M. M. Larophlan lot

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"Glary to Gad in the highest, and on Earth peace, good will toward men."

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NO. 1.

PROFFECTUS

A WEEKLY PAPER,

THE NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL;

ALEXANDER M'LEOD, EDITOR.

In an age which aith poculiar propriety is denominated, THE LGE OF IMPROVEMENT," and in a Colony of the British Empire, which is now fast rising in importance, and in which the means of knowledge are increasing and taking a whier range,—it has been suggested,—that as true Religion, sound principle, and good morals, are the foundation of every sound principle, and good morals, are the foundation of every thing that is truly great and excellent in man; that whatever has a tendency in any measure to promote these, is, in a proportional degree entitled to favourable consideration, and to countenance and support from the Public. Periodicals, having religious instruction for their basix, have in other places been found to be a most efficient auxiliary to the labours of Gospel Ministers, and have greatly contributed to the diffusion and apread of the secred and saving influence of Religion, and of windsport things are true, just, lovely, and of cood report. " was trooper things are true, just, lovely, and of good report."

In compliance with the earnest and repeated requests of persons deeply interested in this subject, and with an humble hope that it may in some amall measure, at least, contribute towards so desirable an object, the present work, though with much diffidence, is intended to be undertaken.

The New-Brunswa k Religious and Literary Journal, as its title imports, will be occupied chiefly with matter of a religious nature and character, and as opportunity offers, with articles on hierature and science, morals, domestic economy, and general information. In the religious department will be given, choice selections of Memoirs and Biographical accounts of persons of different religious denominations, who have been eminent for their piety, and their literary attainments and usefulness; well authenticated accounts of the spread of vital religion; extracts from Missionary and Rible Society, and Sunday School and Tract Society publications and reports, &c. &c. In making these selections and extracts, while a proper respect with be carefully cherished towards the publications and established institutions of Great Britain and her dependencies, yet, having the vast world before him, the Editor will have no hesitation in extracting from the publications of other countries, whatever he may suppose to be applicable to the circumstances of this and the neighbouring Provinces, and that may in any measure conduce to the prosperity of Religion, to the improvement of Public Institutions, and to the amelioration and improvement of morals. The New-Brunswa k Religious and Literary Journal, as its preveneut of morals.

That this publication will have a ravorable aspect towards the doctrines which are taught, and the describine which is ex-ercised, among that body of christians, with which for many years the Editor has been, and is now connected, may reasonably be anticipated; but, that it shall breathe a liberal, catholic, and friendly spirit, towards other denominations of christians, may with equal confidence, be expected.

As there is not at present, either in this or in the neigh As there is not at present, etter in this or in the neight-bouring Province, in a course of publication, any work of a similar character, it is presumed that the Editor will not be thought to treapses upon, or even to interfere with, any other man's held of labour. And as in a religious point of view, the circumstances and the wants of both Provinces are nearly, if not quite similar to circh other, whatever may be found sub-stantially useful to the one, cannot be altogrether inapplicable to the other. If this idea be correct, it may not be considered as presuming too much, if a favourable concurrence from the friends of religion in Nova Scotia, be anticipated

As usefulness on the most extensive scale, in the departments already mantioned, is the principal object designed in this publication; articles from any quarter, having this object in view, well written, and conceived in a liberal spirit, will be carefully attended to. But, as the Editor will solely be accountable to the public, for the matter which it shall contain, he must always be understood to have reserved to have. If the right of exercising his own discretion upon the artistics which may be offered.

TRRES.-The New-Brunewick Religious and Literary Journal, will be published Weekly, at The City Gazette Office. m Quarco form, on a Royal sheet, at 15s. per annum, exclusive of Postage. One half payable in advance, the other half in six onths.—All arrearages must be paid before any subscription can be discontinued, except at the discretion of the Publisher

Ministers of any denomination are authorised and respectfully requested to act as Agents. To any such, and to other authorised agents, procuring and forwarding to the Published tan responsible Subscribers, one copy will be sent gratin.

All communications ravolving facts, must be ascompani with the proper names of the writer.

BIOGRAPHY.

OBITUARY

OF THE REV. MARTIN STOWE, DOMESTIC CHAPLAIN TO THE LATE BISHOP HEBER. Who died at Dacca, in Bengal, July 18, 1824.

Ms. Srows followed Bishop Heber to India as his Domestic Chaplain; and arrived at Calcutta, with his Sister, on the 25th of March 1824, a few months after the Bishop. On the 15th of June, he loft Calcutta with the Bishop, on his Lordship's Visitation of his extensive Diocese. On the 3d of July the Bishop reached Dacca, which was to be his first station; and was followed, the next day, by Mr. Stowe, who had been detained by an attack of dysentery: this attack had a fatal usue. The particulars, which we have collected from the latelypublished Journal and Correspondence of the Bishop, present the Writer, himself, in the most endearing light; and, while they exhibit the instructive example of his dying friend who was but just entering as a were on his Sacred Office, thus recall feelingly to remembrance his own departure, in less than two years, to his eternal rest, before he had accomplished the Visitation in which he was so labouriously engaged.

