

will go to his drink, and to his companions, and to his wickedness. O my brethren, there is not a more hopeless vice than that of drunkenness—there is not a more hopeless man than a drunkard? His iniquity renders all the words of this blessed book of mercy powerless, and all the warnings of providence to be of no use to him. When we see a drunkard, we have reason to fear that we see a man given up of God. O young man, flee this vice! Shudder with horror, at the very thought of it being possible that thou couldst fall into it. O strong man flee this vice, for many strong men have been slain by it! O old man, flee this vice, for many grey hairs has it brought to the dust of death without hope! Be warned. This vice so ruins a man in a religious point of view, that few, very few drunkards are reclaimed!—As long as this state of mind lasts, even the preaching of the everlasting Gospel, and all the solemn warnings of God's providence, will be powerless to soften the soul. "Be not deceived—no drunkard shall inherit the kingdom of God."—*Rev. Matthew Barclay.*

WHO IS THE WISEST.

Two merchants receive the same information, that at a far distant port a most profitable market is opened, and that by venturing a cargo, immense gains will be realized. Both rely upon the intelligence, and embark all that they are worth in the enterprise.—From the same source they are likewise informed, of all the minute preparations which should be made to insure a successful voyage; the style of equipments, the qualifications of the pilots most to be relied on, and the chart by which they should steer. These last particulars, while they are particularly noted and followed by one, is wholly disregarded by the other. Who is the wisest? he who not only looks to the end, but to the means of its attainment, or he, who, while he desires the fulfilment of the golden prospect, embarks his whole property in a vessel, which he knows not but may be unseaworthy, and which he hopes may reach its destined port, although he has neglected to provide it with compass, chart, pilot, or skilful seamen? It is true that such a case is not likely to occur in real life; the children of this world are too wise to adventure their property, without careful calculation and due precaution. This difference of conduct is exemplified however, in a case, in which more than worldly property is at stake. The important intelligence is conveyed to men, that they are destined to an eternal world, and that everlasting happiness is attainable; this intelligence is readily credited; but all the particular steps by which the object is to be secured, are revealed on the same authority, and yet this most necessary information is by the multitude utterly disregarded. Who is the wisest? the Christian who follows God's directions in all things, or the man of the world who proposes to himself the same great end, namely, the salvation of the soul, without taking even the first step, in that only way which leads to eternal life? If Christianity be a fable, then the Christian is at least as secure as the infidel, universalist, or mere man of the world; but if it be true, the latter, who have wilfully disregarded the means appointed of God, are hopelessly ruined, and the precious venture which they have so thoughtlessly made, will be engulfed or cast upon the rocks, before the port is reached. He then is surely the wisest, who not only believes that he has a soul to save, but who gives all diligence to make his calling and election sure.—*Presbyterian.*

ANECDOTE.—ACCOUNT OF REGINA.

A little girl of Wurtemberg, who was carried away from her mother, by the Savages in North America, and after nine years absence, restored to her. Taken from a narrative, written in Danish, by Pastor Ronne, of Elsinore.

Many years ago several German families left their country and settled in North America. Amongst these was a man from Wurtemberg, who, with his wife and a large family, established himself in Pennsylvania. There were no churches or schools then in that neighbourhood, and he was obliged to be satisfied with keeping the Sabbath at home with his family, and instructing them himself to read the bible and pray to God. He used very often to read the Bible to them, and always used first to say, "Now my children, be still and listen to what I am going to read, for it is God who speaks to us in this book." In the year 1754, a dreadful war broke out in Canada, between the French, and the English. The Indians took the side of the French, and made excursions as far as Pennsylvania, where they murdered and burned the houses they came to, and murdered the people. In 1755, they reached the dwelling of the poor family from Wurtemberg, while the wife and one of the sons were gone to a mill, a few miles distant to get some corn ground. The husband, the eldest son and two little girls, named Barbara and Regina, were at home. The father and his son were instantly killed by the savages, but they carried the two little girls

away into captivity, with a great many other children, who were taken in the same manner. They were led many miles through woods and thorny bushes, that nobody might follow them. In this condition, they were brought to the habitations of the Indians, who divided amongst themselves all the children whom they had taken captives. Barbara was at this time ten years old, and Regina nine.

