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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

"Glory to God in the highest, and on Earth peace, good will toward men."

VOLUME I.

SAINT JOHN, SATURDAY, JUNE 6, 1820.

NO. 20.

BIOGRAPHY.

LEGH RICHMOND.

[CONTINUED.]

CHAPTER III.

His entrance on his professional duties—Remarkable change in his views and conduct, and the incident that occasioned it—Reflection on the foregoing event.

MR. RICHMOND appears to have entered on the ministry with the desire and aim of discharging its important duties in a conscientious and consistent manner; and manifested such propriety of conduct in his moral deportment, and in the general duties of his new charge, as to procure for him the character of a highly respectable and useful young clergyman. After he had resided at Brading about two years, a most important revolution took place in his own views and sentiment which produced a striking and prominent change in the manner and matter of his preaching, as well as the general tenor and conduct of his life. The change referred to, was not a conversion from immorality to morality: for he was strictly moral in the usual acceptation of the term. Neither was it a conversion from heterodoxy to orthodoxy; but it was a conversion from orthodoxy, in name and profession, to orthodoxy, in its spirit, tendency, and influence. But before we indulge in any further remarks it is necessary to record the occurrence to which we have alluded. About two years after he had entered on his curacies, one of his college friends was on the eve of taking holy orders, to whom a near relative had sent Mr. Wilberforce's "Practical Christianity." This thoughtless candidate for the momentous charge of the Christian ministry, forwarded the book to Mr. Richmond, requesting him to give it a perusal, and to inform him what he must say respecting its contents. In compliance with this request, he began to read the book, and found himself so deeply interested in its contents, that the volume was not laid down before the perusal of it was completed. The night was spent in reading, and reflecting upon the important truths contained in this valuable and impressive work. In the course of his employment, the soul of the reader was penetrated to its inmost recesses; and the effect produced by the book of God, in innumerable instances, was in this case accomplished by means of a human composition. From that period his mind received a powerful impulse, and was no longer able to rest under its former impressions. A change was effected in his views of divine truth, as decided as it was influential. He was no longer satisfied with the creed of the speculatist—he felt a conviction of his own state as a guilty and condemned sinner, and under that conviction, he sought mercy at the cross of the Saviour. There arose in his mind a solemn consciousness that, however outwardly moral and apparently irreproachable his conduct might appear to men; yet within, there was wanting that entire surrender of the heart, that ascendancy of God in the soul, and that devotedness of life and conduct, which distinguishes morality from holiness—an assent to divine truth, from its cordial reception into the heart; and the external profession of religion, from its inward and transforming power. The impressions awakened were therefore followed by a transfer of his time, his talents and his affections, to the service of his God and Saviour, and to the spiritual welfare of the flock committed to his care. But while his mind was undergoing this inward process, it is necessary to state how laborious he was in his search after truth. The Bible became the frequent and earnest subject of his examination, prayer, and meditation. His object was *fontes haurire sacros*—to explore truth at its fountain head or, in the emphatic language of Scripture, "to draw water out of the wells of salvation."—*Isa. xii. 3.* From the study of the Bible, he proceeded to a minute examination of the writings of the Reformers, which, by a singular coincidence, came into his possession shortly after this period; and having from these various sources acquired increasing certainty

as to the correctness of his recent convictions, and stability in holding them, he found what the sincere and conscientious inquirer will always find, the Truth; and his heart being interested, he learnt truth through the heart, and believed it, because he felt it.

His own account of the effect produced on his mind by the perusal of Mr. Wilberforce's book, will excite the interest of the reader. Speaking of his son Wilberforce, he remarks:—

"He was baptized by the name of Wilberforce, in consequence of my personal friendship with that individual, whose name long has been, and ever will be, allied to all that his amiable, and truly Christian. That gentleman had already accepted the office of sponsor to one of my daughters; but the subsequent birth of this boy, afforded me the additional satisfaction of more familiarly associating his name with that of my family. But it was not a tie of ordinary friendship, nor the veneration which, in common with multitudes, I felt for the name of Wilberforce, which induced me to give that name to my child: there had, for many years past, subsisted a tie between myself and that much-loved friend, of a higher and more sacred character than any other which earth can afford. I feel it to be a debt of gratitude, which I owe to God and to man, to take this affecting opportunity of stating, that to the unsought and unexpected introduction of Mr. Wilberforce's book on 'Practical Christianity' I owe, through God's mercy, the first sacred impression which I ever received, as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained, and just entrusted with the charge of two parishes in the Isle of Wight, I had commenced my labours too much in the spirit of the world, and founded my public instructions on the erroneous notions which prevailed among my academical and literary associates. The scriptural principles stated in the 'Practical View,' convinced me of my error: led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger; humbled my heart, and brought me to seek the love and blessing of that Saviour, who alone can afford a peace which the world cannot give. Through the study of this book, I was induced to examine the writings of the British and Foreign Reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart, for now a long period of time; not to feel and to confess, that to this incident I was indebted, originally, for those solid views of Christianity, on which I rest my hope for time and eternity. May I not, then, call the honoured author of that book my spiritual father? and if my spiritual father, therefore my best earthly friend? The wish to connect his name with my own, was natural and justifiable. It was a lasting memorial of the most important transaction of my life: it still lives amidst the tenderness of present emotions, as a signal of endearment and gratitude; and I trust its character is imperishable."

"I know Mr. Richmond's mind and heart were experiencing the remarkable change that has been recorded, it is necessary to state, that the regularity and decorum with which he was previously discharging his duties, far exceeded those of many other ministers. If then, notwithstanding these exertions, he was still conscientious how much he fell short of the standard of ministerial faithfulness and zeal, and the requirements of personal holiness: may we not ask, what ought to be the convictions of those who evince a far less degree of earnestness, where the claims are precisely the same, and the obligations to fulfil them are equally binding? If he felt the need within, of a more operative principle of divine grace, as the only genuine source of inward and external holiness: what must be their state, who, with greater deficiencies, experience no conflict of the mind, no secret

misgivings of the conscience! If, in his ardent inquiry after truth, he meditated over the sacred page, and explored the voluminous writings of the Reformers; who is their responsibility who rest in a system, without an endeavour to ascertain its correctness; who give to the world the hours sacred to prayer and study; or who appropriate their time too exclusively to objects which, however praiseworthy in themselves, are not sufficiently identified with their profession, calculated to promote their advancement in grace and holiness?

The principal error in Mr. Richmond's former views, consisted in this, viz., that they were deficient in the grand characteristic features of the Gospel.—Not that he disbelieved a single doctrine which the Gospel inculcates; but his conceptions were far from being definite, clear, and comprehensive. They wanted the elevation and spirituality of the Christian system. They were founded more on the standard of morality, than on that of the Gospel; and therefore were defective as it respects the *motives* and *end* of all human actions, the two essential properties that constitute an action acceptable in the sight of a holy God. A Heathen may be moral, a Christian must be more; for though true religion will always comprise morality, yet morality may exist without religion. There was a confusion also in his notion of faith and works, and of the respective offices and design of the law and of the Gospel. The Saviour was not sufficiently exalted, nor the sinner humbled; and there was wanting the baptism of "the Holy Ghost and of fire."—*Matt. iii. 11.* His sermons, partaking of course of the same character, were distinguished indeed by solidity of remarks, force of expression, strong appeals to the conscience, and a real and commendable zeal for the interests of morality; but they went no further. As regarded the great end of the Christian ministry—the conversion of immortal souls—they were powerless; for moral sermons can produce nothing but moral effects: and it is the Gospel alone that is "mighty through God to the pulling down of the strong holds of sin; and bringing into captivity every thought to the obedience of Christ."—*2 Cor. x. 4, 5.*

DIVINITY.

REV. DANIEL WILSON, A. M.

TEXT, Galatians v. 16—23.—This I say then. Walk in the Spirit, and ye shall not fulfil the lust of the flesh, &c.

The great feature of the Christian character, which the Reverend Preacher brought under the attention of his hearers, from this important passage of Scripture, was that of Christian holiness, the fruit of God's Spirit operating upon and influencing the heart of man. It was a subject he observed, peculiarly appropriate to the *Festival of Ascension*, which the Church has so recently solemnized—for the gift of the Spirit the ascending Saviour promised to his disciples; and appropriated also to the *Charity* for which he pled; for it is the graces of the Spirit that we desire to be the instruments of planting and rearing in the hearts of these children.

The Preacher described and treated of—first, the works of sin which the Christian is to deny; secondly, the fruits of holiness which he is to produce; thirdly, the grace of God by which he is enabled to produce them.

First—the Christian fulfils not the lust of the flesh; once he walked over as others, who are without Christ, fulfilling the desires of the flesh and of the mind: but now, being truly converted to God he denies the lusts of the flesh. He denies—first, the grosser vices, such as adultery and fornication; vices which the heathens thought so lightly of, and which prevail, alas! to an awful extent in countries professedly Christian.—Secondly, he denies the dispositions from which they spring: uncleanness, lasciviousness. Vice cherished in the heart is soon reduced to practice. This he resolutely denies, He casts from him the incentives to vice, vicious books, &c. He fleeth from the places in

which, and the companions by whom, he may be excited to sin. Thirdly, he renounceth all idolatry and superstition, and the sin of *with-herself*, the idea, the desire of obtaining help or information from an evil spirit. Fourthly, he denies evil tempers and passions, hatred, variance, strife, seditions, heresies, envyings, murders; all those dark passions of the fallen heart that embitter domestic life, breed in the State seditions, in the Church heresies, and in both are incentives to murder. Fifthly, he denies his sensual appetites, drunkenness, revellings, and such like; the whole range and catalogue of unhalloved indulgences, pleasures, and amusements. "Of tho which," says the Apostle, "I toll you that they which do such things shall not inherit the kingdom of God." The Christian must not be free merely from some of these vices; he must do iy them all. He must not only abstain from the commission of some gross sins; but he must guard the frame of his mind; his disposition and temper—he must fly the occasions, the next causes of vice.

