down the river—and going and returning on Saturday and Monday, and without trespassing on the Sabbath; then did I perceive how God, who seeth the end from the beginning, had prepared the west to be mighty, and still wieldable, that the moral energy of his Word and Spirit might take it up as a very little thing.

"This vast territory is occupied now by ten states, and will soon be by twelve. Forty years since it contained only about 160,000 souls; while now it contains little short of 5,000,000. At the close of this century, if no calamity intervene, it will contain, probably, 100,000,000—a day which some of our children may live to see; and when fully peopled, may accommodate 300,000,000.

"It is half as large as all Europe; four times as large as the Atlantic states, and twenty times as large as New-England. Was there ever such a spectacle—such a field in which to plant the seeds of an immortal harvest—so vast a ship, so richly laden with the world's treasures and riches, whose helm is offered to the guiding influence of early forming institutions?"
—Dr. Ely.

DISCOVERY OF MUMMIES AT DURANGO, MEXICO.

A million of Mummies, it is stated, have lately been discovered in the environs of Durango, in Mexico. They are in a sitting posture, but have the same wrappings, bands and ornaments of the Egyptians; among them was found a poignard of flint, with a sculptured handle, chaplets, necklaces, &c., of alternately colored beads, fragments of bones polished like ivory, fine worked elastic tissues, (probably our modern India Rubber cloth,) moccasins worked like those of our Indians to-day, bones of vipers, &c. It is unknown of the mummies above mentioned what kind of embalment was used, or whether it was nitrous depositions in caves where they were found. A fact of importance is stated, that the shell of the necklace of a marine shell found at Zacatecas, on the Pacific, where the Columbus of their forefathers probably therefore landed

from the Malay, Hindostan or Chinese coast or from their islands in the Indian ocean.—*Phil. Presbyterian.*
On what authority?—Ed. Ex.

LUTHER ON EDUCATION.—The great reformer towered far above the age in which he lived in his estimate of common schools. In 1524, he published in the German language an exhortation to the magistrates of all the cities of Germany, urging on them the duty of providing for popular education. No doubt the impulse thus given has contributed to the noble system which now prevails in Prussia. Among other things he says: "Dear sirs, since it is found necessary to expend so much every year on artillery, bridges, embankments and numberless other things, in order that a city may have temporal peace and comfort, how much rather should we give as much towards our poor needy youth, by bringing up a few men to be their schoolmasters? Is it not as plain as day, that in three years one may now train up a lad, so that in his fifteenth or eighteenth year he shall have more learned than heretofore all our cloisters and high schools? For truly, what hath any one learned in past years in our schools and monasteries, but to be asses, blocks, and dolts? The wealth of a state consists not in having great treasures, solid walls, fair houses, weapons and armour; but the best and noblest wealth, and safety, and might of a state consists in having clever, learned, wise, honorable, and well-bred citizens, who shall be able to gather abundance of riches and every thing good, and also to keep and profit by what they have gained?"

THE PRAIRIE FLOWERS.

One of the prettiest sights I have yet seen in the west is the flowers of the prairie. I have spoken of the vastness and beauty of the prairies as a whole—of their utility and abundance—and were I to go into a detail and analyze their great whole, I should find a far more beautiful picture of nature, painted by the Great Designer of the universe, than I have yet attempted to draw. What would the sky be above us without the stars of heaven? and what, with no irreverence may I ask, would be the prairie without its flowers? The sky is 'boundless and beautiful,' and the prairie, too, is 'boundless and beautiful;' but how much more beautiful is the seeming infinity of space above us when studded with the stars of heaven! How much more beautiful, too, is the prairie decked with flowers, painting the 'encircling vastness' in all the variety and shades and gorgeousness of the rainbow! A prairie in spring and summer is a flower garden, and a garden of wild flowers to my eye is more attractive than any thing I have seen in the cultivated gardens of the best florists. Every where violets spring from the prairie earth as the poet told us they would from the flesh of the 'fair and unpolluted' Ophelia. The tall grass waves in the breeze, bending, rising, and rolling to and fro, like the waves of the ocean after a tempest, giving a grassy surface to the land for miles and miles. The prairie grass seems to move as 'Barnam wood to Dunsinane, when Macbeth trembled and gave up the ghost.' In the midst of all this, as gems upon the diadem of a queen, flowers of every hue and form spring up. Linnæus himself would have gazed in wonder and admiration upon a spot like this, for from the borders of the prairie to its centre, and from the centre to the border again, are seen almost every production of nature.

* From giant oaks that weave their branches dark,
To the dwarf moss that clings upon their bark!

Seen, too, together, 'mixed in one mighty scene, with varied beauty glow.' There is the heliotrope or prairie sunflower, changing its colour from a pink to a yellow hue, of half the size and ten times the beauty of our gorgeous sunflower. There is a close communion with the heliotrope a magnet flower—(I am no botanist, and can give you neither the language nor classification of flowers)—but a magnet weed, they, my western companions, called it, and this is all the name I have heard. It is appropriate for they point their leaves to the four cardinal points:

* As points thro' needle to the pole it loves
With fine vibrations quiv'ring as it moves.'

