

NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, FEBRUARY 7, 1829.

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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 oeconomy, 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, wherever he may suppose to be applicable to the circumstances of this and the neighboring 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 labor. And as in a religious point of view, the circumstances and 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 department 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, or 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.

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

DIVINITY.

THE LORD BISHOP OF LICHFIELD AND COVENTRY.

Bedford Chapel, Charlotte-Street, for the Benefit of the Bloomsbury Dispensary, March 14th, 1824.

TEXT—1 Cor. xiii. 13.—And now abideth faith, hope, charity, these three; but the greatest of these is charity.

At the first reading of these words, they appear to express exclusively the virtue of charity. But a great mistake prevails as to the meaning of the text, as well as concerning the duty itself. There are some who falsely suppose that charity comprehends the whole or the principal part of religion; who flatter themselves with the hope of happiness with their Makor, by their giving alms to the poor and the distressed. They comfort themselves, saying, "Though we are not so regular in our attendance upon the Church, and seldom come to the sacramental table, yet we are members of several charitable institutions, and spend much of our time and substance in the relief of the indigent and depressed; therefore we trust that a merciful God will accept of us, and grant us a place in the kingdom of heaven."

All this, my friends, may be done, and yet all may be wrong. Charitable works done from improper principles lose both their virtue and their reward.—These, however good and valuable in themselves, are not the whole of religion. These cannot atone for neglects and crimes. The merits of the Saviour alone can make atonement for transgression. The performance of one duty can never compensate for the neglect of the rest. Are there any here present ready to say, "These are hard sayings indeed for me; for during the whole of my life, my only hope has been built upon my charitable deeds, and upon the alms that I have so frequently given"? Be not deceived; the merits of Christ and the practice of all the personal and relative duties of religion alone can save the soul in the day when we come to stand before the judgment seat.

The meaning of the word *charity* in the original and even in the ancient language of our own country, is *love*—love to God and man—the whole of the adoration and service due to the one, and the performance of all the kind offices and sympathies to the other. The whole of true religion flows from love. It is the foundation, the progress, and the perfection of religion. In the morning of conversion the love of God is shed abroad in the heart by the Holy Ghost. This is the principle which should regulate the whole of our conduct towards God and man, and without this principle, all our charities and good deeds will be of no avail.

Paul, according to the wisdom given unto him, in a wonderful manner adapted his instruction to the situation and characters of those to whom his epistles were addressed. The Corinthians, to whom this epistle is directed, were a very opulent people, and very wicked; their riches supplied the means, and they indulged in every kind of vice. Corinth was proverbial for her luxury, profanity, and licentiousness. The grace of God, however, overcame all opposition; many of them were converted, and turned from the service of divers lusts and pleasures to the service of the living God. Nay, many of those who had been eminent for their vices, now became equally eminent for their gifts and religious attainments. But Satan, the enemy of man, took occasion even from these to sow the seeds of pride and discord. Not a few became vain of their gifts, and despised their weaker brethren. A spirit of strife succeeded; and many of the arguments and exhortations of the Apostle have a direct reference to the existing evils; and the knowledge of them is necessary to the full understanding of those two epistles, which were written to the Corinthian church. His present object is to contrast the radical principle of love with all their gifts and attainments, and to show its great superiority; therefore, in the preceding verses, he says, "Though I speak with the tongues of

men and of angels, and have not charity," love to God and to man dwelling in my heart, and reigning in my life, "I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understanding all mysteries, and all knowledge; and though I have all faith, so that I could even remove mountains, and have not charity, I am nothing."

There are three points of view in which the apostle presents this grace of love. He tells us what it is not, what it is, and its superior nature to either faith or hope.

I. True and genuine love to God does not consist in giving the poor and afflicted—"Though I bestow all my goods to feed the poor," and have not heaven-born love to God, dwelling and operating in my heart, "it profiteth me nothing." The man who possesses it, is not soon angry with his brother: "he suffereth long, and is kind," both to the bodies and to the souls of his fellow creatures, removing the afflictions, or relieving the wants of the one, and affording instruction and consolation to the other.—Whatever are the gifts and attainments of his fellow christians, whatever be their wealth, or honour, or superior advantages, the soul, under the influence of love, "envieth not" nor is grieved at the good of its neighbour, nor indulges an immoderate affection towards any thing that belongs to him. Nay, more, though he in whose heart love abounds, is favoured in an eminent degree with religious gifts and qualifications, yet his soul is humbled in him. "He vaunteth not himself"—he is not easily puffed up with pride. The gifts of the Holy Ghost are all productive of humility. They are only the hypocritical and counterfeit graces which puff up and incline the soul to boast and vaunt itself. The love of God also produces a civil, courteous, and kind behaviour towards both superiors and inferiors. "It doth not behave itself unseemly:" instead of that selfish love which is the governing maxim of a bad man, kindness, generosity, and philanthropy, rule and prevail in his heart. "Seeketh not his own," he is very willing to sacrifice his own for the good and advantage of his brother. Instead of being puffed up with pride, and ready to rise and swell with anger and wrath, upon the slightest offence, he "is not easily provoked," and puts the best possible construction upon the conduct of his brother. "He thinketh no evil:" nor does his love rest in those things which merely affect the external character. He seeks the salvation of the soul. Instead of being pleased to see another worse than himself, or seeing himself excelling in any virtue, he rejoiceth when he sees a sinner turned from sin to God, from false and wretched ways to the ways of holiness and truth—"Rejoiceth not in iniquity, but rejoiceth in the truth."

II. Let us attend to the apostle's description of what is love to God—"It covers a multitude of sins." Whatever may be the faults, the imperfections, and the improprieties of his fellow-christian, which might be apt to prevent the continuance of affection and of good offices, he overlooks them all, and continues unshaken in his attachment. "He beareth all things:" if he cannot clearly see the motives which regulated the conduct of his brother, and though he perceives some of these to be obviously wrong, yet he believeth that his motives and principles are upright and good, though he may be mistaken in their application. "He believeth all things:" nay, even though his fellow-christian should err and back-slide in the way of holiness, yet even this shall not stop the flow of his affection. "He hopeth all things:" he hopes and prays for his return to God and to duty; and though his God may chastise him, and withhold his gracious blessings for the present, yet still his love to God remaineth in his soul. "He hopeth all things" the return of all comforts and joys at the time appointed of his heavenly father. Nor is he soon moved in mind, either by the afflictions he receives from the hand of the Almighty, nor the affronts and reproaches, or improper treatment of his fellow-men—"He endureth all things."