Second.—The Preacher proceeded to enumerate and describe the fruits of holiness which the Christian is to produce.—The fruit of the Spirit is not only abstinence from the vices enumerated, but it is love, love of man, love even of enemies;—joy in the testimony of a good conscience, of the deliverance wrought out by the sacrifice and obedience of Christ;—joy in the service of God, and in the hopes and prospects of a glorious immortality; peace, a calm composure of mind—peace with all men—peace with God which passeth all understanding. From these dispositions flow further, long-suffering, forbearance under injuries, calumnies, and affronts.—Gentleness, a mild unassuming deportment.—Goodness, general philanthropy, desires and endeavours to do good to the bodies and souls of men.—These respect the sorrows and infirmities of our fellow-creatures;—next proceed faith, integrity, truth, fidelity, meekness, an unambitious demeanour—temperance, moderation about earthly objects, and in respect of every animal indulgence.—Such is the morality which the Gospel of Christ inculcates—such is the morality we would insill into our children—in our neighbourhoods—and in the schools over which we preside: a morality to which the doctrines of the Gospel are the only effectual execution.

Third.—The Preacher now adverted to the power by which the Christian is enabled to produce these fruits of righteousness. "Walk," says the Apostle, "in the spirit." In the believer there is maintained a severe conflict between the flesh and the spirit, and such is his weakness, that the resistance he maintains to the lusts of the former, is wholly by the grace of the latter.—Denial of the lusts of the flesh, and walking in the Spirit are not the produce of fallen nature, but the fruit of the divine Spirit dwelling in the heart.—To produce these, a constant divine operation is essential, just as the sun and air are indispensable to the growth of a plant.

By the same spirit is Christian resistance effected. This is no easy matter: it implies a severe struggle. How does the flesh lust against the Spirit; suggesting in the understanding, pride—in the will, rebellion; in short, in the affections, memory, temper, and life, it strives for the mastery. But against this the Spirit, the Holy Ghost, enables the believer to maintain a successful struggle; it awakens the soul to a sense of danger—infuses a salutary alarm, inclines the will, purifies the affections, strengthens the memory, hallows and sanctifies the temper. A conflagration did rage, now it is subdued. To the end of life, indeed, the conflict will continue; the Holy Spirit will, however, carry the believer on to victory, and make him substantially if not perfectly holy.

Lastly, the true Christian is enabled by the Holy Spirit to fulfil the law. In the verse but one before the text, it is said the law is fulfilled in one word—Though shalt love thy neighbour as thyself. Now to this law the works of the flesh are opposed, but the fruit of the Spirit is agreeable to it; and, therefore the text concludes 'against such there is no law'; on the contrary, they are what the moral law requires, and are, when written in the heart, the work of the Spirit under the covenant of grace.

This, said the Preacher, is the way of holiness by the gospel—nor is there any way in which it can be promoted effectually through the instrumentality of ministers, but by preaching Christ and exalting the office and work of the Holy Ghost. This is the way to convert men; to lead them to love and serve God

—to proclaim, that what man lost by the fall, can alone be restored by the work of Christ, and of the divine Spirit. I appeal to yourselves, brethren, what are the occupations, the amusements, the pleasures of those who are not under the influence of the Spirit—What is the world doing? Is it not an enmity with God? There is no man following Christ honestly and consistently, though imperfectly, but he who glories in the Cross of Christ, and who is desiring daily to be led by the Spirit of God.

This, finally, is the true method of reforming our country and mankind—of making parents kind—children obedient—subjects loyal, and men holy, just, and good.

RELIGION.

REVERENCE OF THE DIVINE BEING.

He who possesses no reverence for the Divine Being, who, while he believes in his existence, violates his laws and despises his authority, shews at once the depravity of his heart and the weakness of his reason; and yet, alas! how many such characters are there who view the great God as a tyrant, and consider him as an object whose service may be dispensed with! Indeed, were we to form an idea of the Divine character by the respect paid to it by the generality, we should suppose him the greatest enemy instead of the best friend of mortals. To fear and serve God, however, is the voice of reason, wisdom, and religion. Let him, therefore, who wilfully lives in the neglect of his duty to God remember that he is a disgrace to himself, an enemy to his fellow-creatures, and obnoxious to the Divine displeasure.

The sublime descriptions of Jehovah, as given in the sacred Scriptures, should impress our minds with the highest ideas of veneration and regard. An elegant writer justly observes, "Meditation on such a Being, so constantly and so wonderfully employed in promoting the good of his creatures, tends surely to crush every selfish and to enlarge every generous affection of the soul. It softens the heart in compassion, and expands it into benevolence, when we consider mankind as framed and supported by the same almighty power, and redeemed by the same goodness. The pride of knowledge, the splendour of conquest, and the pageantry of power, shrink into obscurity and insignificance, when we reflect on Him whom the heaven of heavens cannot contain. All the lurking impurities of our souls are seen with loathing, and all the secret crimes of our lives remembered with horror, while we consider that he trieth the very heart and reins, and that his eye reach afar off. All the dark and tempestuous scenes of the world cease to alarm and depress us, adversity loses her sting, and prosperity assumes now and more delightful charms, when we consider that no event takes place without the appointment of our Maker."—White's Sermons.

The celebrated Linneus always testified in his conversation, writings, and actions, the greatest sense of God's omniscience; yea, he was so strongly impressed with the idea, that he wrote over the door of his library, *Innocui vivite numen ad est*,—"Live innocent, God is present."

The great Mr. Boyle had such a veneration of God, and such a sense of his presence, that he never mentioned the name of God without a pause and visible stop in his discourse.

How different the conduct of those illustrious men to that of many who live in the constant violation of the third command! How shocking to the ears of a pious man, to hear the name of God so irreverently and unnecessarily used as it is! Let such as are guilty of the practice recollect what an awful account they must give in the great day of judgment. "The story is well known," says Mr. Scott, "of the person who invited a company of his friends that were accustomed to take the Lord's name in vain; and contrived to have all their discourse taken down, and read to them. Now, if they could not endure to hear the words repeated which they had spoken during a few hours, how shall they bear to have all that they have uttered through a long course of years brought forth as evidence against them at the tribunal of God?"

Let me here just drop a word to those who, while they profess attachment to religion, only injure it by their irregularity of character. I believe nothing gives infidels a greater reason to suspect

the reality of religion, nothing furnishes sceptics with stronger arguments for their tenets, nothing makes the profane more convicted in their course of impicity, than when they find those who profess superior sanctity no better than the world at large. Lord Rochester told Bishop Burnet, that "there was nothing that gave him and many others a more secret encouragement in their ill ways, than that those who pretended to believe lived so, that they could not be thought to be in earnest." O ye professors who are marked for volatility of disposition and indecency of character, think what you are doing. Let not the sacred religion of Jesus be wounded in the loss of his friends. If religion be nothing in your view, act honestly; give up the name; but if it be (as it surely is) divine, thou let all your powers be employed in its defence, and your life one continued testimony of its excellence.

Many have mistaken the agitation of the passions for real religion. "We may easily conceive," says Dr. Stennet, "how a pleasing kind of consolation excited in the breast by a pathetic description of misery, particularly the sufferings of Christ, may be taken for religion. One of a compassionate disposition, but grossly ignorant, perhaps an Indian, hearing for the first time, in a Christian assembly, a striking description of our Saviour's last passion, melted into tears, and, after the service was over, eagerly besought the preacher to be ingenuous with him, and tell him whether the fact he had related was true, for he hoped in God that such a cruel deed could never have been perpetrated!"

Such was Mr. Hervoy's strict piety, that he suffered no moment to go unimproved. When he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him; and would either speak upon one verse or upon several verses, as occasion offered. "This," says Mr. Romatze, "was generally no improving season. The glory of God is very seldom promoted at the tea-table; but it was at Mr. Hervoy's. Drinking tea with him was like being at an ordinance; for it was sanctified by the word of God and prayer."

Discarded as religion is, there is nothing so well calculated to inspire the mind with hope, or possess it with real comfort. Riches, power, or human learning, cannot vie with vital godliness.—"I could," says Hugo Grotius, "give all my learning and honor for the plain integrity of John Urick," who was a religious poor man that spent eight hours of his time in prayer, eight in labour, and but eight in meals, sleep, and other necessities. "This spiritual wisdom is the principal thing."

Secretary Walsingham, an eminent courtier and statesman in Queen Elizabeth's time, in his old age retired into privacy, in the country. Some of his former gay companions came to see him, and told him he was melancholy. "No," said he, "I am not melancholy; I am serious: and it is fit I should be so. Ah! my friends, while we laugh, all things are serious round about us. God is serious, who exerciseth patience towards us. The Holy Ghost is serious, in striving against the obstinacy of our hearts: the holy Scriptures bring to our ears the most serious things in the world; the holy Sacrament represents the most serious and awful matters; the whole creation is serious in serving God and us; all that are in heaven and hell are serious! How then can we be gay?"

By this seriousness above-mentioned, we are, however, not to understand a gloominess of temper, or an absolute seclusion from society. There is a happy medium which religion teaches. "Human nature is not so miserable as that we should be always melancholy, nor so happy as that we should always be merry. A man should not live as if there were no God in the world; nor, at the same time, as if there were no men in it. Disgust with the world should never prevent our assisting the inhabitants of it; and our contempt of life should always be accompanied with charity for the living."

Religion, however, should be the grand business of life, and without it great names, conspicuous situations, sounding titles, and extensive riches, are all empty things. Let us then study how to live to God, to know ourselves, to improve our time. Let us not imagine that the finest genius, the greatest powers, the most consummate worldly wisdom, or any thing else, will be a substitute for real religion. "My heart has yearned (says Mr. Cecil) at marking a great man, wise in his generation, skillfully holding the reins of a vast enterprise, grasping with

a mighty mind its various relations, and penetrating with an eagle's eye into—what? every thing but himself. A fallen spirit in a disordered world! Having a day of salvation, and that neglected! How natural was the dying language of such a one, when he cried out, 'The battle is fought, the battle is fought; but the victory is lost for ever!'