A thousand tiny branches spring up around their parent stocks, covered with flowers, leaves, and blossoms, and all that nice and exquisite finish of workmanship that distinguishes the smallest of the works of the Creator.

But my theme is too prolific, and were I to continue my painting I fear I should both weary the patience of my reader, and, like a poor painter, rather blur and mar than give new beauty to my subject.—*New-York Express*.

TEMPERATURE OF 1837—8.

Abstract of a register of the Thermometer and Barometer, kept at Ancaster U. C., for the year 1837, by W. CRAIGIE, Esq., M. D.

The Thermometers were in a northern exposure, five feet from the ground, and shaded from the effects of direct radiation and insolation. The heights noted at 9 o'clock, A. M. and 9 P. M. and the daily maximum and minimum included in the calculation of the mean temperature.

	9 A. M.	9 P. M.	Mean.	Highest.	Lowest.	Barometer.
Jan.	21	80	24	60	22	95 43
Feb.	24	32	26	07	24	846 44
Mar.	28	84	29	74	29	629 47
April	40	033	40	1	39	766 72
May	50		50	6	50	7
June	61	73	59	37	61	105 83
July	64	645	65	226	64	963 82
Aug.	62	93	62	55	63	44 80
Sept.	56	66	56	86	57	32 77
Oct.	44	87	45	45	45	59 73
Nov.	39	66	41	266	40	533 61
Dec.	29	1	30	48	29	7

Mean 43 716 44 359 44 237 mean of the y'r. 29 033

- Mean temperature of 1835—45 ° 318
- Mean height of Barometer—29.097
- Mean temperature of 1836—43 ° 405
- Mean height of Barometer—29.097

Rain or snow, more or less, fell on 129 days during the year, but on 63 of these were only slight showers, giving an average of one rainy to 4½ dry days.

—2, minus 2, or two degrees below zero.

FOR THE YEAR 1838.

	9 A. M.	9 P. M.	Mean.	Highest.	Lowest.	Barometer.
Jan.	29	58	30	1	30	08 62
Feb.	15	71	17	96	16	93 36
March	37	26	38	32	38	106 65
April	37	63	38	33	37	98 63
May	49	226	51	29	50	435 79
June	65	7	66	07	67	2 85
July	71	936	71	26	72	348 91
Aug.	68	1	67	516	68	05 86
Sept.	60	766	59	466	60	493 82

Oct.	46	0	45	7	45	477 76
Nov.	31	3	33	133	32	143 53
Dec.	23	226	23	84	23	217 41

Mean, 44°753 45°249 45°205 mean of year. 29.042

Mean temperature of 1835—45°318

1836—43 405

1837—44 237

Mean height of Barometer in 1835—29 16 inches.

1836—29.097

1837—29 033

Rain or snow, more or less, fell on 118 days, but on 66 of these were only slight showers, giving an average of one rainy day to six dry days. Only two slight showers fell during the month of September.

Mean temperature, and quantity of rain that fell in 1837, at Manse of Alford, about lat. 57° 15'—420 feet above the level of the sea, and 26 miles inland from the sea at Aberdeen.

Thermometer registered at 9½ A. M. and 5½ P. M.

	THERMOMETER.				RAIN	
	9½ A. M.	5½ P. M.	Mean	Highest.	Lowest	inches.
Jan.	35	19	34	19	34	69 45
Feb.	37	03	36	39	36	71 50
March	33	90	31	96	32	93 46
April	39	18	37	23	38	205 54
May	47	38	45	83	46	605 60
June	56	50	55	96	56	23 77
July	58	87	58	41	58	64 69
August	55	25	55	83	55	54 76
Sept.	51	80	51	68	51	63 64
October	48	93	48	38	48	655 60
Nov.	38	13	37	46	37	785 57
Dec.	38	90	39	32	39	11 57

45°068 44°896 44°673 Depth in inches, 32.05

Mean of the year 44°73

Mean temperature from April to September,

both inclusive,.....51°15

Do. of July, August and September,.....55 252

Rain in July, August and September—inches, ..15.45

Mean temperature in 1833—44°573

Mean temperature in 1834—57 99

Mean temperature in 1835—45 93 37.7 inches.

Mean temperature in 1836—44 713 44.55

Mean temperature in 1837—44 73 32.05

Means, 45°587 38.43

SONNET TO THE STARS.

BY R. MILLHOUSE, ESQ.

Ye Stars of midnight! orbs of unknown mould!
Centres of systems! mansions of the blest!
That gild our darkness with your rays of gold—
And shine unmoved in your eternal rest;
Or are ye worlds where woe and want abound—
Where vice and folly stalk in wild career?
Were war spreads carnage o'er the fruitful ground,
And blights the harvest of the beautiful year?
Oh, mysteries of heaven! your glittering beams
Deride Philosophy:—man strives in vain,
Through the most happy of his waking dreams,
To unlock the secrets of your vast domain;
To Him alone your mysteries stand confest,
Who spread you forth with His supreme behest.