

# NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

"Glory to God in the highest, and on Earth peace, good will toward men."

VOLUME I.

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PROSPECTUS  
OF  
A WEEKLY PAPER,  
TO BE ENTITLED  
THE NEW-BRUNSWICK RELIGIOUS AND  
LITERARY JOURNAL;

ALEXANDER M'LEOD, Editor.

In an age which with peculiar propriety is denominated, "THE AGE OF IMPROVEMENT," and in a Colony of the British Empire, which is now fast rising in importance, and in which the means of knowledge are increasing and taking a wider range,—it has been suggested,—that as true Religion, sound principle, and good morals, are the foundation of every thing that is truly great and excellent in man; that whatever has a tendency in any measure to promote these, is, in a proportional degree entitled to favourable consideration, and to countenance and support from the Public. Periodicals, having religious instruction for their basis, have in other places been found to be a most efficient auxiliary to the labours of Gospel Ministers, and have greatly contributed to the diffusion and spread of the sacred and saving influence of Religion, and of "whatsoever things are true, just, lovely, and of good report."

In compliance with the earnest and repeated requests of persons deeply interested in this subject, and with an humble hope that it may in some small measure, at least, contribute towards so desirable an object, the present work, though with much diffidence, is intended to be undertaken.

The New-Brunswick Religious and Literary Journal, as its title imports, will be occupied chiefly with matter of a religious nature and character, and as opportunity offers, with articles on literature and science, morals, domestic economy, and general information. In the religious department will be given, choice selections of Memoirs and Biographical accounts of persons of different religious denominations, who have been eminent for their piety, and their literary attainments and usefulness; well authenticated accounts of the spread of vital religion; extracts from Missionary and Bible Society, and Sunday School and Tract Society publications and reports, &c. &c. In making these selections and extracts, while a proper respect will be carefully cherished towards the publications and established institutions of Great Britain and her dependencies, yet, having the vast world before him, the Editor will have no hesitation in extracting from the publications of other countries, whatever he may suppose to be applicable to the circumstances of this and the neighbouring Provinces, and that may in any measure conduce to the prosperity of Religion, to the improvement of Public Institutions, and to the amelioration and improvement of morals.

That this publication will have a favorable aspect towards the doctrines which are taught, and the discipline which is exercised, among that body of Christians, with which for many years the Editor has been, and is now connected, may reasonably be anticipated; but, that it shall breathe a liberal, catholic, and friendly spirit, towards other denominations of Christians, may with equal confidence, be expected.

As there is not at present, either in this or in the neighbouring Province, in a course of publication, any work of a similar character, it is presumed that the Editor will not be thought to trespass upon, or even to interfere with, any other man's field of labour. And as in a religious point of view, the circumstances and the wants of both Provinces are nearly, if not quite similar to each other, whatever may be found substantially useful to the one, cannot be altogether inapplicable to the other. If this idea be correct, it may not be considered as presuming too much, if a favourable concurrence from the friends of religion in Nova Scotia, be anticipated.

As usefulness on the most extensive scale, in the departments already mentioned, is the principal object designed in this publication; articles from any quarter, having this object in view, well written, and conceived in a liberal spirit, will be carefully attended to. But, as the Editor will solely be accountable to the public, for the matter which it shall contain, he must always be understood to have reserved to himself, the right of exercising his own discretion upon the articles which may be offered.

TERMS.—The New-Brunswick Religious and Literary Journal, will be published Weekly, at the City Gazette Office, in Quarto form, on a Royal sheet, at 15s. per annum, exclusive of Postage. One half payable in advance, the other half in six months.—All arrears must be paid before any subscription can be discontinued, except at the discretion of the Publisher.

Ministers of any denomination are authorized and respectfully requested to act as Agents. To any such, and to other authorized agents, procuring and forwarding to the Publisher ten responsible Subscribers, one copy will be sent gratis.

All communications involving facts, must be accompanied with the proper names of the writer.

## BIOGRAPHY.

### MEMOIR OF THE REV. JAMES MORGAN.

[CONTINUED.]

At this Academy he remained till the year 1765; and having been very diligent in his studies, he acquired a considerable share of useful learning. His behaviour, both as a student and as a Christian, was so amiable and exemplary, his disposition so sweet, and so fervent, that his tutors loved him most affectionately to the day of their death. And it is but justice to add, that penetrated with a grateful sense of their fatherly attention to him, he felt the most unfeigned regard for them to the end of his life.

During his continuance at the academy, Mr. Morgan occasionally preached at Kingstanly, in Gloucestershire, and at Crocombe, in Somersetshire, and before he left it, he had calls from the churches in both these places to serve them. As he had the invitation from both places nearly at the same time, he was at some loss to determine which of the two he should accept. But seeking to God for direction, and being informed that he had been useful to two persons at Kingstanly, and to one only at Crocombe, he considered Kingstanly to be the place to which the Lord had called him to proclaim the Gospel of peace. He accordingly left Bristol, and having preached at Kingstanly a year or more, was solemnly ordained, and set apart to be the pastor of that Church. It pleased the Almighty greatly to own and bless the labours of his servant to that people. The congregations were very much increased, and twenty persons, most of whom were seals to his ministry, were added to the church the first year.