"Alas! how many celebrated geniuses, how many deep philosophers, how many splendid conquerors, shall awake in eternity from their vain dreams of glory; each wishing he had been an idiot, or even a brute, that he might never have been eternally a wretch, responsible for talents and privileges neglected and abused!"

MISSIONARY INTELLIGENCE.

BERMUDA.

In this island a most cheering and interesting event has occurred, in the gratuitous emancipation, by his late Governor, and in our appointment to the ministry, of EDWARD FRASER, a man of colour, and a slave!—This occurrence, so demonstrative of the elevating and moralizing influence of religious instruction on the sons of Africa, will, we trust, be succeeded by other equally delightful proofs of the mental capacity and of the improving character of the slave population, and of the sacred and beneficial influence of Missionary zeal and pastoral attention in the West Indies.—The following Extracts from a letter addressed to the Committee by Edward Fraser, prior to his liberation from slavery, are creditable to the writer, and honourable to his humane and generous master.—*Wesleyan Missionary Report.*—Dec. 1828.

"Called upon to address you in reference to the evangelical work under your direction, I do it with humble confidence, believing that I shall be heard with 'the meekness and gentleness of Christ.'

"I am what is called a coloured person, and a bondman, said to have been born in the island of Barbadoes, towards the close of the year 1798. Far backward as recollection extends, I found myself in forcible hands, receiving more than common care. Through the fostering kindness of my mistress I was in process of time put to reading, writing, and arithmetic. These exercises were the more profitable because I took pleasure in them; but, on the other hand, my profit was the less from pursuing them without discipline, as well as without constraint. I can thankfully retrace the preventing grace of God in many things. I lived in a moral family, and, being much kept at home, was longer than usual unacquainted with the examples of frequent wickedness that abounded in our town. I was soon attracted by the services of our neighbouring church; a taste for books supplanted the love of company; I was susceptible of shame; was not without a sense and fear of God; and sometimes I prayed to him in secret. As I grew up, however, and was more in the world, employed on errands and other services, I imbibed many poisonous principles, and was led into many wicked practices. I recollect here the deadly tendency of vicious and profane speech. The hearing of wicked news palliated and godliness introduced, established in my mind a hold for temptations which afterwards surrounded me, though for the present I was not partaker of them.

"I received some good from a gentleman of the family who came on a visit from North Britain, where he had taken up his residence for purposes of learning. This person was strict in pious exercises. I observed his secret devotions; had a religious book or two put in my way by him; was encouraged by him to repeat the texts, &c., delivered at our Church, and he condescendingly answered puerile inquiries respecting Christ, religion, and science.

"After this I was taken in hand by a brother of my master, who was a resident merchant, my own master being used to travel in the same line, and by him taught writing, accounts, &c.

"I cannot give a suitable account of myself, without mentioning the son of my master; this young gentleman was educated for a learned professor (in which he had lately been perfected at Oxford), and, as he was ever excellent for things both intellectual and moral, the familiar conversation with which he favoured me proved of great use to my mind. May the God of grace fulfil the indications which now appear of his being a blessing to the Church.

"In the year 1818 my master removed his family, and me along with them, from Barbadoes to Bermuda, his native country. Here I was solely employed as his assistant in now and considerable mercantile transactions.

"You will, Sirs, be more interested with a detail of my religious experience. According to what is said of the wicked Antediluvians, 'the Spirit of God strove with us.' Hence I was quickly disgusted with gross evils; 'my hands could hardly perform the enterprise' which a corrupt heart had at times devised; and I preferred the company and practice of such as were sober and sentimental. The religious conversations of one young man (who since became a catechist in the establishment at Barbadoes) was particularly useful to me. My religious impressions were especially deepened upon occasion of the death of the gentleman who had taught me book-keeping. When I saw that within the space of a few days, 'the place that knew him, knew him no more,' and considered that that place was mine also, at an humble distance, I resolved to 'prepare to meet my God.' Accordingly I set myself to 'eschew evil and do good to the extent of my light.'—I now began to think of the Methodists. In reading the lives of ancient saints, I had often been struck with a resemblance between them and what I had heard of this people, especially in a way of reproach; and this, which was once an objection, now became a high recommendation. There was no community of Methodists in our neighbourhood; so I went over to the station at Hamilton (1819), and spoke to the Missionary and his wife (Mr. and Mrs. Sutcliffe); these persons, to my great surprise and joy, anticipated the wishes which I could scarcely express, and encouraged me with tenderness and love.

"I commenced a Sunday-evening school, and soon after (1821), I was put by the Rev. Mr. Dunbar (who had succeeded Mr. Sutcliffe) to lead a class. Not long after this, prompted by the sentiments of a few persons of colour, I asked Mr. Dunbar if we might institute a prayer-meeting in our part of the country. Mr. Dunbar approved the motion, and added to me, 'If you like you may preach to them.' To this purpose he spoke to me again and again; but preaching seemed a task too hard; I, however, got plain sermons and read to the company, till an accumulation of motives determined me to attempt original discourses. To this attempt the divine unction was immediately given. Our room was constantly filled, many hearts deeply affected, and a small Society raised.

"Upon the subject of my call to 'a dispensation of the Gospel,' you will, I am told, require special satisfaction. It would be tedious, and perhaps it is needless, to detail all that contributes to my own conviction on this head: suffice it to say, that nothing less than persuasion of its being the will of God could induce me to touch this awful work. I protest, without affectation, that my mind is not disposed, but averse to such an undertaking; it is not of a ready wit, but 'slow of heart'; it is not courageous, but very timid; 'I am a worm and no man.' As, therefore, my 'sufficiency' must still be of God supernaturally, I dare not 'go up,' unless his presence in a fully persuaded mind go with me. Such persuasion does, however, include in its premises the approbation of 'pillars' in the church and a 'door' of Providence. Should these be withheld, I desist as one mistaken; but while they concur, my heart sounds, 'Woe is me, if I preach not the Gospel.'

"It becomes necessary for me to mention the souls which God has graciously given me. That souls have been scripturally saved by my instrumentality, I have ceased to doubt, notwithstanding a difficulty of believing things in my own favour, arising from experience of the folly of trusting to one's own heart.

"Respecting my mental qualification for the work in which I am to be employed, I can only give some deposition, rather referring to the sober and faithful judgment of others. I have gained, I think, some general acquaintance with most of the branches of knowledge which a mere English education can afford: the 'knowledge of the mystery of Christ' is the centre to which I have tried to direct all. My reading in divinity has not extended far beyond the 'One Book.' I am partially acquainted with the writings of Messrs. Wesley, Fletcher, Benson and Bunyan; Drs. Watts, Doddridge, A. Clarke; and Bishops Horne and Hall; and I have read Tomlino's Theology (first part), Mason's self-knowledge, Jones's Scripture Language and Trinity, &c.

"The Scriptures I hold as the rule of my faith and practice, upon evidence contained and adduced

in themselves. As I receive the witness of men, I am morally obliged to receive the greater witness of God.—1st. Upon the ground of credibility: a revelation is not impossible; nay, it is fit in reason, and agreeable to an honourable notion of God; for without some revelation there is a sort of chasm in the moral world, and God, as an acknowledged Governor, cannot be glorified. And when the 'lively oracles' are heard, the strongest probability is derived to them, as divine, from a concurrence of things natural, moral, philosophical, and historical, which are otherwise known as real and true.—2d. Next above these I find the class of indirect arguments, which are often allowed to demonstrate. Having compared the analogy of Scripture with schemes of falsehood in their rise, accompaniments, and tendencies, there is found an utter disagreement between the two. Hence it is as absurd to suppose the Scriptures a falsehood, as it was to think that Satan cast out Satan.—3d. The highest proofs are positive or direct. There appears a sort of interweaving of the Scriptures with the attributes of that God from whom they profess to come. They reveal an incomprehensible name of God, more approvable to reason than is otherwise known; (Exod. li. 13, 14;) they are attended by His power in miracles and in the triumphs of their doctrines; (Hob. ii. 3, 4; and 2 Cor. x. 4, 5;) they have His deep knowledge, in their 'searchings' of the heart of man, (Hob. iv. 12,) and His peculiar foreknowledge in their prophecies; (Isa. xlii. 9;) the wisdom, holiness, and goodness of God, shine forth in the Scripture scheme of salvation. (Rom. iii. 25, 26, and ch. xi. &c. &c.)

"In a comprehensive view of the Scripture doctrine, the name Jesus Christ appears to embody all. He is the first and the last.

"But this cannot stand with the allowing of any innocence or principle of good in man, originally. I hold it therefore a precedent doctrine that 'all were dead;' dead judicially and spiritually, and of course without inherent 'power of life.'

"In him (Jesus Christ) only is life for fallen man; a life which has been emanating 'from the foundation of the world,' in virtue of that atoning and redeeming sacrifice actually paid 'once in the end of the world.' So that of Christ's fullness have all received, though it is only where the advance had been improved that the effect has appeared in 'grace for grace.'

"The lowest fruit of grace improved is rectitude of action, or a baptism of water, or legal repentance, as directed by John Baptist. This fruit may appear from those 'who have not the written law' as well as from those who have. (Rom. ii.)

The discoveries of sinful pride, wrath, idolatry, &c., in the heart by the spirit of bondage produce Evangelical repentance. Justification is God's acquitting or absolving of the impeached sinner in consideration of his faith in Jesus Christ. (Rom. iv. 5.) Or, it is God's pardoning of the sins of him that believes, for the sake of his Son.

"Regeneration is the implanting in the soul these principles in truth and love where they did not exist before. (1 John, iv. 7.) Entire Sanctification consists in the maturity of these principles, or it is the subjugation of all the powers of body, soul, and spirit to the unrivalled dominion of grace.

