

POETRY.

RELIGION.

Religion, hail! celestial heaven-born maid,
In spotless robes of innocence array'd,
And, like the gracious God who gave thee birth,
The source and spring of every joy on earth;
The small still voice that gently speaks within,
Persuades to virtue, and dissuades from sin;
The lamp of truth, to erring mortals given
To point the way, and guide their feet to heaven.
Thrice happy they, who, far from vice's ways,
To thee devote and consecrate their days;
Who seek the shelter of thy hallow'd fame,
Obey thy precepts, and confess thy name;
Pursue the path the holy prophets trod,
The path that leads to happiness and God;
And blest am I, O how supremely blest,
Beneath the shelter of thy wings to rest,
And thee possessing, of all good possesser.
But oh! how oft my feet have turned aside,
By passion hurried, or allured by pride!
How oft does pleasure, with enticing smile,
Or sordid gain, my foolish heart beguile!
Thy gentle voice is then no longer heard,
Thy sacred precepts meet with no regard,
Till, with remorse, my erring steps I see,
Lament my folly, and return to thee,
Restrain my wanderings, fix my wavering heart,
A fervent love and strength of mind impart;
With faith to triumph o'er the tempter's power,
And hope to cheer me in affliction's hour;
In all my thoughts my words and actions shine,
Let every motion, every wish be thine.
Whate'er my fate, whate'er my portion be,
I ask but this—to live and die in thee;
The hour will come, millennium's glorious hour,
When every tongue will joyful own thy power;
O'er every nation will thy sceptre sway,
And every heart thy righteous laws obey;
To earth's remotest verge thy reign extend,
Nor cease till empires, time, and nature end.
Then when the great the mighty work is wrought;
To Jesus' kingdom all thy subjects brought,
Thou wilt dissolve into ethereal bliss,
And change thy name to that of Happiness.

SPREAD OF THE GOSPEL.

(From the Pulpit.)

Oh, Britain! highly favour'd land,
Lit by the shining torch of truth;
Where Virtue's rarest scenes expand,
And knowledge blooms in vigorous youth.
Behold, how many nations lie
In darkness deep as Egypt's gloom;
As ignorant as the beasts they die,
Dropping by thousands to the tomb.
Oh! let thy sons with zeal arise,
And wide thro' all the earth proclaim
The sound of Mercy from the skies,
Salvation thro' a Saviour's name:
Till every clime, the universe around,
Know and believe the joy-inspiring sound,
And taste the blessings thou thyself hast found.

VARIETY.

MATH. III. 4.

ACCOUNT OF THE LOCUSTS AND WILD HONEY.

Dampier informs us, that the Indians of the Bashee islands eat the locusts; and that he himself once tasted of that dish, and liked it very well. He also says, that the Tonguineze feed on locusts; and that they eat them fresh, boiled on coals, or pickle them to keep: they are plump and fat, and are much esteemed by rich and poor, as good wholesome food. Shaw says, that when they are sprinkled with salt, their taste is not unlike fresh-water cray-fish. Ives says, that the inhabitants of Madagascar eat locusts, of which they have an immense quantity; and they prefer them to the finest fish. Russell tells us, that the Arabs salt them and eat them as a delicacy.

Wild honey is probably obtained from wild bees, which are frequent in Palestine, and found in hollow trunks or branches of trees, and the clefts of rocks. Some have supposed this to be the honey-dew, or liquid kind of manna exuding from the leaves of trees, as of the fig-tree; and Pliny speaks of honey as flowing from the olive-tree in Syria; but surely

nothing is so probable as the genuine honey. That into which Jonathan dipped the end of his rod was probably in some hollow tree, and not otherwise to be obtained.—1 Sam. xiv. 27.

HARKER AND BURDER.

MATH. III. 11.

SHOES CARRIED BY SERVANTS.

The custom of loosing the sandals from off the foot of an Eastern worshipper, was ancient and indisputable. It is also commonly observed in visits to great men. The sandals or slippers are pulled off at the door; and either left there, or given to a servant to bear. The person to bear them moans an inferior domestic, or attendant upon a man of high rank, to take care of, and return them to him again.—*Asiatic researches*.