On the 10th of July the Bishop wrote to Mrs. Heber

Poor Stowe has had a very severe recurrence of dysentry: he complained of it, in some degree, on Saturday; so that I left him wind-bound in the pinnace, rather than expose him to the chance of wetting by taking him on in the jolly-boat to Daccaan expedient to which I myself resort don that day, in order to be in time for Church on Sunda. On Sunday evening he arrived; but so ill, that we had some difficulty in getting him out of his cabin, to Mr. Muster's house.

Dr. Todd, the principal Surgeon in the station, has considered Stowe as in some danger; but, to-day, hus opinion is more favourable. Pray tell his Sister, (though I hope it is almost needless) that he has, and shall have from me, as great attention and tenderness as a brother can shew. I sit in his room as much as I can, with my books and writing. I read to him, when he is able to attend; and we converse from time to time: while he has more liking for the tea, egg-wine, &c. which I make for him. than for what his nurse prepares.

In subsequent Letters, the Bishop thus expresses his alternate hopes and feare—

July 13.-I have staid longer in Dacca than I intended, owing to the sad and sovere illness of my poor friend Stowe: who, two days before we arrayed, imprudently exposed himself to the two worst poisons of the climate, by wading through a marsh while the sun was yet high; he has been twelve days

ill, and is yet in a very precarious state.

July 16.—All I can say to-day is, that the two surgeons do not think matters worse. I have prayed with poor Stowe every day, at his request, since his illness began: indeed we had always read the Psalms and Lessons together, on board our boat. On Sunday, by his own anxious wish, he received the Secrament. He is now quite calm, and resigned to God's will; which must, of itself, be a very favourable circumstance for his bodily renoration

JULY 17 .-- You must prepare poor Miss Stowe for the worst, if that can be called the worst, which will he to herbrother, I hope and believe, a gate of everlasting happiness. He is yet in full possession of his miellects; and so strong, considering all that he has gone through, that I have been persuaded with dif-heult; to cease to hope. I shall feel his loss very deeply. I do think, if he lives, with his good talents. good intentions, and the additional motives which the recollection of the approach of death, and grati-tude for his deliverance, may give him, he will be a nost valuable servant of God in India. Nor is it a in."ing circumstance of comfort to me, that if he lives, I shall think my nursing, and his unbounded confidence in me. will have been, under God, the chief means of tranquibzing his mind, supporting his strength, and saving him.

In a Letter of the 18th the Bishop thus ail-ctingly describes the final scene:-

Allos over ! My poor friend was released a little after twelve last night. The lightheadedness, which in dysentry, I find, is always a fatal symptom, increased during the day, though he continued to know me, and to do and take whatever I desired him Between nine and ten, he had a severe return of spasm; after which he sunk into a tranquil doze, till he passed off without a groan.

On the 14th and 15th he altered much for the worse and it was on the evening of the latter day, that no was first convinced that his end was drawing near, and begged me to be with him when the hour came: you will not doubt that I kept my promise, though he

was not conscious of my presence.

As he was fully sensible of the approach of death, so he was admirably prepared for it. From the very beginning of our journey, we had prayed and read the Scriptures daily; on the last Sunday which he saw, we had received the Sacrament together. trust I shall never forget the deep contrition and humility, the earnest prayer, or the earnest faith in the mercies of Christ, with which he commended himself to God.

On Thursday, he had an awfu' mental struggle: but confessed his sins, and cried for mercy to Jesus Christ with a simplicity, contrition, and humility. which I shall never forget, and I trust always be the better for. By degrees, his fears became las, his faith stronger, and his hope more lively; and he told me, at many different times in the following thirty-six hours, that God's goodness was making the pass-age more and more easy to him, and that he felt more and more that Christ had died for sinners. When his strength was gradually wearing away, he said, "If I lose sight of the Cross, though but for a moment, I am ready to despair; but my blossed Lord makes His mercy and His power more said more plain to me."

The laudanum which was given him in the course

of Friday conjured up some evil dreams, of which he compluned a good deal. Being very much worn out myself, I had gone to lie down for an heur or two; leaving him asleep, under the care of one of the surgeon. He wakened, however, soon after and called earnestly for me: and when I came, threw his arms round my neck, and begged me not to leave him. After we had prayed a little together, he said, "My head is sadly confused with this horrid drug; but I now recollect all which you told me, and which in His Son. Do not let them give me any more: for it prevents my praying to God as I could wish to do."

He spoke very often of his "poor, poor Sister." and said, "God, who is so good to a sumer like me, will not forget her." de asked, which you will not doubt that I promised for us both, that we would be a sister and a brother to her. He said, not long before his light-readedness came on, on Saturday Morning, "Tell Mrs. Heber, that I think of her, and pray for he in this nour." After his hallucination commented, he rambled very much about our voyage; but, whenever I spoke to him, it recalled him for the moment; and he istened, and said "Amen" to some of the Church prayers for the dying. "It is very strange," he once said: "every thing changes round me. I cannot make out where I am. or what has happened: but your face I always see near me, and I recollect what you have been saying." The last articulate words which he uttered were about. his Sister. Even in the incoherence, it was comfortable to find that ne gloomy ideas intruded—that he kept up some shadow of his hope in God, even when his intellect was most clouded-and that his last day of life was certaily, on the whole, not a day of suffering. After death his countenance was singularly calm and beautiful. I myself classed his

The Bishop adds, that one has seen had been very deeply imprinted on his heart by the sames of the last few days. Considering the life of his friend to have been, prevailingly, both blameless and useful, he rays—