It was never known what became of Barbara; but Regina, with a little girl of two years old, whom she had never seen before, were given to an old widow, who was a very cruel woman. Her only son lived with her and maintained her, but he was sometimes from home for weeks together, and then these poor little children were forced to go into the forests to gather roots, and other provisions for the old woman, and when they did not bring her enough to eat, she would beat them in so cruel a manner, that they were near being killed. The little girl always kept close to Regina, and when she knelt down under a tree, and repeated those prayers to the Lord Jesus, and those hymns which her father had taught her, then the little girl prayed with her, and learned the hymns and prayers by heart. In this melancholy state of slavery, these children remained nine long years, till Regina reached the age of nineteen, and her little companion was eleven years old. They were both fine looking girls, particularly Regina. While captives, their hearts seemed to have always been drawn towards what was good. Regina continually repeated the verses from the Bible, and the hymns which she had learned when at home, and she had taught them to the little girl. They often used to cheer each other with one hymn from the hymn book used at Halle, in Germany; "Alone, yet not alone am I, though in this solitude so drear." They constantly hoped that the Lord Jesus would sometime, bring them back to their Christian friends.

In 1674, their hope was realized. The merciful providence of God brought the English Colonel Bouquet to the place where they were in captivity. He conquered the Indians, and forced them to ask for peace. The first condition he made was, that they should restore all the prisoners they had taken. Thus the two poor girls were released. More than 400 captives were brought to Colonel Bouquet. It was a awful sight to see so many young people wretched and distressed. The colonel and his soldiers gave them food and clothes, and Colonel Bouquet brought them all to a town called Carlisle, and published in the Pennsylvania newspapers, that all parents, who had lost their children, might come to this place, and in their case of finding them, they should be restored to them. Poor Regina's sorrowing mother came, among many other bereaved parents, to Carlisle; but alas! her other daughter was a stranger to her: Regina had accompanied her mother, and manner, as well as the language of the natives. The poor mother went up and down, amongst the young persons assembled, but by no efforts could she discover her daughters. She wept in bitter grief and disappointment. Colonel Bouquet said, "Do you recollect nothing by which your children might be discovered?" She answered that she recollected nothing but a hymn, which she used often to sing with them, and which was as follows:

"Alone, yet not alone am I,  
Though in this solitude so drear;  
I feel my Saviour always nigh,  
He comes the weary hours to cheer.  
I am with him, and he with me,  
E'en here alone I cannot be."

The colonel desired her to sing this hymn. Scarcely had the mother sung two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the colonel restored the daughter to her mother. But there were no parents or friends in search of the other little girl; it is supposed that they were all murdered; and now the child clung to Regina, and would not let her go; and Regina's mother, though very poor, took her home with her.—Regina repeatedly asked "after the book in which God spake to us." But her mother did not possess a Bible; she had lost every thing when the natives burnt her house. She resolved to go to Philadelphia and buy one there, but the pastor Muhlenburg, of that place, gave her one. It was most extraordinary that Regina still retained her early instructions, and was able to read it immediately.

In how remarkable a manner did the Lord realize his words, "Every one that seeketh receiveth; and he that seeketh findeth; and to him that knocketh shall be opened.

And what reward did the mother, who had diligently taught her children, while yet in infancy, the word of God, receive in finding her lost daughter, by the means of those instructions? Why do so many parents forget to communicate this best of gifts to their children? To dress and adorn them, to leave to them earthly treasures, to advance them in their life of dignities—these they trouble themselves much about:

but to teach them to know their Saviour, to pray to him, to believe in him, to love and obey him; how many forget these things! But what folly! For, "what is man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Ecclesiastical Intelligence.