It was customary among the Romans, to lay aside their shoes when they went to a banquet. The servants took them off their masters' feet when they entered the house; and returned them when they departed to their own habitations.

This was the work of servants among the Jews; and it was reckoned so servile, that it was thought too mean for a scholar or a disciple to do. The Jews say, "all services which a servant does for his master, a disciple does for his, except unloosing his shoes." John thought it too great an honor for him to do that for Christ, which was thought too mean for a disciple to do for a wise man.

GILL.

Lo, one among you stands unknown,
A greater far than I.
Who am not worthy to stoop down,
His sandals to untie. Brackenbury.

CONSUMMATE DEPRAVITY.

A certain criminal, who by repeated offences, had forfeited his life to the violated laws of his country, received sentence of death; and a day, which was somewhat distant, was fixed for his execution. The interim thus allotted him, he was exhorted to improve, that he might be prepared for that world of spirits which he was speedily to enter.

The hardened villain, however, instead of attending to the admonitions of pious humanity, contrived to send for a surgeon, to whom he offered his body for dissection after his execution, for a specified sum, provided the surgeon would advance him the money immediately, that he might make himself, whilst he lived, as comfortable as circumstances would allow. The surgeon, assuring himself that no person could present a better title to the body than the wretch who offered to sell it, acceded to his proposals, and actually paid him the money, on receiving his signature to a written article, which was thought to be legal.

After several days had elapsed, the surgeon hinted to a confidential friend, his singular bargain; and expatiated on the advantageous price at which he had made his purchase. On hearing the account, and inquiring the name of the culprit, he shook his head, saying, "I am very apprehensive that he has tricked you, even while under sentence of death. For if it be the criminal whom I suspect, he is not only sentenced to die, but also to be hung in chains." On hearing this, the surgeon repaired to the condemned cell, and soon had the mortification to learn, that the apprehensions of his friend were but too well founded. The miscreant had the effrontery to confess the fact; and, having spent nearly all the money, and being placed beyond the dominion of law, exulted in this final triumph of his destable ingenuity.

DR. FOTHERGILL.

A poor clergyman settled in London on a curacy of fifty pounds per annum, with a wife and numerous family, was known to Dr. Fothergill. An epidemic disease, at that time prevalent, seized upon the curate's wife and five children. In this scene of distress he looked to the doctor for his assistance, but dared not apply to him, from a consciousness of being unable to pay him for his attendance. A friend, who knew his situation, kindly offered to accompany him to the doctor's house, and give him his fee. They took the advantage of his hour of audience; and, after a description of the several cases, the fee was offered, and rejected, but a notice was taken of the curate's place of residence. The doctor called assiduously the next and every succeeding day, until his attendance was no longer necessary. The curate, anxious to return some grateful

mark of the sense he entertained of his services, strained every nerve to accomplish it; but his astonishment was not to be described, when instead of receiving the money he offered, with apologies for his situation, the doctor put ten guineas into his hand, desiring him to apply without diffidence in future difficulties.

Dr. Hugh Smith, another eminent physician, made it a rule never to take a fee from any inferior clergyman, any subaltern officer, or any public performer, judging these to be professions which could little spare their money.—Why were not poor authors included?

NEWLY DISCOVERED VOLCANO.—A volcano has been discovered in New South Wales, in the direction of Hunter's River. It is at this moment in activity, emitting in the day time a dense volume of flame, mingled with smoke, and in the night time a sulphurous bluish column of flame. The mouth of the volcano is described as lying between the peaks of two mountains, to which the native blacks have given the appellation of "Wingen." There is no appearance of lava at the base or along the side of the mountains between which the volcano is pitched. The crater is described as extending 22 feet in width, and 30 feet longitudinally. Every thing contributes to show that this phenomenon cannot have been of long duration. The native blacks are said to gaze upon the volcano with an expression of astonishment and dread, as if its existence were perfectly strange to them; they call it "Deebil, deebil." It does not appear as if an irruption had yet taken place, and the crater seems as if it were hourly extending wider and longer.

LIBERALITY AND GENEROSITY.—I wonder that no dictionary should mark the difference between liberality and generosity. I would confine the sense of the latter to the temper and sentiments. We often see great liberality without a grain of generosity.

Collect for the Third Sunday after Trinity.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray may, by thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

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