

Of the course I pursued on the above occasion, I trust I shall never be ashamed, either as a Christian, or as a Clergyman of the Church of England. As a Christian who avows the Word of God to be the only proper directory of Faith and practice, I do not scruple to oppose Theatricals, as being themselves opposed to the spirit and precepts of that Word, and to the features of that Christian character therein portrayed. If they have but the appearance of evil, the injunction is positive, to abstain from them. 1 Thessal, 5, 22. As a Clergyman of the Church of England, I conceive that I herein maintain a consistent character, and reluctant indeed should I be to continue in her communion, if I thought that she had so far departed from her great Exemplar, as that her Doctrines or Principles lent the least countenance to many things which are often tolerated and upheld by her professed children in those days of relaxed discipline and morals. At her seats of Learning and preparation for the Ministry, she distinctly conveys her opinion as to dramatic representations, by not allowing Theatres to be erected within the boundaries of the Universities. Moreover, with the most sincere good will would I ask all her members, both Lay and Clerical, how far indulgence in theatrical amusements is compatible with the fulfilment of their baptismal vow, which was "to renounce the pomps and vanities of this wicked world," as well as "all the sinful lust of the flesh." For my own part I have never yet found a single individual (the supporter of theatres, balls, masquerades, cards and the *et cetera* of fashionable amusements) who could define what are "the pomps and vanities of this wicked world," without condemnation. It is absolutely regarded as an obsolete clause, which the majority would heartily rejoice to see expunged from the baptismal office.

One word (before I conclude) with the Gentlemen Amateurs, who doubtless, in giving permission of publication to the editor of the Herald, were influenced "by a liberality peculiar to themselves." Were it not for this known liberality, I might probably have deemed them uncourteous and inclined to sneer at the expense of a few dissatisfied neighbours. But of course they felt satisfied in their own minds that we should be gratified by the step they have taken, and therefore to these Gentlemen our united thanks are due. If (before I part with them) I may be allowed to give them a word of advice from that volume, for which I fear they will accuse me of an undue predilection, I would say, ponder carefully the following quotation, with special reference to these much talked of charitable performances, and to the Herald's loud-sounding trumpet. "Take heed that ye do not your aims before men, to be seen of them, otherwise ye have no reward of your Father which is in Heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets; that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly." Matt. 6:1 &c. W. R. PAYNE.

Albion Cottage.

For the Kingston Gazette and Religious Advocate.

Mr. Editor—The Theatrical performances here it seems are considered, by one gentleman at least, who treats all those opposed to the theatre, as "ignorant, whining, and gloomy hypocrites, and unlettered ranters," as "a rational, elegant, classical, indiscreet, and useful amusement." The amateurs will doubtless consider themselves highly complimented and flattered by the Rev. Gentleman's letter, published in the last Herald, which, if it does not breathe much of the spirit of meanness, is sufficiently seasoned with "the gall of bitterness," and would almost lead one to believe the writer to be still in "the bonds of iniquity." But to show that this Gentleman's opinions are not exactly in accordance with the opinions of "the collected wisdom" of the British Empire, I take the liberty to make the following extract from a new and popular "Digest of the laws of England."

"By the 10 Geo. II. c. 28, persons acting plays in any place where they have not a legal settlement, for hire, gain, or reward, without lawful authority or licence, shall be deemed rogues and vagabonds;

and, whether they have a settlement or not, they are to forfeit £50." Cabinet Lawyer, p. 537.

Presuming the above extract to be the Law of this Province as forming a part of the British Empire, it will be expected that the magistrates see that its provisions are duly enforced against the play-actors in this place, who are considered by the law to be "rogues and vagabonds." HALLÉ.

From the Worcester (Mass.) Egis.

The following examples show that the climate of old was sometimes mild:—

1630.—The winter of this year was mild and gentle—snow did not fall until the 8th January.

1640.—The warm temperature of the winter months induced our ancestors to suppose that there was a regular revolution of mild seasons and that every tenth year was to be exempt from the stern cold of our climate.

The records of the century of settlement are not so perfect as to enable us to note the alterations of tempestuous montis and spring-like days. In later times the changes are better marked.

1735.—January was pleasant and moderate. It is stated that some ploughed their fields—February is said by Smith to have been a summer month with only two or three cold days.

1736.—The month of January came in warm like April.

1740.—The venerable authority before cited calls this "a summer winter." "We have had" says he, "only two snows and sledding about three weeks; two or three weeks of cold weather, also constantly warm and open and always fair."

1746.—January mild and open.

1756.—The seasons seemed so much altered that the opinion prevailed that a favourable change had taken place. Fish were taken on the coast as in May.

1769.—Very moderate weather during the winter. In February it was warm like summer.

THE MISSIONARY ENTERPRISE.

The Missionary enterprise; irrespective of its grand and ultimate object has been productive of innumerable incidental benefits. Among these we may notice not only a diffusion of arts, sciences, and civilization, wherever it has gained a permanent establishment; but its innumerable contributions to our stock of general knowledge; bringing us acquainted with the geography, the natural productions, together with the manners and customs of far distant lands, which, but for the ardor and perseverance of Missionary zeal, would never have been explored.