CONGREGATIONAL MEETING IN ST. JAMES' CHURCH.

Charlotte Town, P. E. Island, }  
30th December 1839. }

At a meeting of the Congregation of St. James' Church, held this day in the said Church, ALEXANDER BROWN, Esq. having been called to the chair, briefly stated the object for which the meeting had been called, and the following resolutions were then moved, and unanimously passed.

1st, Moved by CHARLES YOUNG, Esq. seconded by JAMES PURDIE, Esq. and Resolved, That this meeting do most deeply and sincerely deplore the lamentable and neglected state, in which the congregation of St. James' Church has been allowed to remain for the last five years, and at present continues, arising from the serious inconvenience of not having a Clergyman, to preach the Holy Gospel in the said Church, and to reside among, and occasionally visit his flock. That in order to remedy this great evil, a Committee of three persons shall be now appointed, to draw up a Memorial to the General Assembly at home, to be transmitted through the Presbytery of Prince Edward Island, to the agent of the Synod of Nova Scotia, authorizing the said agent, during his intended mission to Scotland, to present the same, and to apply to the General Assembly, or elsewhere in Scotland, for the appointment of a Clergyman of the Established Church of Scotland, to take charge of the church of St. James' in Charlotte Town.

2d, Moved by Major RANKIN, seconded by the Rev. R. MACAULAY, and Resolved, That JAS. PURDIE, H.D. MORPETH, and CHARLES YOUNG, Esqrs. do compose a Committee to prepare and to transmit the said Memorial, for procuring a Pastor for this congregation.

3d, Moved by JAMES PURDIE, Esq. seconded by JAMES STEWART, Esq. and Resolved, That this Committee shall set forth, in the said Memorial, the tenor and purport of the first resolution, shall state that the sum of One Hundred and Fifty pounds, Currency, shall be secured to any Clergyman of the Established Church of Scotland, who may be appointed by the said General Assembly, or who may be disposed to come here, and take charge of the said Church; which sum of One Hundred and Fifty Pounds, Currency, shall be secured to the said Clergyman, by thirty persons belonging to the Congregation, signing and delivering a Bond to the said Clergyman, and becoming bound to pay the sum of Five Pounds Currency per annum, whether in advance, quarterly, half yearly or annually, as the same may be required; and shall also state that the said Clergyman shall preach, each Sabbath, first in the English, and then in the Gaelic tongue.

4th, Moved by H. D. MORPETH, Esq. seconded by the Rev. R. MACAULAY, and Resolved, That the said Memorial, with the said Bond, and a copy of these Resolutions, be forwarded to the agent of the Synod of Nova Scotia, with our most earnest wishes and entreaties, for him to exert himself in behalf of a people long and painfully suffering, from want of a Gospel Ministry, assuring him that he carries with him, the most ardent hopes of this destitute congregation, that he may be eminently successful in obtaining the object of his mission, and also in procuring a clergyman to labour in this neglected portion of the church.

On motion, Mr. Brown left the Chair, which was taken by Major Rankin, when the thanks of the meeting were passed to Mr. Brown, for his able conduct the Chair.

(signed) ALEXANDER BROWN,  
Chairman.

MEMORIAL TO THE GENERAL ASSEMBLY.

To the Reverend the Moderator and Members of the General Assembly of the Church of Scotland. The Memorial of James Purdie, Henry Douglas Morpeth, and Charles Young, all of Charlotte Town, in the Island of Prince Edward, Esqrs. the Committee appointed by the Congregation of St. James' Church, in Charlotte Town, for the purposes hereinafter expressed,

HUMBLY SHEWETH,—

That the Congregation of the said Church, have been without a Clergyman of the Established Church of Scotland, residing among them for the last five years, and that the people have been, during that long time, except occasionally, at distant intervals, wholly deprived of the benefits of a Gospel ministry.