

glorified humanity at the right hand of God, he is now expecting "until his enemies be made his footstool." He reveals his glory as he rides forth conquering and to conquer, and the time is coming when all flesh shall see it together." Heaven opens to view, and angels are bending to shout,—"The kingdoms of this world, are become the kingdoms of our Lord and of his Christ;" and angels, and men, and earth and heaven, shall soon be blended in one song of universal and harmonious triumph, "Hallelujah! hallelujah! for the Lord God omnipotent reigneth. Amen, so be it, Lord God, of power and love.

COMMUNICATIONS.

To the Editor of the New-Brunswick Religious and Literary Journal.

STR.—The deep interest which you profess in behalf of moral and Religious subjects, will perhaps induce you to give insertion to the following reflections; at least if you think them not unworthy the cause that the Author has espoused.

THE SIGNS OF THE TIMES.

Since the Christian era there has not been a period of time, that opened with more animating prospects in the Church and the world than the present. All the various improvements in science, art and the social state, by a happy combination of circumstances, all lending their aid to the advancement of that kingdom, which is to fill the earth with righteousness and peace. The means which Christian benevolence has hitherto employed for enlightening and renovating the minds of men, have been small and disproportioned to the extent of the work to be done. But the scene is rapidly changing—efforts are making and resources are providing, which will ere long be felt in the very heart of Satan's empire. Public opinion like a wave of the sea is rolling on, and produces every moment a wider and stronger current in favour of the benevolent enterprises of the day. Incredulity may still doubt, worldly policy may still hesitate, and opposition lift up her arm; but the work will still go on. It is urged forward by an invisible, but resistless hand; and while this is the case no finite power can stop it. The late accounts from the various Missionary Stations in the East and the West Indies, not to mention many other parts of the world, where the Gospel has been equally successful.—The general success and utility of the British and Foreign Bible Society, (which has circulated during the past year, the immense number of 157—162 Bibles, and 199—108 Testaments, without note or comment, in the vernacular of those people among whom they have been distributed,) furnish the pious and devoted with great encouragement—the tone of feeling which is now cherished, will, we doubt not be propagated through the world. Those who love our Lord Jesus Christ, will feel the constraining influences of such examples; and will awake from their lethargy and gird themselves for action. The conversion of the world, and the world unto God; will be a matter of superior calculation. The means necessary will be estimated and provided. Prayer will be more generally made for Spiritual blessings on the benighted heathen, and that beautiful prediction shall receive its accomplishment. "He shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually and daily shall he be praised," again, "he shall have dominion from sea to sea, and from the rivers unto the ends of the earth," and the host of the redeemed on earth, will, ere long, we trust, join the host of the redeemed in heaven, in singing "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Agreeably to the economy of God, we are to look for a general increase of religious light, and improvement in religious effort: for according to the wise man "the path of the just shineth brighter and brighter, until the perfect day." And as there was a general improvement, under the Patriarchal Levitical and Prophetical dispensations; until the Gospel day dawned upon the world; so are we to look for a constant accumulation, of light and improvement in religious action, under the Gospel dispensation, till the meridian splendour of millennial glory; when the whole Church of Christ, shall be seen in one solid column marching on the breadth of the earth, and with an unbroken phalanx pushing the conquest of divine truth through the world. Happy they, for whom God has reserved the privilege of assisting in "shining in such a day as that. But the time for effort is short: and the spirit of the living God, utters his voice and proclaims to all, "Whoever they heard sineth to do, do with all thy might."

Prediction, February 2.

A. SUBSCRIBER.

To the Editor of the Religious and Literary Journal.

Mr. Editor.—Having been present at the Anniversary of the Wesleyan Missionary Society, held at the Methodist Chapel in this City, on the evening of the 9th inst., and approving of the spirit and principles of all such Institutions, and of the arguments brought upon that occasion to promote them—I have since, considered my own obligation and that of others who profess to desire the growth of the kingdom of Grace upon Earth, to be greater than I have done heretofore—Revolving the subject in my mind, I have been led to consider the light in which the great Apostle of the Gentiles, viewed the fallen race of Adam, the capacity in which he considered all faithful Ministers of the Cross to be placed, and the nature of the negotiation they are commissioned to execute.—That intrepid Servant of Christ, after elucidating his own confident hope in the blessings to be attained, the misery to be escaped, and fully explaining the solidity of the foundation upon which he grounds his arguments in 2 Corinthians, v. Chap. from the beginning to the 20th verse, goes on in that verse to say—"Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—here is a full explanation of the condition in which the inspired Apostle considered the world to be placed in reference to God. It implies that man by nature is at enmity with his rightful Sovereign—that the Plan of Redemption constituted Jesus Christ as the Mediator, between God and Man, that a knowledge of Him and his Salvation is the only source of reconciliation, and that faithful Ministers like the Apostle, are the Ambassadors of Christ, and the doctrine of the New Testament, the Articles of Treaty to be offered to and accepted by the children of men as revolters. The last clause of the 20th verse implies a degree of ability in the subjects to which the mission is sent, to close with, and accept of the negotiation, and consequently of high accountability and exposure to Omnipotent vengeance in case of continued opposition.—When it is considered, whose sway the deluded subjects to whom the embassy is sent, by nature obey—and the unavoidable misery and wretchedness the government of that Prince, emphatically called the Prince of the Power of the Air, necessarily entail in time, and still more so through eternity, upon all those who are not rescued from his dominion; that himself and all his adherents, men as well as angels, shall be turned into everlasting misery by the lawful Sovereign, from whom both have revolted—then indeed does the condition of a world lying in iniquity demand the sympathy and commiseration of all who in a greater or lesser degree have tasted that God is gracious—and upon that ground does it become the Imperative duty of all who hope for Salvation themselves, to aid by their countenance and support the Ambassadors of their Lord and Master, in carrying on and promoting a design calculated to advance such benevolent results—and where he himself promises to be with his servants, to bless and further the design.