—On this account we are not ashamed to acknowledge, that the Missionary character is naturally associated in our minds with a high degree of moral energy; that we are accustomed to approach it with profound respect; and then when a writer comes before us who has sustained the character with credit to himself and the class he represents, instead of awakening our prejudices, he conciliates our favor; instead of irritating our latent and ill-concealed infidelity, he reminds us of the glorious achievements of our faith, and heightens our complacency in that benevolent system, whose Missionaries are the messengers of mercy to a guilty world. We are not Christians according to the fashion of the New Monthly Magazine and its semi-atheistical contributions! A man is not in our view a fool, a fanatic or a knave, simply because he deems Christianity worth propagating and the souls of men of sufficient importance to justify the greatest sacrifices that can be endured in their behalf. We do not sit down to condemn a book, which we disdain to read, for no other reason than that its author has spent the best years of a laborious life in teaching savages that religion, which we profess at least to consider as divine and the diffusion of which we acknowledge to be obligatory upon all who have embraced it. We do not seize with avidity the first book that bears the name of a Missionary on the title page, for the purpose of making a parade of our enmity to Christianity, under the mask of zeal for its promotion, and of holding up to contempt both the agents and instruments of the noblest undertaking that religion ever prompted, and human devotedness ever achieved. We have too much regard for truth in the abstract and for our own character for veracity, toigmatize as visionaries, bigots, and enthusiasts, the men who have really driven "Idolatry from the Islands of the Southern Ocean; who have framed a system of go-

vernment on the basis of equal laws, and before whose instructions, ignorance, barbarism, and crime have vanished.—*Spirit and Manners of the Age.*

TEMPERANCE.

TEMPERANCE ACROSS THE WATER.

The following notice, from a Glasgow paper, will be interesting to all the friends of temperance. It is known that a member of the Executive Committee of the American Temperance Society, some time ago, forwarded the reports of that useful society to a distinguished gentleman in Glasgow; and it now appears that the subject is exciting extensive interest in Great-Britain. Every one must be struck with the perspicuity with which this respectable magistrate has exhibited the fundamental principles of the temperance reformation, and the decided manner in which he has called upon the wealthier classes to renounce the entire use of intoxicating liquor. His reference to the progress of temperance in America must be gratifying to every sober citizen. His information respected the state of things a year ago.—What would be his astonishment at seeing for himself the wonderful extension of temperance principles which the present year has disclosed! The fact which he has stated respecting the Quakers in London, is strongly corroborative of the statements which have been made in this country, respecting the deleterious influence of even moderate drinking, upon human health and life. The plan of the Glasgow police is strongly recommended for universal adoption. Let it be established; by law, that every drunkard taken up by the watch shall have his head shaved, and we should at once see a great run of business to the wig makers, or a very great diminution of those disgusting spectacles, with which our streets are now defiled.

Temperance Societies.—Last week a lecture was delivered in Dr. Dick's lecture room, Glasgow, by John Dunlop, Esq. one of the justices of the peace for Renfrewshire, with a view to the formation of a Temperance Society. He stated that he had communicated on the subject with many members of the learned professions and lay gentlemen, who all agreed in the utility of the intended proceeding. At Stirling, a committee, consisting of five clergymen, a medical man, and a number of lay gentlemen, had been appointed for gaining information: Dr. Edgar, professor of Divinity in Belfast college, had lately published a treatise on intemperance, and two Temperance Societies had been established in Ireland.

He stated that one half of the Quakers in London, attained to the age of forty-seven years. Of the whole community it was calculated that only one in forty arrived at eighty, while, amongst the Quakers one in ten reached that age. He observed that nothing but a complete abstinence from inebriating liquor would produce the desired effect, and he feared this could not be accomplished, as long as the upper classes continued the profuse use of wines, &c.

He instanced what had been done in America by the establishment of Temperance Societies. In one place three distilleries had been given up from conscientious scruples on the part of the proprietors. In another ten grog shops were reduced to two. In Belchertown, in 1824, 8,059 gallons of spirits were consumed. By the exertions of a Temperance Society, the consumption, in 1828, was reduced to 2,097. Amongst other substitutes for strong drinks, he recommended the use of tea, coffee, chocolate, &c. and also recommended a change in the day of paying wages, from Saturday to some other day of the week.

In conclusion, he noticed the absurdity of supposing that a drunkard can be reclaimed by degrees, and maintained that it could only be effected by a sudden effort; and proposed that all persons desirous of entering a Temperance Society should meet again for its formation. The lecture was received with great attention by an audience of about one hundred and fifty persons, amongst whom were several females.

The Glasgow police have lately adopted the plan of shaving the heads of toppers, when found in a sequeless state. Nothing could exceed the astonishment and horror of a man who was operated upon on Saturday night, when he put his hand on his head in the morning and found it shorn.