"These effects are produced by the agency of the Holy Spirit through our faith; a 'faith of the operation of God.' Justifying faith is an apprehension of, and heartfelt reliance upon, the mercy of God as revealed in Jesus Christ. (Rom. iv. 24, 25.)

"As free agents we are required to apply and 'stir up' the grace given in the use of the means, rules, precepts, &c. And as such we are accountable, and must 'all appear before the judgment seat of Christ to give an account of the deeds done in our body,' when the everlasting awards of heaven or hell will be dispensed, 'according to our works.'

"Here, Sirs, you have a glance of my view of the Scripture and its doctrines. I am accustomed to consider things speculative as they result from things practical; and though there be other important truths, antecedent, concomitant, and consequent, I would, in imitation of the Apostle, dwell chiefly on 'Repentance from dead works and faith toward God: the doctrine of baptisms, and of laying on of hands, of resurrection from the dead, and of eternal judgment!' I am indebted to your Missionaries for instruction by books and converse, as well as by public lectures: and did my situation allow a closer

attendance, I should perhaps be able to render a better confession, of faith. As far as may be consistent with your economy, or possible to me, I should wish to stand in the place of a pupil.

"The obstacle of my state of bondage is, I think, not insurmountable. I have made no attempt to remove it previous to this application to you, because, obliged in gratitude as I am, I know not how to excuse a willingness to leave my master and his family until your verdict might make my call to higher duties unquestionable.

"EDWARD FRASER.

We subjoin a copy of the Certificate of Manumission transmitted to the Committee by F. Lightbourn, Esq. the benefactor and indulgent master of Edward Fraser, as affording a noble example of high principled beneficence.

"BERMUDA.—I the underwritten, Francis Lightbourn, late Proprietor of Edward Fraser, do certify that the said Edward Fraser has been known to him since he was three years of age, that from that period to this present day, he has been constantly in his family, and from his infancy to this time, has conducted himself in a most exemplary manner; so much so, that every valuable trust has been reposed with him, which he has uniformly discharged, with honour to himself and to the entire satisfaction of his owner. This, as well as his moral character and religious conduct, which have been uniformly the same from his youth, has prompted his said owner to manumit him without fee or reward, although the loss of his services may be very injurious to his concerns. (Signed)

"FRANCIS LIGHTBOURN."

Of the general state of the Mission and Schools, Mr. Horne writes:

"The affairs of the station continue pleasing. Mr. Fraser is very diligent and useful. Three new places have been opened for preaching since my arrival; at these places we have increased attention and numbers: at our other places, we have generally houses full. We now preach regularly in eight out of the nine parishes of this government: also doing tolerably well, though one, lately formed, has seemed to fluctuate. We are much in want of school-books of all kinds."

Mr. Fraser adds:

"The state of the Society is, at least, as good as ever I have known it. Some improvements appear in St. George's, Bailey's-Bay, and other places contiguous, in which Mr. H. labours, and in which the cause of religion has hitherto been feeble. The schools at Warwick make but little progress, principally, for want of able teachers. I might, however, remark, by way of counterbalance to this dissatisfaction; that three of the adults, from among a few whom Mr. H. had placed under a teacher for closer instruction, have, during the last quarter, requested admission into Society. The schools at St. George's and Hamilton are prosperous."

MISCELLANY.

From the London Quarterly Review.

THE PRESENT STATE OF THE JEWS.

(CONTINUED.)

It has been often observed, that, under religion, which was originally false or has degenerated into falsehood, the weaker sex is not possessed of the advantages it holds under the true. Superstition corrupts the heart, whilst it weakens the understanding; and where that charity, which springs from a pure faith alone, vanishes, the stronger animal lords it over the feebler. We know how honorable was the situation of the women in ancient Israel. We have Miriam, Deborah and Hannah, as it were, before our eyes—but the Jewess of these days is treated as an inferior being. Neither religious nor moral instruction is vouchsafed to her; and in lieu of it three observances are imposed on her, as comprising her whole duty: one of them doubles a restraint enjoined to her by the law, the two others are purely mechanical. The only book given to the rabbinical Jewesses, and given in childhood to them, is eminently calculated to fill their minds with the most impure ideas, as well as with the false notions of the divinity. There have been, however of late, extracts from the Old Testament published in Germany expressly for their use and benefit. An equally mischievous effect in polluting the minds of the boys must be pro-

duced by an instruction which they are compelled to make themselves acquainted with—and this also is childhood.

If the ways of Judaism are foul, rough, and uninviting, but by which the baptized Jew has to return to it, it only maintains that character. He must be down with his face to the earth on the threshold of the synagogue during a considerable space of time, in order that his brethren, as they enter and leave it, may wipe their feet, spit, and trample on his bod.

But in truth, although the Jews have in their rabbis professedly religious teachers, whom they believe to have power over spirits, these blind guides to the blind, are not known to exercise any functions which answer to those of the Christian minister, who, besides exhortation and reproof, has to pour into the hearts of the flock all the comforts and consolations proffered to us by the charities and promises of the gospel. They constitute a sort of nobility of the Jews, and it is the first object of each parent that his sons shall, if possible, attain it. When, therefore, a boy displays a peculiarly acute mind and studious habits, he is placed before the twelve folio volumes of the Talmud, and its legion of commentaries and epitomes, which he is made to pore over with an intoneness which engrosses his faculties entirely, and often leaves him in mind, and occasionally in body, fit for nothing else; and so vigilant and jealous a discipline is exercised so to fence him round as to secure his being exclusively Talmudical, and destitute of every other learning and knowledge whatever. That one individual has lately met with three young men, educated as rabbis, who were born and lived to manhood in the middle of Poland, and yet knew not one word of its language. To speak Polish on the Sabbath is to profane it—so say the orthodox Polish Jews. If at the age of fourteen or fifteen years, or still earlier, (for the Jew ceases to be a minor when thirteen years old,) this Talmudical student realizes the hopes of his childhood, he becomes an object of research among the wealthy Jews, who are anxious that their daughters shall attain the honor of becoming the brides of these embryo sants; and often when he is thus young, and his bride still younger, the marriage is completed, that as early a chance as possible may be taken of the Messiah being born in the family. The evil of such precocious marriages might easily be imagined—even were the husband less unfitted by his education for the state of wedlock, for the charge of a family, and for the business of life than he is. It is by exercises in abstruse casuistry and disputations on words and letters that the dignity of rabbi is obtained, and the worth of his labours, when he has ascended into this tree of knowledge, may be estimated by that of the ladder on which he mounted.

When Poland became the seat of rabbinical literature, the present Talmudical system of learning, if such it can be called, consisting in the most frivolous sophistry, and war of words and particles, and in distinctions, subtle beyond perception, misleading the imagination and destroying the judgment, was invented by Rabbi Jacob Pollak, and rose into such repute that the Jewish youths flocked thither from all quarters to acquire it: the pursuit of all other and more solid Jewish knowledge fell into contempt: at the call of the Jews in Germany, France and Holland, these northern Talmudists issued forth, as would a cloud of nocturnal bats from some gloomy ruin at nightfall, true heralds of darkness, scattering obscurity around them, as tutors and rabbis. Barbarism is said to be hyperborean, and civilization to be the child of the south, and behold! they were encountered on their road by a noontday swarm of French abbés, tutors also in their way, milliners, cooks and dancing masters, conveying their sciences and their talents to the north of Europe, in the opposite direction. Mankind may perhaps, have been pretty equally benefitted by their respective exertions. Among other results of the rabbinical invasion was the establishment of three Jewish Universities in Germany,—namely, at Frankfort on the Moyn, Furth (near Nuremberg,) and Prague.

The Emperor Alexander was so sensible of the evils caused by the power of the rabbis, that he decreed in the kingdom of Poland the abolition of the bodies which, under their orders governed the Israelitish communities, stating, amongst other things, in the ukase, that the properties of those communities should be administered by their elders, in order that they might be rescued from the existing malversation. The Jew does not appear to be very curious to inquire

why he is thus under the sway of these spiritual rulers, unknown to the law, whilst he has entirely lost the priesthood which it created; and the reason why he avoids research into this matter is obvious. Daniel, whom to lessen his authority, he degrades to the rank of a lesser prophet, tells him that about the time "when Messiah shall be cut off, but not for himself, the sacrifice and oblation will cease;" now they did cease at the destruction of Jerusalem, and never have been, nor can now be, resumed although Jerusalem is rebuilt, and numerous Jews inhabit it, because they cannot take place without the ministrations of a priest of the sons of Aaron, of the tribe of Levi. The prophecy requires that the oblation and sacrifice shall be no more resumed; and what more effectual mode of preventing that resumption could have been devised than to obliterate from the minds of the Jews the memory of the genealogies of their tribes and families? It is most remarkable that they have forgotten these things completely, while they have forgotten nothing else. It is true, that there are persons amongst them, who call themselves Levi and Cohen (or Priest); but none of these pretend to establish their claims to such titles by any genealogy. Yet every Jew had a personal and family interest in preserving his pedigree, and especially in the tribe of Judah, in which the Messiah was to be born. It was important to them to preserve their genealogies, were it only to enable them to falsify this prediction, if they could.

