

less than one year, her sister—the intimate friend whom we mentioned, were all seen kneeling, weeping, suppliants at the feet of Jesus. Like her they became decided and devoted followers of Christ, and to this day they ascribe their first religious impressions to the change so strikingly observable in her character.

From a Sermon preached by the Lord Bishop of Nova-Scotia, on board H. M. S. President, at Halifax, 1st November, 1835—on 2 Cor. 5 ch. 10 v.

The circumstances which will mark this final Judgment, are represented to be in full accordance with Heavenly Majesty, and worthy of the Lord God omnipotent, which was, and is, and is to come. For the Son of Man will then appear in His full Glory, and all the Holy Angels will surround His Throne.—We shall not behold Him then, in the humiliation which marked His former visit to the Earth.—He will then be seen, widely different from that poor helpless babe, whose only cradle was a manger: unlike that suffering Saviour, who was pressed with hunger, thirst, and poverty; panting with the Summer's heat, or shivering at the Winter's cold; without a shelter from the storm, and not having where to lay His blessed head.—Unlike that sufferer who was scorned and insulted, buffeted and spit upon; wounded by scourges, pierced by thorns, and amid the mad riot of a barbarous and blood-thirsty multitude, nailed to the tree, and expiring in all the agonies of crucifixion.

On that day when he shall Judge this guilty world, 'He will descend from heaven, in a flaming fire. His Throne will be like the fiery flame. The wheels of His Chariot as a burning fire; a fiery stream shall issue, and come forth before him.' Every symbol of Heavenly Majesty and Glory will then attend Him. Before this Almighty Lord and Judge, thus arrayed, and thus attended, all Nations will be gathered: Every human being who shall have seen the earth, from the days of Adam, to that final hour of the world. Countless myriads of our fellow creatures will then be assembled in one amazing crowd. All must come, however backward and unwilling they may be. The shout, which rends the Universe, will force them from their graves. High and low; rich and poor; young and old; wise and foolish; learned and ignorant; the mighty conqueror, and his fallen foe, will then be collected without distinction in this enormous multitude. Every action of all these will then be revealed. 'Every wish will be brought into judgment, with every secret thing, whether it be good or whether it be evil; for even the hidden things of darkness will then be brought to light, and the councils of the heart will be made manifest.' Every idle word will then be brought into account, with every thought and inclination; even the purpose that was never uttered; and the wish that never was accomplished.

So universal, so particular, and so minute will be the examination which we must undergo; and although mercy will then be manifested, yea, infinite mercy; (or how could the most righteous 'abide the coming of the Lord or stand at his appearing?') yet let not the guilty and the unredeemed be deluded with a vain hope, for that will be a day of Justice and of vengeance, as well as mercy. Although a peal of joy will resound through Heaven, when the pardoned and the blessed shall sound forth their Hallelujahs, and cry aloud 'Salvation and Glory, and power be to the Lord our God, for true and righteous are his judgments yet millions who most unwillingly appear at that tribunal, self condemned, and already tortured in their soul, with tears and lamentations, and wailings, will 'cry out to the rocks, and to the mountains to fall upon them, and hide them from the face of Him that sitteth on the Throne, and from the wrath of the Lamb'—For well will they know, that the judgment then to be passed upon them, and from that moment put into execution, will remain unaltered, through all eternity.—Thousands of years, and ten times ten hundred thousand will pass away, when they will be found still under that sentence, which never can be changed.

These terrors of the Lord, as they are presented to us, in Scripture, address themselves so forcibly to our feelings, that if our hearts be softened by Heavenly grace, and thus rendered capable of receiving holy impression, the effect must be immediate and durable, and full of benefit. These terrors of the Lord must if duly considered, with an attendant blessing from above,

produce some seriousness, and care, and diligence and watchfulness, which are always becoming, and always necessary to the Christian, in his passage through this world of vanity and change.—The Apostle argues and exhorts with equal wisdom and force; 'seeing that all these shall be dissolved, what manner of persons ought we to be, in all holy conversation and Godliness! wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless.'

#### Advantages of considering a Judgment to come.

(From the same.)

Such is the unhappy corruption of our nature, that the influence of wicked principles and habits is greatly increased wherever numerous bodies of men are crowded together. Those virtues which are the fairest fruits of piety, delight in calm and quiet. They are too often put out of countenance and retire from scenes of bustle and of noise, where vice is emboldened, encouraged, and increased.—Against such influence of wicked principles, which experience has shewn to be very fatal, and to which it must be acknowledged that a Sailor's life is often necessarily exposed, what defence can be so secure, as the effect of very serious consideration upon that solemn hour when we must meet the righteous and eternal Judge—what can more effectually cherish that holy fear of God, which has been rightly named the beginning of wisdom? And indeed what but the well cultivated fear of God can so effectually secure the attentive diligence, moderation and kindness, of those appointed to command, in every trial and difficulty, which belong to the service; and the prompt and cheerful acquiescence and persevering labor of those whose duty it is to obey?—What other principle can so effectually call forth laudable examples in every path of virtue, from those who are placed in the higher naval stations; and what other motive can equally insure a faithful imitation from those, who move in the humbler walk of the private Sailor?—What but the fear of God, and the expectation of meeting Him in judgment, can so fully inspire reverence for His awful, hallowed name, as to prevent the impious and daring profanation of it, from the blasphemer's mouth; and what other fear can so powerfully restrain the thoughtless from the vain and irreverent invocations of that Almighty Being, to whom all things in Heaven, in Earth, and under the Earth must bow and obey.

