

mouth, drank freely and exultingly exclaimed, "now I am satisfied."

In another populous town in the same state there lived an habitual drinker, who in an interval of reflection, made a vow that he would drink no more spirit for forty years, not doubting at the time, that forty years would place him in his grave. He faithfully kept his vow, and at the expiration of the stipulated period, ventured to take a little liquor, and it seemed no more than a friendly salutation given to an old acquaintance, and in no very long time died a sot.

I once knew a man, who had been for some time, in the habit of intemperate drinking, and who had at times strong remonstrances of conscience. These admonitions, together with the motives and encouragements held up to him by his kind and good wife, induced him to make a solemn vow, "that by the help of God, he would never again drink any thing stronger than beer, unless prescribed for him as a medicine by a physician." He regarded the vow, became sober and apparently religious, and for several years sustained the character of a devout man. At length he lost, by degrees, his religious sensibility, grew dull and stupid, heedless alike of religious duty, and of the daily attentions to business necessary for the support of his family, and eventually died besotted with rum. When warned of his danger, soon after it was known that he had returned to his cups, he assigned as a reason, the prescription of a physician, which was made on his application for relief from mild dyspepsy.

If such be the strength of the habit, and so great the danger of forming it, what apology is there for drinking spirit at all? Does a healthy labouring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times, and the result is well known, namely, that more labour can be accomplished in a month or a year, under the influence of simple nourishing food and unstimulating drink, than through the aid of alcohol. Does the warrior need this stimulus to inspire him for the

† It is very generally understood that the human constitution can endure intense cold under the influence of water as an article of drink, longer than under that of ardent spirit. In proof of this, numerous striking facts might be referred to, but it is unnecessary. It may not be so generally known, that great exposure to heat does not require the use of ardent spirit.

From a commercial friend in Massachusetts, I have lately received the following information. "I visited," says he, "four or five years since, in N. Jersey, an iron foundry belonging to Mr. Wood, of Philadelphia; I think there were thirty or forty men employed in the establishment and all they drank was pure spring water. I saw them, then, while lading out the hot metal and sweating at every pore, take a mug, run to the spring, and drink very freely of the water. I inquired if they did not feel any ill effects from drinking so much cold water; they answered no! The furnace went into blast in April and continued till October; all those employed had the best of health during the whole season, and returned to their friends in the autumn with better health, and fuller purses than they ever had before.

"A vessel belonging to my neighbour went from this place to South America, and from thence to India; no spirit was allowed to the crew during the whole voyage; they all arrived home in good health. One of my own Captains kept grog for his men, the whole of an India voyage; they all came home in fine health.—For my crews in hot climates, I direct spruce beer, made with the oil or essence of spruce, and molasses and water. I shipped two crows last week for long voyages in hot climates, and named to the men that we should not allow them grog; there was not a single objection made to signing the shipping papers. It is in the power of every ship owner to prevent the use of ardent spirit on board his vessels, by sending out a few barrels of molasses, and a few dozen bottles of the essence of spruce, for beer."

To the foregoing suggestion, it may be proper to add, that, for labouring men in hot weather, sweetened water, sometimes with the addition of ginger, is a most salutary drink; so also is a mixture of milk and water.

1. The principle of life is afforded to every individual in such quantity, or in such manner, as to admit of the living action being carried on, under the most favourable circumstances for a limited period; and as no human power or skill can increase this principle one jot or tittle, so neither can the actions of life be urged beyond the standard of sound health, (leaving casualties out of the question) without necessarily shortening it. And this shortening of life will be for minutes or months, or years, according to the degree and continuance of the excitement beyond the natural and uniform rate of healthy action.

This vital principle has been likened, not altogether improperly, to oil in a lamp, which is capable of sustaining a light, only for a certain length of time. If the Wick be raised higher than necessary to produce a full and clear light, a part of the oil goes off in smoke, and the whole is sooner consumed.

conflict! McDonough has shown with what cool and appalling bravery men can fight without it, and a faithful history of our army and navy would demonstrate, that the use of it affords no security against defeat or disaster.

At a meeting of the Midland District Medical Society at Kingston, (U. C.) 14th July, 1829, the following Resolutions were unanimously passed:—

Resolved, That the daily use of distilled spirits in any form, cannot long be indulged in with impunity to the constitution.

Resolved, That the habitual use of distilled spirits is well known to the medical world to be a prolific source of disease and death.

Resolved, That we have had opportunities to know, that a great proportion of the chronic disorders of this District owe their origin either directly or indirectly, to the too free use of distilled spirits.

Resolved, That the vulgar opinion, that the use of ardent spirit tends to protect those who use it from diseases, whether arising from contagion or other causes, is without foundation; but on the contrary, that those who use it most, are liable to, and invariably suffer most from, the disease.

DIVINITY.

ADVERTISEMENT.

More than a fourth part of the following Discourse had not been written when it was preached. To present from the press, under such circumstances, an exact transcript of what was advanced from the Pulpit, would require powers of memory, to which the writer has no pretensions. He can, however, assure the Public, that he has not deviated from the original train of thought, and that the language is as little different from the style of delivery, as his recollections could make it. His sense of the vital importance and moral grandeur of the subject he has attempted to discuss, in such as to produce unfeigned, and deep regret in his mind, at the very feeble and inadequate manner in which he has treated it. But the request of his Brethren, combined with his reasons for believing that the Discourse has already done some good, and the hope that it may, by the Divine blessing, be more extensively useful, induce him, imperfect as it is, to give it publicity. May Almighty God make it a blessing.