Is it to be wondered at, that, amidst a people under such spiritual misrule and neglect, confined to cities, in general occupied mainly in the pursuit of petty gains, under the guidance of the foul and uncharitable abominations of the Talmud a great relaxation of moral principles has taken place, and especially at the expense of those, whom they hate as their oppressors, and despise as heathens and unclean? Indeed there are many precepts of their rabbis utterly subversive of honesty in all their dealings with gentiles. Antonio Margarita, a converted Jew of the sixteenth century, reproached them with the Col Nidre, an absolution, pronounced at the yearly feast of atonement, to all present, for all perjuries and breaches of vows and engagements, committed by them in the preceding year. It is so called, from the two words with which a prayer used at that feast begins: the night and day are passed in prayer and fasting, during which the Jew wears the shroud in which he is to be buried, a present from his father-in-law, as it is also his wedding garment; and then his absolution is pronounced to him. But Eisenmenger, in his "Entdecktes Judenthum" (Judaism Unveiled,) published in the seventeenth century, upbraids them with pronouncing that absolution prospectively in his day, that is, for the coming year. A German government, aware of this fact, not long since caused the Jews, when sworn in cases in which Christians were concerned, to make oath that they were not present at the last yearly promulgation of this absolution; forgetting that, if they were present, this last perjury was also comprised in this precautionary white-washing. It is not long since, (we state the fact on the best authority) that a Polish Jew hired his rabbi to send the angel of death to destroy a Polish nobleman, as his only means of escaping the detection of a heinous fraud; soon after this, the countess died, but the husband lived. The Jew went to upbraid his rabbi, who replied, that "he sent the angel on his errand, who not finding the count at home, did his best, by slaying the lady;" and this satisfied the complainant.

It is always especially to be observed, that these and the like matters are stated exclusively of the Rabbinical Jews, those bent down under the whole weight of their law as now interpreted, and most especially, of them as they are found in their northern hive, in Poland. In other parts of Europe there are great numbers of Jews, who have profited very considerably of the civilization which surrounds them, and of the morality of the gospel though without recognizing its divine origin. Amongst them are many amiable, charitable, liberal-minded men, of unquestioned probity, to whose virtues we offer a willing tribute; and, small as is the number of English Jews, we have had, and have, amongst us, men adorning this country, by their talents and acquisitions, as well as virtues, who trace their origin to them. But it was Mendelssohn, the translator of the Pentateuch, who was in truth an infidel, that gave the first impulse to the Jewish mind in modern days, and the first blow to rabbinism: he was seconded by able

and learned Jews, his associates: a taste for literature and science was excited amongst their nation. A journal, written originally in Hebrew and afterwards in German—whilst it gave the encouragement to, and the example of, a new Hebrew literature, embracing that of the day, contributed essentially to lower rabbinism in the opinion of the Jews; and to free the rising generation in Germany from its chains. There are, consequently, now, very many of the German Jews so enlightened, as to see, with the most decided repugnance, the brutifying and senseless slavery in which the rabbis retain the great mass of their countrymen. These have broken their yoke: they have established what is called a reformed worship, at which portions of the Old Testament are read, and a sermon on morality is preached; the prayers, too, are in German, instead of being in Hebrew, which but few understand as in the rabbinical synagogues. This worship, however, is not now allowed of in the Prussian States, and, we apprehend, on the ground of its being set up on no recognised basis. It is but too true, that infidelity has made very considerable progress amongst the educated Jews; and there is but too much reason to apprehend, whatever may have been, and is, said, that this worship was mainly set on foot under views inimical to all revelation. We are perfectly aware, that many highly respectable Jews are sincerely and earnestly anxious to restore Judaism to its primitive simplicity, and to remove from features of heavenly beauty a mask exhibiting the mixed contortions of lunacy and imbecility; but these are engaged in an attempt beyond the powers of man; and, at any rate, our present business is with the majority, from whom they dissent.

The prospect before us, of a people of Deists without a revealed God, of moralists without a moral code, sanctioned, or even not sanctioned, is like that of a boundless desert and arid plain, in which neither tree nor herb can grow; and that of Israel, under the rabbis, immersed in the pursuit of petty gains, and wrapt in ignorance, fear and superstition, is as one of black and intormable crags, naked, bleak and desolate. From objects such as these, how gladly does the eye turn to the wood-clad hill, the fertile valley, the winding shores and the glassy surface of the peaceful lake—however small! Such is the moral prospect which is presented to us, in striking and pleasing contrast, by the few and very inconsiderable establishments which exist of the Caraites, a pure remnant of the Hebrews, which appears to have been preserved apart, as if for our instruction, and as a specimen of what the Israelite was, and may be again, when not corrupted and debased by deplorable superstitions. The Caraites are every where well esteemed by their Gentile neighbors, and appear to be an industrious, honest and hospitable race. Their dress is simple, and they are moderate in their food. But their virtues have not saved them from the condemnation of the rabbinical Jews, who impute much heresy to them and to this day hate and calumniate them inveterately. Thus—Rabbi Bozaleh Aschkonasi, of the fourteenth century, declares that no Israelite must help a Caraites out of a pit; while the more acute Rabbi Samson, foreseeing that a ladder might perchance be left in the aforesaid pit enjoins its instant removal. Their great crime appears to be, that they abide scrupulously by the written law rejecting the Talmudical explanations and additions. Rigid moralists, they maintain that the wife can be divorced for adultery alone, whereas the rabbis pronounce that she may be dismissed at the will of the husband, and that either a fairer rival, or an ill dressed dish may give sufficient grounds and authority for divorce. Their teachers preach moral discourses to them on all Sabbath and feast days, a duty which the rabbis usually fulfil but twice in the year, and then very imperfectly.

[TO BE CONTINUED.]

MODESTY AND DOCILITY TO BE JOINED TO PIETY.

To piety join modesty and docility, reverence of your parents, and submission to those who are your superiors in knowledge, in station, and in years.—Dependence and obedience belong to youth. Modesty is one of its chief ornaments; and has ever been esteemed a presage of rising merit. When entering on the career of life, it is your part, not to assume the reins as yet in your hands; but to commit yourself to the guidance of the more experienced, and to be-

come wise by the wisdom of those who have gone before you. Of all the follies incident to youth, there are none which either deform its present appearance, or blast the prospects of its future prosperity, more than self-conceit, presumption and obstinacy. By checking its natural progress in improvement, they fix it in long infirmity; and frequently produce mischiefs which can never be repaired. Yet these are vices so commonly found among the young. Big with enterprise, and elated by hope, they resolve to trust for success to none but themselves. Full of their own abilities, they deride the admonitions which are given them by their friends, as the timorous suggestions of age. Too wise to learn, too impatient to deliberate, too forward to be restrained, they plunge, with precipitant indiscretion, into the midst of all the dangers with which life abounds.—BLAIR.

FILIAL PIETY.—It is the primal bond of Society.—It is that instinctive principle, which, panting for its proper good, soothes, unhidden, each sense and sensibility of man!—It now quivers on every lip!—It now beams from every eye!—It is that gratitude, which softening under the sense of recollected good, is eager to own the vast countless debt it never, alas! can pay—for so many long years of unceasing solicitudes, honourable self-denials, life-preserving cares!—It is that part of our practice, where duty drops it awe!—where reverence refines into love!—It asks no aid of memory!—it needs not the deductions of reason!—Pre-existing, paramount over all, whether law or human rule—few arguments can increase and none can diminish it!—It is the sacrament of our nature—not only the duty, but the indulgence of man—It is his first great privilege—It is amongst his last most endearing delights! when the bosom glows with the idea of reverberated love—when to requite on the visitations of nature, and return the blessings that have been received! when—what was emotion fixed into vital principle—what was instinct habituated into a master-passion—always all the sweetest energies of man—hangs over each vicissitude of all that must pass away—aids the melancholy virtues in their last sad tasks of life—to cheer the languors of decrepitude and age—explore the thought—explain the aching eye!”

ENCOURAGEMENT TO PREACHERS.

He who is desirous of doing good, and, for that end, preaches, explains, and enforces the truth, will feel no small degree of uneasiness, if he do not find his labours attended with some degree of success. It is not sufficient that he prays, studies, and labours, but his benevolent mind will be anxious to hear of some good effect. Let none, however, engaged in this sacred work despair. Who can tell what the net contains while it is under water? Who can know the extent of his usefulness while in the present state? Let not any suppose he is useless, because he himself has not evidence of it. It is not always proper for ministers to know how far they have been successful.

What God sees necessary for encouragement we may expect; but for more than this we must wait with patience until that day, when the whole will be disclosed. In the mean time, ignorance of the event of our exertions must not produce indifference and laxity in them. The two following anecdotes may afford encouragement to ministers:

A minister of the gospel was, about thirty years ago, called to the important work of preaching to his fellow sinners the unsearchable riches of Christ; but being extremely diffident of his abilities, and having preached for several years seemingly to little purpose, he came to a resolution to preach no more. Happening to be much straitened in his sermon on a Lord's day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them, and declared that he could not preach even that same evening. They represented the disappointment it must be to a large congregation, who were assembling together, as no other minister could possibly be procured then to supply his place, and therefore they begged he would try once more. He replied, that it was in vain to argue with him, for he was quite determined not to preach any more. Just at that instant a person knocked at the door, and, being admitted, it proved to be a good old experienced Christian, who lived at a considerable distance, and she said she came on purpose to desire Mr. — to preach that evening from a particular passage of scripture: she said she could not account for it, but she could

not be happy without coming from home to desire it might be preached from that evening. Being asked what the text was? she said she could not tell where it was, but the words were these: “Then I said, I will speak no more in his name; but his word was as a fire shut up in my bones, and I was weary with forbearing, and I could not stay.” This extraordinary circumstance so struck the preacher, that he submitted to preach from these words that evening: he experienced much liberty, and has continued ever since with wonderful success and comfort.

N. B. The good woman has often protested since, that she new nothing of the minister's intention, or the debate about his preaching.

The late Rev. Mr. Warrow, of Manchester, a little before his death, was complaining to some of his people that he had not been made the instrument of calling one soul to the knowledge of the truth for the last eight years of his ministry. He preached but two sermons after this, before the Lord called him to himself; and, soon after his death, between twenty and thirty persons proposed themselves as church members, who had been called under Mr. W.'s two last sermons. Let not ministers think their work is done while they can preach another sermon, or speak another word.

SINCERITY AND TRUTH RECOMMENDED.