If indeed all thought of a future judgment could be banished from the mind, how should we be effectually prompted to the temperate and grateful use of those good things, for which we are indebted to the daily bounty of Heaven? What other sufficient restraint could be opposed to the violence of inflamed passions? Where should we seek for some prevailing check to the lascivious, and the drunkard? And how should we be secured from falling under the fearful condemnation of those, who are 'lovers of pleasure, more than lovers of God?' Against such wickednesses, and against all other sin, against every irregularity of the heart, the temper, and the inclination, in vain should we seek for any remedy so sure and efficient, as the pious consideration of a Judgment, to come.'

From the Albany Temperance Recorder.

Sir—The friends of temperance in the vicinity of North Stonington, Ct., would be glad to see in your paper the following catalogue of crimes and miseries originating in the grog shop of a "very respectable" squire, who lives near the boundary line of that town. The enumeration of a few of the events directly connected with this shop in the last seven years I shall call

*Awful Ravages of Esq. — 's Grog Shop.*—The Squire's grog shop stands near the tract of land which the state of Connecticut set off to the Indians of the Pequot tribe. The rents and profits of this tract are for the support of the Indians and their families, but the greatest part of the product of these lands together with what the natives earn by their labor, the squire obtains, giving them in return, what he calls a fair price, and paying them in New-England rum, which has already nearly depopulated what

is called Stonington Indian town. In the last seven years no less than nine individuals of the miserable remnant of the Pequots have fallen victims to their cruel and relentless appetite, and strange as it may appear, the squire's worldly estate has risen upon the vestiges of their property.

The first victim that I shall mention, obtained his quart at the squire's grocery in the morning, was seen drunk during the day—lost his miserable habitation in the same condition in the evening—next morning was found drowned in a small stream where the water was not more than six inches deep. An awful warning to drunkards!

The second, a female, who had been constantly in the habit of calling at the good squire's grog shop. The last account of her was, she was seen in a state of intoxication, and shortly after, she was found a lifeless corpse.

The third, a man who obtained rum at the same place in the morning, he drank freely of it and before night, lay dead upon the floor of his dwelling, thus selling his life for a little of the squire's 'good creature.'

The fourth, a female, regular in her cups, and true to the squire's interest—fell a victim to an untimely death. She perished miserably in May last, an awful evidence of the truth of the assertion that 'the wages of sin is death.'

The fifth is one of the most horrid tragedies ever transacted in this secluded neighborhood. In the month of June last, three Indians with one white man, met at the common rendezvous on Saturday afternoon. The squire furnished them a sufficient quantity of his maddening poison for their supply on the Sabbath. When they had drank to the extent of extinguishing all compassionate and human feeling, they left the shop of the worthy magistrate, and proceeded wrangling and quarrelling on their way, about half a mile, when one of the Indians aimed at the white man a blow that laid him on the ground, thus leaving him weltering in his blood. They went home, and the next morning the miserable victim of savage cruelty [that of the Indian or the rum seller?] was found insensible, lying with his mangled head on a rock by the way side. Medical aid was called, but to no purpose; he lingered in the most awful distress, until evening, when death closed the dreadful scene. The perpetrator, or rather the instrument of this horrid deed, is now suffering the penalty of the law in the state prison, thus experiencing that the way of the transgressor is hard.

The sixth was a female, who with her partner obtained half a gallon of the squire's best New England, on the third of the present month, [Dec. 1835] and arriving at her wretched hovel in a state of intoxication, her partner laid himself in one corner of the room and fell asleep. His aged mother, in the same state, sleeping in another corner, the wretched victim stupid from the effect of the liquor, sat by the fire, and the flames communicated to her clothing, and before either of them awoke, she was so completely burned as scarce to resemble any thing human. Yet our worthy magistrate says, that in selling liquor to these people, he is but getting an honest living! I would ask, Mr. Editor, which commits the greatest sin—the ignorant Indian, who acts under the influence of liquor which takes away his reason? the good squire who sells him the liquor? or the select-men who license the squire?

Other evils might be mentioned, which originate from the same source, but we hope our worthy magistrate, seeing this portion of his doings, registered in your paper, will be induced to reflect, and to abandon his present course before further exposures are rendered necessary.

The love of Christ has a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.

Death-bed repentance is a sacrifice made to God from the devil's leavings.

Good Works.—Without faith, all that is done of us is but dead before God, although the work seem never so gay and glorious before men.