Had Mr. Morgan continued at Kingstanly, no doubt his ministry would have been made a blessing to many more; but a circumstance occurred which put an end to his usefulness, and caused him to leave the place. One of the deacons, a serious good man, and a person of considerable property, fancied himself called to minister to Mr. Morgan's congregation, and was so positive that this was the will of God, that he said, "Woe is me, if I preach not the gospel." Mr. Evans, of Bristol, having been made acquainted with the circumstance, advised Mr. Morgan to leave that people. The deacon took the pulpit, and the congregation came almost to nothing.

Having left Kingstanly, by the direction of his tutor, Mr. Evans, he went into Cornwall, as a missionary, and preached at a number of places, sometimes within and sometimes without doors: but his labours were chiefly confined to Falmouth and Chacowater. He continued in Cornwall about two years, and the Great Head of the Church was graciously pleased to own and bless his labours in the conviction and conversion of souls.

After he left Cornwall, Mr. Morgan was recommended to a church at Gamlingay, in Cambridge-shire, which he served a few years. Here he had some trouble from a few members of that church.—Nothing would please them in his preaching, if he did not constantly show the privileges of believers, and nothing else. When, as a servant of the Most High God, he warned sinners to flee from the wrath to come, and exhorted them to forsake their sins by repentance, they declared he was taking the power out of God's hands. When he enforced the precepts of the gospel, and exhorted believers to walk in newness of life, by attending to all the duties of religion, these mistaken men were highly offended, and positively affirmed that precepts and duties were no parts of the gospel of Christ, but downright leguaty. It is well known that Mr. Morgan was a strenuous advocate for the doctrines of grace. With all his soul he believed and taught the absolute necessity of evangelical principles in order to holy practice. But he well knew that the doctrines of grace were abused. He knew that Antinomianism was spreading like a pestilence, and he was determined to bear his testimony against it. He viewed the doctrines of grace as having a practical tendency, and he taught their never-failing efficacy in sanctifying the heart, and producing both inward and outward holiness. This

doctrine was by far too close for rotten hearted professors. Finding that he could not in conscience preach what these persons wished, he determined for the sake of peace to leave them; which he did towards the end of the year 1776. The peaceable part of the church expressed great sorrow at parting.

Mr. Morgan was then recommended, by a gentleman in London, to serve the Baptist church at Ashford, in Kent. He arrived there in the autumn of 1776, and, having preached four Sabbaths, was invited to accept the pastoral charge; to which he consented, and served that church nearly seven years. The congregation was much increased, and about 20 were added to the church during his stay. He left Ashford by his own choice, in the year 1783.

A remarkable circumstance occurred while Mr. Morgan was at Ashford, which I shall relate in his own words. "One Saturday, very late in the night, being in bed, I heard a loud knocking at my door: I arose, and found a man who came from Keniton, (between two or three miles off,) who informed me that there was a woman in that place in great distress of mind, who wanted to see a minister. This woman had resided at Canterbury, was in a poor state of health, and in great distress of soul. One night she dreamed that she was at her sister's house at Keniton, and that a minister, whom she did not know, came to her, prayed for her, and gave her comfort. The dream made such an impression upon her mind, that she took a post-chaise the next day, and came to her sister at Keniton, a distance of twelve miles. On her arrival, she told her sister that she wanted to see a minister. The resident clergyman was first named, but when his person was described, she told her sister that he was not the person. Another minister was mentioned to her, who preached occasionally; he was sent for; but, on his arrival, the sick woman declared that he was not the person she had dreamed of. When, (says Mr. Morgan,) I was introduced to her, I found several persons with her. She was very ill, and very much distressed in her mind. The moment she saw me, she said to her sister, 'That is the very person I have dreamed of.' I talked and prayed alternately with her for several hours. She became calm and composed, and I left her in a comfortable state of mind. I visited her several times, with great satisfaction. She died in a few days. I had a good hope of her eternal state, and preached her funeral sermon, on the necessity of the new birth."

After Mr. Morgan left Ashford, he spent a few weeks in London, and preached at several churches in that city. He then took a journey into Wales, and preached at the Association at Pontypool. Dr. Evans, and several other ministers of distinction were present. There were also present at the Association several deacons and others, from Swansea, and as there was a vacancy for a minister at that place, they gave him a pressing invitation to visit them. This he promised to do; but before he had an opportunity of fulfilling his engagement, he visited the churches in Pembroke-shire, Carmarthen-shire, and other counties, and had many refreshing seasons, while engaged in this labour of love. On his return from the west, Mr. Morgan visited Swansea, and preached a number of times, both in Welsh and English. The church gave him many pressing calls to become their pastor, but this he declined. He engaged, however, to serve them till they could procure one; but before a proper minister could be found, Mr. Morgan had served them eight years. Here, as in other places, he saw fruit of his labours; the Lord was with him of a truth, and a considerable number was added to the church.

The church at Swansea being at length provided with a pastor, Mr. Morgan determined to return to England. He wrote to his friend, Mr. Rowles, of Chard, on the subject; who, in his reply, informed him that there was a vacancy for a minister at Bridgewater. By the recommendation of Mr. Rowles, Mr. Barland, the deacon, wrote to him on the subject, and that in every respect like an honest, upright man, He told him that the Baptist interest in Bridgewater