It is necessary to recommend to you sincerity and truth. This is the basis of every virtue. That darkness of character, where we can see no heart; those foldings of art through which no native affection is allowed to penetrate, present an object, unaimable in every season of life, but particularly odious in youth. If, at an age when the heart is warm, when the emotions are strong, and when nature is expected to show herself free and open, you can already smile and deceive, what are we to look for, when you shall be longer hackneyed in the ways of men; when interest shall have completed the obduration of your heart, and experience shall have improved you in all the arts of guile? Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity and future shame. It degrades parts and learning; obscures the lustre of every accomplishment; and sinks you into contempt with God and man. As you value, therefore, the approbation of heaven, or the esteem of the world, cultivate the love of truth. In all your proceedings, be direct and consistent. Ingenuity and candour possess the most powerful charm; they bespeak universal favour, and carry an apology for almost every failing. The path of truth is a plain and safe path: that of falsehood is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice unavoidably leads on to another; till, as the intricacy of the labyrinth increases, you are left entangled in your own snare. Deceit discovers a little mind, which stops at temporary expedients, without rising to comprehensive views of conduct. It betrays, at the same time, a dastardly spirit. It is the resource of one who wants courage to avow his designs, or to rest upon himself. Whereas, openness of character displays that generous boldness, which ought to distinguish youth. To set out in the world with no other principle than a crafty attention to interest, betokens one who is destined for creeping through the inferior walks of life: but to give an early preference to honour above gain, when they stand in competition; to despise every advantage, which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and distinction in life. At the same time this virtuous sincerity is perfectly consistent with the most prudent vigilance and caution. It is opposed to cunning, not to true wisdom. It is not the simplicity of a weak and improvident, but the candour of an enlarged and noble mind: of one who scorns deceit, because he accounts it both base and unprofitable; and who seeks no disguise, because he needs none to hide him.—Ibid.

It is a common opinion with worldly men, that religion is a gloomy thing, and tends to make men sour and morose. Hume, the infidel, said, all the religious people he had known were disposed to be melancholy. To which Bishop Horne observes, That might be, for in the first place, Hume knew very few devout persons, his acquaintance being generally of a different kind; and in the second place, the very sight of him was enough to make any good man sad.

DESCRIPTIVE SCENE,

By Zimmerman.

At the village of Riethesteswil, situate a few leagues from Zurich, and surrounded by every object the most smiling, beautiful and romantic that Swiss land presents, dwells a celebrated Physician. His soul like the scenery of Nature which surrounds him, is tranquil and sublime. His habitation is the temple of health, of friendship, and of every peaceful virtue. The village rises on the borders of the lake, at a place where two projecting points form a fine bay of nearly half a league. On the opposite shores, the lake, which is not quite a league in extent, is enclosed from the north to the east by pleasant hills covered with vineyards, intermixed with fertile meadows, orchards, fields, groves, and thickets, with little hamlets, churches, villas, and cottages scattered up and down the scene. A wide and magnificent amphitheatre, which no artist has yet attempted to paint, except in detached scenes, opens itself from the east to the south. The view towards the higher part of the lake, which on this side is four leagues long, presents to the eye jutting points of land, detached ayles, the little town of Rapperschwil built on the side of a hill, and a bridge which reaches from one side of the lake to the other. Beyond the town the inexhaustible valley extends itself in a half circle to the sight; and upon the fore-ground rises a peak of land which swells as it extends into beautiful hills. Behind them, at the distance of about half a league, is a range of mountains covered with trees and verdure, and interspersed with villages and detached houses; beyond which, at a still greater distance, are discovered the fertile and majestic Alps, twisted one among the other, and exhibiting, alternately, shades of the slightest and darkest azure; and in the back ground high rocks, covered with eternal snow, lift their towering heads, and touch the skies. On the south side of this rich, enchanting, and incomparable scene, the amphitheatre is extended by another range of mountains, reaching towards the west; and at the feet of these mountains, on the borders of the lake, lies the village of Richterswil, surrounded by rich fallows and fertile pastures, and overhung by forests of firs. The streets of the village, which in itself is extremely clean, are neatly paved; and the houses, which are mostly built of stone, are painted on the outside. Pleasant walks are formed along the banks of the lake, and lead quite round the town, through groves of fruit trees, and shady forests, up to the very summit of the hills. The traveller, struck with the sublime and beautiful scenery that every where surrounds him, stops to contemplate with eager curiosity the increasing beauties which ravish his sight; and while his bosom swells with excess of pleasure, his suspended breath bespeaks his fear of interrupting the fulness of his delight. Every acre of this charming country is in the highest state of cultivation and improvement. Every hand is at work; and men, women, and children, of every age, and of every description, are all usefully employed.

The two houses of the Physician are each of them surrounded by a garden; and although situated in the centre of the village, are as ruraly sequestered as if they had been built in the bosom of the country. Through the gardens, and close beneath the chamber of my valued friend, runs a pure and limpid stream, on the opposite side of which, at an agreeable distance, is the high road; where, almost daily, numbers of pilgrims successively pass in their way to the *Hermitage*. From the windows of these houses, and from every part of the gardens, you behold, towards the south, at the distance of about a league, the majestic Ezelberg rear its lofty head, which is concealed in forests of deep green firs; while on its declivity hangs a neat little village, with a handsome church, upon the steeples of which the sun suspends his departing rays, and shows its career is nearly finished. In the front is the lake of Zurich, whose peaceful water is secured from the violence of tempests, and whose transparent surface reflects the beauties of its delightful banks.

During the silence of night, if you repair to the chamber windows of this enchanting mansion, or walk through its gardens, to taste the exhaling fragrance of the shrubs and flowers, while the moon, rising in unclouded majesty over the summit of the mountains, reflects on the smooth surface of the

water a broad beam of light, you hear, during this awful sleep of nature, the sound of the village clocks echoing from the opposite shores; and on the Richterswil side, the shrill proclamation of the watchmen blended occasionally with the barking of the faithful house-dog. At a distance you hear the little boats gliding gently along the stream, dividing the water with their oars, and perceive them as they cross the moon's translucent beam, playing among the sparkling waves.

Riches and luxury are no where to be seen in the happy habitation of this wise philanthropist. His chairs are made of straw; his tables are worked from the wood of the country; and the plates and dishes on which he entertains his friends are all of earthenware. Neatness and convenience reign throughout. Drawings, paintings, and engravings, of which he has a large well-chosen collection, are his sole expence. The earliest beams of Aurora light the humble apartment where this philosophic sage sleeps in undisturbed repose, and awake him to new enjoyments every day. As he rises from his bed the cooing of the turtle doves, and the morning songs of various kinds of birds, who make their nightly nests in an adjoining aviary, salute his ear, and welcome his approach. The first hour of the morning, and the last at night, are sacred to himself; but he devotes all the intermediate hours of every day to a sick and afflicted multitude, who daily attend him for advice and assistance. The benevolent exercise of his professional skill, indeed, engrosses almost every moment of his life, but it constitutes his highest happiness and joy. The inhabitants of the mountains of Switzerland, and of the valleys of the Alps, flock to his house, and endeavour in vain to find language capable of expressing to him the grateful feelings of their hearts for the favors they receive from him. Convinced of his affection, satisfied of his medical skill, and believing that the *Good Doctor* is equally well acquainted with every subject, they listen with the deepest attention to his words, answer all his enquiries without the least hesitation or reserve, treasure up his advice and counsel with more solicitude than if they were grains of gold, and depart from his presence with more regret, comfort, hope, resignation, and virtuous feelings, than if they had quitted their Confessor at the *Hermitage*. It may perhaps be conceived that, after a day spent in this manner, the happiness which this friend to mankind must feel cannot in any degree be increased. But, when a simple, innocent, and ingenious country girl, whose mind has been almost distracted by the fear of losing her beloved husband, enters his study, and seizing him with transport by the hand, joyfully exclaims, "Oh! Sir, my dear husband, ill as he was only two days since, is now quite recovered, Oh! my dear Sir, how, how shall I thank you!" This philanthropic character feels that transcending felicity which ought to fill the bosom of a Monarch in rendering happiness to his people.

THE NECESSITY OF FORMING RELIGIOUS PRINCIPLES AT AN EARLY AGE.

As soon as you are capable of reflection, you must perceive that there is a right and wrong in human actions. You see that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honor; others of the same rank, by mean and vicious behaviour, forfeit the advantages of their birth, involve themselves in much misery, and end in being a disgrace to their friends, and a burden on society. Early, then, you may learn that it is not on the external condition, in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honor or infamy, depend. Now, when beginning to act that part, what can be of greater moment than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irremediable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasure; if you refuse to listen to any counsellor but humour, or to attend to any pursuit except that of amusement; if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fash-

ion may chance to give you; what can you expect to follow from such beginnings! While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those consequences extend to you? Shall you only attain success without that preparation, and escape dangers without that precaution, which is required of others? Shall happiness grow up to you of its own accord, and solicit your acceptance, when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labor and care?—Deceive not yourselves with such arrogant hopes. Whatever be your rank, Providence will not, for your sake, reverse its established order. By listening to wise admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of your life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart. Blair.

THE SOUL.—The soul may be compared to a field of battle, where two armies are ready every moment to encounter; not a single vice but has a more powerful opponent, and not one virtue but may be overborn by a combination of vices. Reason guides the bands of either host, nor can it subdue one passion but by the assistance of another. Thus, as a oark, on every side beset with storms, enjoys a state of rest; so does the mind, when influenced by a just equipoise of the passions, enjoy tranquillity.

HOSPITALITY.—Hospitality is one of the first christian duties. The beast retires to the shelter, and the bird flies to its nest; but helpless man can only find refuge from his fellow-creature. The greatest stranger in this world was he that came to save it. He never had an house, as if willing to see what hospitality was left remaining amongst us.

THE NECESSITY OF AN EARLY AND CLOSE APPLICATION TO WISDOM.