British subjects, justly value the Laws and Constitution under which they themselves live—they yield willing obedience to their temporal Sovereign, as figuratively the head and source from which those Laws proceed, under which they enjoy freedom and protection—and though but a mortal like unto themselves, sacrifice property and ease in obedience to his commands, and know that by so doing they merit his favour, and are entitled to such rewards as earthly Princes can bestow—to obtain this, seas are crossed, every clime is traversed, fatigue patiently endured, and life put in jeopardy—after all, the distinctions which he has to bestow are but transitory, and the rewards he can confer but partial—he has not the power to raise, all his faithful subjects to places of distinction, and often, those that are truly deserving pass without notice or reward, as he cannot be present upon all occasions, and in all places to witness their patriotism and loyalty.—But the King of Kings, whose presence is every where, is not so bounded—he will not put off any of his faithful servants by a mere knight-hood—he will crown them all a Kings—this distinction he is not under the necessity of limiting to here and there one, all who serve him faithfully, shall receive a Crown of glory which fadeth not away, and a Kingdom that Revolutions cannot effect—and upon this inheritance all the subjects of Christ's Kingdom enter at the hour of Death,—if this be the case "who would not have respect to the recompense of the reward?"

British subjects willingly consent to the taxation of their property for defraying the expences of sending Ambassadors to the different Nations of the Earth, for the purpose of making known to them the extent of British power, insinuating and Laws—negotiating treaties of Commerce, and mutual intercourse, and giving them enlightened views

of the Policy which should govern the whole family of mankind—truly, the Ambassadors of Jesus Christ have still nobler objects to negotiate for—they have to propose to the nations of the Earth, where, mutual darkness reigns, and the principles and politics of the enemy of God and man carry unlimited sway—the glorious liberty of the Gospel, the benefits which it confers upon man in this world—its effect in raising man in the scale of beings even upon earth, and of fitting him for the Society of Angels in Heaven, immediately upon his release from the body of death—patriotism and benevolence in such a Cause becomes the duty of all who themselves enjoy the blessings and benefits of the Gospel—and believing, that some in this community have preceded me, and that others will follow the example, I shall consider myself hereafter bound to double my Subscription for the furtherance of the Institution.

A FRIEND TO CHRISTIAN MISSIONS.

VARIETY.

RELIGIOUS NEWSPAPERS.—It is a cause of thankfulness to God, that the influence of these papers upon the community has been salutary and extensive. This fact throws, indeed, a fearful responsibility upon those who conduct them: still it furnishes them with encouragement to proceed in their laborious work. And it shows also to every Christian who is at the head of a family the importance of having one of these papers come weekly to his dwelling, to read to his children and domestics. If he has never tried this means of instruction, he would be surprised at the influence it will exert in civilizing and Christianizing his family. A Christian living at this day without any religious newspaper or periodical from which to learn the plans and progress of benevolence—what a being! I have seen some of this description lately, or I could not have believed that such a publication would exert so great an influence. Were it necessary, that family who should deprive themselves of every seventh meal to obtain one of these, would find themselves abundantly rewarded for the sacrifice.

PRIDE.—Pride is a vice that does not dwell exclusively in king's houses, wear only soft raiment, and feed sumptuously every day upon lofty titles, fame, or affluence; generated in the depravity of our nature, it accommodates itself to our circumstances, and adapts itself to our taste. It is found as often in the cottage as in the mansion; and where it has never tasted the rich viands of loftier elevations, feeds with avidity upon the lowest distinctions which raise one man above another. Consciousness of superiority, whatever be the subject of comparison, is the element of this most hateful disposition.

Those who are careful to avoid offending others, are not generally predisposed to take offence.

Those who do not spare others, have no just claim to indulgence themselves, and when they fall, seldom excite compassion.

Though a mask may conceal a person from others, it does not hide him from himself.

Suspicion is a shoal, on which charity often strikes, and is sometimes wrecked—Crosses and mortification are the beacons, that warn us of the danger, and compel us to mind the helm.

If no one were to offer advice to others, till he had submitted to it himself, the number of advisers would be much reduced.

A kind attention to strangers is very grateful to them, yet few who have not been strangers, are sensible of its importance, and of those who have too many of them when at home, are negligent of that duty.

He that can truly say he knows not an individual against whom he has the least degree of enmity, is a citizen of the world, and justly entitled to an universal passport.

Few occurrences are so bad, but they may be made still worse, or so good as not to be improved, by the manner in which we meet them.

A propensity to tattling, may be compared to windy liquor in a high state of fermentation, which must either find vent, or burst the containing vessel.—If it finds no relief abroad it is often very troublesome at home.

HEALTH.—Without health we can enjoy nothing, and health can only be enjoyed by the use of temperance and good humour.—Of the one hundred rublions blessings bestowed on mortals, health is ninety-nine.