Charlotte Town, P. E. I. 4th August, 1829.

THE INTERNAL WITNESS OF THE SPIRIT, THE COMMON PRIVILEGE OF CHRISTIAN BELIEVERS. A DISCOURSE,

Preached at Halifax, Before the Wesleyan Ministers of the Nova Scotia District, on the 24th of May, 1829,
And published at their request.

By MATTHEW RICHEY.

Romans 8, 16, The Spirit itself beareth witness with our Spirit, that we are the children of God.

Christianity presents to our regard, in perfect unison with the eminency of its claims, the brightest characters of the wisdom, benignity, and holiness of God. As a system of doctrines, it discloses truths profoundly interesting to every human being, which reason under the highest cultivation and the most inspiring auspices, was never able to discern. Its moral code, pervaded with the lustre of unsullied purity, whilst it throws its salutary laws and awful sanctions, over the whole mass of this world's inhabitants, is yet sufficiently minute, in its specification of particular duties, to afford appropriate directions, in every circumstance and relation of life.—Nor are its provisions for the consolation of the penitent, and the happiness of the genuine believer, less strikingly characterised by fulness, and perfection. Justly does an inspired apostle represent the evangelical promises, by virtue of which we are made partakers of the divine nature; as 'exceeding great and precious.' Distributed through the pages of divine inspiration, like so many radiant luminaries adorning the firmament of the church, they effuse a pure, and vital effulgence, over the path of immortality. Yet these promises so multiplied and invaluable, may all be comprised in one—that of the gift of the Holy Spirit, a gift which we are taught by the evangelist Luke, to regard as inclusive of all good things: chap. 11, v. 13, compared with Matt. 7, xi. This Holy Spirit is emphatically denominated 'the promise of the Father,' Acts 1, iv. It is in-

deed, the grand promise of the New Testament, as the Messiah, was of the old, and hence it gives to the evangelic dispensation its high and appropriate character of 'MINISTRATION OF THE SPIRIT.' From the quickening influences of this Spirit, it is, that the gospel derives all its vitality, along with that wonder-working energy, in virtue of which, it is the power of God unto salvation to every one that believeth. To expatiate over the range of the hallowing and beneficent operations of this divine agent, is an exercise alike adapted to promote the instruction of the mind, and the melioration of the heart. Among these operations, that to which your earnest attention is now invited, is the benign act, by which he conveys to the believer's mind, a persuasion of his interest in the paternal love of God. This equally momentous and consolatory truth, is clearly exhibited, in the words selected as the basis of the present discourse, not in the form of a more doctrinal statement, but in the more animated and spirit-stirring language of actual, and blessed experience:—'The Spirit itself beareth witness with our Spirit that we are the children of God.'

It is of great importance that our views of the Internal Witness of the Spirit, as the common privilege of christian believers, should be scripturally correct, and that, in regard to a doctrine, so intimately associated with all that is consoling in the gospel scheme, we should be ready always, to give an answer, to any man that asketh us a reason of the hope that is in us, with meekness and fear.

Let your attention then be given,
FIRST, TO THE NATURE OF THE WITNESS OF THE SPIRIT.

The proposed elucidation of the interior testimony of the Spirit, cannot reasonably be expected to embrace the mode, in which it is communicated to the believer's heart, accompanied with the most satisfying convictions of its heavenly origin. Such knowledge lies without the sphere of reason, and it is a point upon which revelation is silent. Amidst abundance of disclosure, the revealing Spirit has maintained on the subject of his own influences, as on all others connected with our salvation, the most dignified reserve. But to tolerate a doubt in our minds as to the reality of this operation, merely because we are incapable of comprehending its manner, were as unreasonable, as the attempt to pry into so elevated a mystery would be vain, and unhallowed. 'The wind bloweth,' says our blessed Lord '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.'

Till the curtains of futurity are uplifted, we must be satisfied to know in part, and to prophecy in part. Instead therefore of exclaiming in a tone of sceptical astonishment—'How can these things be?' Instead of wasting our intellectual strength in strenuous idleness, by endeavouring to develop what is shrouded in impenetrable obscurity, let the full vigour of our minds be directed, under the guidance of the word and spirit of God, to attain accurate conceptions of the nature of that witness, which he that believeth on the Son of God hath in himself. The subject my brethren is of paramount importance. It is the basis on which the living temple of experimental religion is founded, and the glory by which it is pervaded and animated.

In what then, 'are you not ready with some degree of impatient solicitude to put the question,' in what consists the internal witness of the Spirit? sensible of our inadequacy to speak in explanation of the things of God; with that accuracy and precision, which their peculiarly sacred and momentous character requires, we could wish it were in our power to reply to this interrogation, in words which the Holy Spirit teacheth. But though the sacred volume no where furnishes a definition of the witness of the Spirit, it does what nearly amounts to the same, in a manner more accordant with the dignity of a divine revelation, by supplying materials in abundance, out of which such a definition may be deduced, with appropriate illustrations.

In exact consonance, we conceive with those passages that refer to the subject under consideration; the witness of the Spirit may be defined:—A vivid and joyous impression, wrought in the believer's heart, by the immediate energy of the Holy Ghost, whereby he is satisfactorily assured, that his sins are pardoned, and that he is adopted into the spiritual family of God.