It is necessary to habituate our minds, in our younger years, to some employment which may engage our thoughts, and fill the capacity of the soul at a riper age. For, however we may roam in youth from folly to folly, too volatile for rest, too soft and effeminate for industry, ever ambitious to make a splendid figure; yet the time will come when we shall outgrow the relish of childish amusement; and if we are not provided with a taste for manly satisfactions to succeed in their room, we must of course become miserable, at an age more difficult to be pleased. While men, however unthinking and unemployed, enjoy an inexhaustible flow of vigorous spirits; a constant succession of gay ideas, which flutter and sport in the brain, makes them pleased with themselves, and with every frolic as trifling as themselves; but when the ferment of the blood abates, and the rashness of their youth, like the morning dew, passes away, their spirits flag for want of entertainments more satisfactory in themselves, and more suited to a manly age; and the soul, from a sprightly impertinence, from quick sensations, and florid desires, subsides into a dead calm, and sinks into a flat stupidity. The fire of a glowing imagination (the property of youth) may make folly look pleasing, and lend a beauty to objects, which have none inherent in them; just as the sun-beams may paint a cloud, and diversify it with beautiful stains of light, however dark, unsubstantial, and empty in itself. But nothing can shine with undiminished lustre, but religion and knowledge, which are essentially and intrinsically bright. Take it therefore for granted, which you will find by experience, that nothing can be long entertaining, but what is in some measure beneficial; because nothing else will bear a calm and sedate review.

You may be fancied for a while, upon the account of good-nature, the inseparable attendant upon a flush of sanguine health, and a fulness of youthful spirits: but you will find, in process of time, that among the good and wise, useless good-nature is the object of pity, ill-nature of hatred; but nature, beautified and improved by an assemblage of moral and intellectual endowments, is the only object of a solid and lasting esteem.—SEED.

When you address God in prayer, be careful that your petitions be agreeable to his revealed will, and presented in the name of Christ.

ON TIME.

Where time ends, eternity begins.
Time is nothing compared to eternity.
Time is like a serpent with his tail in his mouth;
we see not the end of it.

Time is always passing; eternity is always standing still.

This day is only ours; we are dead to yesterday, and we are not born to the morrow.

The advantage of living does not consist in length of days, but in the right improvement of them.

There is but little need to drive away time by foolish diversions, which flee away so swiftly; and, when once gone, can never be recalled.

No lives in safety that watches his time.

A wise man counts his minutes; he lets none slip; for time is life, which he makes long by good husbandry and a right application.

The time present is the only time we have to serve God, to do good to men, to improve our knowledge, to exercise our graces, and to prepare for a blessed immortality.

Short time hath long wings, and flies away swiftly. Time is a pitiless destroyer, which is daily consuming every thing that is mortal, and by degrees annihilates itself.

Make much of time, while time you have,

If you desire yourself to save:

On swiftest wings it flies away,

And will not for the monarch stay:

Therefore the present hour improve,

If you hope to enjoy the bliss above.

THE LAST ACCOUNT.

A minister preached a sermon a few years since, from this text, "So then every one of us shall give account of himself to God." In a visit to a family in his parish, he met with a fashionable young lady, with whom he conversed upon the subject of the sermon.

"Are you prepared, my dear friend," said he, to give an account of yourself to God?"

"I trust I shall be, Sir, when my account is called for," was her reply.

The clergyman thought that the answer was somewhat rude; he felt that he could weep: it was unkind.

In the course of conversation, he informed her that he should hold a special inquiry meeting that week, and invited her to attend, provided she could ask sincerely what she must do to be saved.

"O," said she "I have engaged to attend Mrs. E.'s ball on that evening."

I know not whether she found an opportunity amidst the gaiety and mirth of the ball room, to seek and obtain an interest in Christ; but on that very evening, she was called to give an account of herself to God!—*N. H. Obs.*

PREPARING FOR ETERNITY.

He who cannot find time to consult his Bible, will find, one day, that he has time to be sick; he who has no time to pray, must find time to die.—He who can find no time to reflect, is most likely to find time to sin: he who cannot find time for repentance, will find an eternity in which repentance will be of no avail.—Let us, then, under the influence of the Divine Spirit, seriously reflect under what law we came into the world! "It is appointed for all men once to die, and after death the Judgment." Is it not obvious, then, that the design of life is to prepare for Judgment; and that in proportion as we employ time well, we make immortality happy?—*Hannah More.*

When one of his fellow-citizens complained to Anaxagoras the philosopher, that he who was so well qualified both by rank and talents for public offices, had shown so little regard for his country, he replied, "My first care is for my country," pointing to the Heavens.

SENTIMENTS AND SIMILIES.

Virtue is the only true support of pleasure, which, when disjoined from it, is like a plant when its fibres are cut, which may still look gay and lovely for awhile, but soon decays and perishes.

The human heart rises against oppression, and is soothed by gentleness, as the wave of the ocean

rises in proportion to the violence of the winds, and sinks with the breeze into mildness and serenity.

The region of passion is a land of despotism, where reason exercises but a mock jurisdiction; and is continually forced to submit to an arbitrary tyrant, who, rejecting her fixed, and temporary laws, is guided only by the dangerous impulse of his own violent and uncontrollable wishes.

HOW TO ACT IN CASES OF DOUBT.

In cases of doubtful morality It is usual to say—Is there any harm in doing this? This question may sometimes be best answered by asking ourselves another—Is there any harm in letting it alone?

As we cannot judge of the motion of the earth, by any thing within the earth, but by some radiant and celestial point that is beyond it, so the wicked by comparing themselves with the wicked, perceive not how far they have advanced in their iniquity; to know precisely what lengths they have gone, they must fix their attention on some bright and exalted character that is not of them, but above them. When all moves equally (says Paschal) nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none appear to do so. He that stops first, views as from a fixed point the horrible extravagance that transports the rest.

Prayer is called pouring out the heart before God. Is the heart full of sins? pour them out in penitent confessions; full of sorrows? pour them out in humble complaints; full of desires? pour them out in earnest petitions; full of joys? pour them out into rapturous praises.

EXPOSURE OF ISHMAEL.

GEN. xxi. 15.

We shall not be surprised to find that there were shrubs in that part of the wilderness, where Hagar wandered with her son, if we can believe Irwin's report of this desert, who declares that thorn-trees grow there in abundance, with rosemary bushes, and shrubs of considerable fragrance. It appears from comparing Gen. xvi. 16, with chap. xxi. 5, that Ishmael was fourteen years old when Isaac was born, and probably seventeen when Isaac was weaned, for it was the ancient custom in those countries to suckle children till they were three years old: see 2 Mac. vii. 27, and the account given of Samuel, Sam. i. 22. Hagar's casting the fainting youth under a shrub, must mean her gently suffering him to drop within the shade of some bush, where he desired to lie, which indeed is the meaning of the original. *HARMER.*

CUSTOM OF MOURNING FOR THE DEAD.

GEN. xxiii. 2.

Some have supposed, from comparing chap. xxii. 19, with the verse before us, that Abraham came from Beersheba to Hebron, a distance of twenty-four miles to mourn for Sarah; but this is uncertain. Potter says, that it was a custom among the Greeks to place their dead near their doors, and to attend them there with mourning; and, he thinks, that Abraham came from his own to Sarah's tent, and seated himself upon the ground near the door, where the corpse was laid, in order to perform the ordinary and public rights of mourning. Some passages of the Jewish prophets allude to their stripping themselves of some of their clothes in time of deep humiliation. Micah says, *Therefore I will wail and howl: I will go stript and naked: I will make wailing like the dragons, and mourning as the owls.*—Micah i. 8. Saul's stripping himself, mentioned, 1. Sam. xix. 24, may be understood of his assuming the appearance of those that were deeply engaged in devotional exercises, into which he was unintentionally brought by prophetic influences.

According to Pitts, the ceremony is still practised in the East among the Mahomedan Pilgrims. He says, that on their way to Mecca the male Pilgrims strip themselves at Rabbock, and put on two large white cotton wrappers; one of them they put about the middle, which reaches down to the ankles, and with the other they cover the upper part of the body, except the head, which is left naked; they wear nothing besides, except a pair of sandals, with just leather enough to cover their toes: in this manner, like humble penitents, they approach the temple of Mecca, after having braved the scorching sun for no

less than seven days, 'till the skin is burnt off their backs and arms, and their heads swollen to an amazing degree. *HARMER.*

DESCRIPTION OF EASTERN MONEY.

GEN. xxiii. 16.

Ancient nations have discovered a singular coincidence in the management of their money. The Jews appear to have used their money in lumps, perhaps of various dimensions and weights; and certainly on some occasions at least, impressed with a particular stamp. The primitive race of men being shepherds, and their wealth consisting in their cattle, the earliest coins were stamped with the figure of an ox or a sheep. We are informed, that Jacob bought a parcel of a field for a hundred pieces of money. The original Hebrew translated pieces of money is *Keisith*, which signifies lambs, with the figure of which the metal was doubtless stamped.

Macartney informs us, that there is no silver coin in China, notwithstanding payments are made with that metal, in masses of about ten inches, having the form of the crucibles they are refined in, with the stamp of a single character upon them, denoting their weight. The practice of weighing money is general in Syria, Egypt, and all Turkey, as in the days of Abraham, when he purchased his sepulchre. *CALMET.*

SUPPOSED SIGNIFICATIONS OF NEWLY DISCOVERED STARS.

GEN. ii. 2.

Origen informs us, that the Heathen thought the rise of a new star, or the appearance of a comet, portended the birth of some great person. According to Virgil, it was commonly imagined that the gods sent stars to point out the way to their favorite in difficult and perplexed cases; and the ancients called the globes of fire appearing in the air, stars.

Shuckford says, the ancients had an opinion that their great men and heroes, at their death, migrated into some star; and in consequence of that they deified them. Thus Julius Caesar was canonized, because of a star that appeared at his death into which they supposed he was gone. *BURDER.*

It being generally understood that the King of the world should be born in Judea, they concluded that the star was the sign of his birth; peradventure by Balaam's prophecy.—Numb. xxiv. 17. But the firm persuasion of its being so, could not proceed but from an especial revelation, or the inspiration of God. *DIODATA.*

Soon as the womb of time brings forth

And the blest babe appears,

Lo! a new star through heaven's expanse

His wondrous motion steers. *Brackenbury.*

DOMESTIC ECONOMY.

The American Farmer gives some hints respecting the qualities of flour that are valuable.—Wheat flour consists principally of two substances, starch (*fecula*), and gluten, the latter being somewhat similar to the glue of animals. It is from the gluten that the flour derives its highly nutritive qualities, the starch affording much less nourishment. But all wheat does not contain the same portion of gluten, and it is a matter of great interest to the consumer to be able to test it in this respect. This is done by a sure and simple mode, take a little flour in the hand, and make dough of it with cold water; if the dough after working it a few minutes is tough, and does not become soft and flabby, it contains a proper quantity of gluten, and is good flour. The tougher the dough the better the flour. If the dough be of a dead, puttyish consistence, it contains little gluten, and of course little nourishment in proportion to its weight. There is fully ten per cent. difference in the value of flour arising from the difference in the proportions of the two constituent parts named.—A barrel of the short flour, as the bakers term that which is deficient, will not produce more than 240 lbs. of bread, while the good or glutinous, will produce 265, the loaves being besides larger and really more nutritive. This difference in the quality, is attributed to the soil upon which the wheat is raised. In Baltimore, the flour denominated "Howard street," is considered good; that which is called "wharf flour" is short or deficient in gluten. Where the wheat of either is produced and manufactured is not stated; though it is said that the grain which produces Howard street flour, would, if sown in the Genesee country, produce short flour.

POETRY.

PILGRIM'S FAREWELL TO THE WORLD.

Farewell, poor World, I must be gone,
Thou hast no home, no rest for me:
I'll take my staff, and travel on,
Till I a better world shall see.

Why art thou loth, my heart? Ah! why
Dost thou recoil within my breast?
Grieve not, but say "Farewell," and fly
I into the Ark, thy heav'nly rest.

I come, my Lord, a pilgrim's pace,
Weary and weak I slowly move:
Longing, but cannot reach the place,
The welcome place of rest above.

I come, my Lord, the floods arise,
These troubled seas foam nought but mire,
My soul from sin and sorrow flies,
To heaven I languishing aspire.

"Stay, stay," said Earth: "Ah! whither haste?
Here's a fair world, what wouldst thou have?"
Fair world! Ah! no, thy beauty's past,
An heavenly Canaan, Lord, I crave.

Thus Pilgrims, in Times's elder day,
Weary of earth, sigh'd after home:
They're gone before, I must not stay,
Till I with them to Zion come.

Put on, my soul, put on with speed:
Tho' long the way, the end is sweet;
Once more, poor world, farewell indeed!
In leaving thee my Lord I need.

VARIETY.

CAMELS-HAIR GARMENTS.

MATH. iii. 4.

The vestments of the great in the time of John the Baptist were *purple and fine linen*—Luke xvi. 19. But with regard to camels hair, it would appear they had not learned to manufacture it as it is now done in the East, and which renders what is made of it so valuable. Campbell says, the Baptist's raiment was made of the fine hair of that animal, whereof an elegant kind of cloth is made, which is called camlet, but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff, anciently worn by monks and anchorites.

As our shepherds pick up the coarse hair which is lost by the sheep, and spin it into yarn, which they knit for their own wear, so the inhabitants of the Jewish deserts made a coarse stuff of the woolly hair which nature annually throws off their camels; which dress John adopted when he lived among those poor people. Thus the Tartars of our time manufacture their *camels hair* into a kind of felt, for the covering of their wooden habitations. The raiment of the Baptist is represented as mean, if not mortifying. What went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in Kings' houses—Math. xi. 8.

HARMER AND BURDER.

The first thing necessary in conversation is a strict regard to truth. Things are seldom represented just as they are. Some have weak memories and others have strong prejudices, and it is astonishing, says Dr. Johnson, how little people guard against the violation of truth.

Faith has a *clear eye*, a *strong hand*, and a *swift foot*. It discerns with a glance the sufficiency of Christ, seizes with a firm grasp the promises of the Gospel, and flees without delay from the wrath to come.

LOCAL.

THE THEATRE.

Previously to our departure on our late visit to Halifax, an opinion was entertained by a large proportion of the community, that theatrical exhibitions would, for the present at least, be suppressed in this City. We however regret to find upon our return that the theatre is in operation, and that no small degree of excitement exists in the public mind upon the subject.

As we are informed, on some evening last week, a play called the *Hypocrite*, was exhibited, the tendency of which was understood by some of the clergymen of the City, and many other discreet persons, to be, to degrade, and to pour contempt upon the ministerial character, and upon the Holy Scrip-

tures. Under this impression, the Rev. B. G. GRAY, the Rector of the Parish, felt himself called upon in the discharge of his duty on Sunday last, to express to the congregation in Trinity Church his entire disapprobation of theatrical exhibitions in general, and of such as that above alluded to in particular; and to express his views of the absolute inconsistency, of an attendance upon the theatre, and a participation in the office of the *Holy Communion*. We are greatly surprised to be informed, that this faithful expression of his views upon the subject, has not been received by some of his hearers, and others also in the City, in the manner in which we conceived it ought to have been received, and we have been pained, at hearing the manner in which it has been distorted, and the motives to which it has been attributed. The Rev. Gentleman, however, will have the satisfaction of knowing that the stand he has taken, meets with the warm and cordial approbation of the most serious and pious, (we wish to speak charitably) Members of the Church, and of a large proportion of the Citizens; and above all, he will have the approbation of his own mind in having performed his duty. We do not write thus as though the Rev. Gentleman stands in need of an apologist, he is perfectly able to sustain himself, and to maintain the high ground he has taken; but as the public mind is warmly excited upon the occasion, we conceive it to be the duty of all friends of morality and good order, however feeble they may be, to express themselves explicitly upon the subject. Our own opinion—that theatrical exhibitions, are decidedly unfriendly to the morals of mankind, and especially to the young, have long since, and more than once, been recorded; and we should feel that we had betrayed our trust, as conductors of a public Press, were we upon the present occasion to abstain from expressing our deep and continued conviction of their injurious tendency. To us it appears, that the theatre is a nursery and hot bed of vice, and although we do not mean in a sweeping manner, absolutely to charge all persons who attend theatres with being more vicious, than their neighbours who conscientiously abstain from going to such places; yet we hazard the opinion bold as it may seem, that the natural and legitimate tendency of the theatre is vice, and could we dare to pollute our paper, with extracts from some of the most popular plays, we feel confident that we could extort an acknowledgment to this effect, from those who upon this subject profess to be sceptical and unbelieving.

A very respectable and intelligent gentleman of this City, has informed us, that another gentleman of high respectability, not a resident, informed him, that some evening not long since, he attended the Theatre in this City, and that such indecent expressions were used, (accompanied we suppose by corresponding action,) as absolutely to put it out of his power, to lift his eyes, to meet the eyes, of some respectable females who sat near him. If this then be true, and we firmly believe it, what friend to delicacy and morals can countenance such exhibitions. The latter gentleman further added, that in all towns, as population increased vice naturally increased, without extraneous aid, but the stage conducted in the manner above alluded to, must in the nature of things be a hot bed of vice, and prematurely force the plants of corruption.

At the opening of the Court on Tuesday His Worship the Mayor, expressed his decided opinion that the Theatre was dangerous to the morals of the young, and included the present Theatre among the matters given in charge to the Grand Jury; and it was to have been expected, that some of the persons living in the vicinity of the Theatre, and who had frequently and loudly complained of the tumult and disorder, which had taken place at the doors, to the very great annoyance of the whole neighbourhood, would have availed themselves of the opportunity to prefer their complaints to the Grand Jury, in a formal and regular manner; we have not learned that this has been done.

In the absence of complaint of this kind, the state of the Theatre, became matter of consideration to the Grand Jury, and the design was entertained of visiting the Theatre in the same manner that other nuisances, and places of ill fame are visited, to ascertain by personal inspection, whether it were a nuisance or not. According to our information, the Manager, anticipated their design, and gave an invitation to them as a body, and 16 or 17, out of 21, went in due form with the Constable in attendance at their head. Whether they have made any report upon the subject, or what that report is, we have not yet heard, and as no proceedings have been instituted, we suppose that part of the business will end there. The public mind is however divided, as to the propriety of the Grand Jury, going in a body, and upon an invitation without any expense to such a place.

Admitting however, as we do, the visit to have been well intended, and conscientiously performed, yet as the object was to ascertain with precision the natural state of the Theatre, and whether it actually were a nuisance or not, to us it appears, and we say it with all deference, that a more effectual method to obtain those ends might have been adopted.—The previous notice of their intention, and their going in a body, would naturally put the players on their guard, and as far as was practicable, the whole exhibition would be so chastened, as to conceal its most objectionable features.

Perhaps the most effectual method to ascertain the natural tendency of the Theatre would be, to read the plays that have already been exhibited, and also those intended for future performance, and to compare with this an idea of the action amiable to the sentiments and expressions contained therein. This we conceive would give an abstract idea of the thing as it is. But to this should also be added, an idea of the tumult frequently occasioned by the disorderly conduct of many persons who frequent, and haunt the doors of such places, the facility for drinking spirituous liquors, afforded by the bar-rooms in the same premises, the fascination thrown over the minds of young thoughtless persons, and the strong temptation that arises, to possess themselves in an illicit manner of the means to procure admittance.—If these circumstances be taken into the consideration and we are persuaded that no

Theatre exists without them to a certain degree, we leave it to all discreet persons to judge of the probable or positive effects of the Theatre upon the morals and welfare of the rising generation. And should those pernicious effects be much more limited than we apprehend them to be, and if the principles and morals of but one youth be destroyed, how or in what manner, shall reparation be made to the unhappy person himself, to his parents or friends he have any, or to the community? We leave it to the advocates of the Theatre to answer this question.

TO-MORROW, the new Wesleyan Chapel lately erected in Portland will be opened for Public Worship.—A Sermon will be delivered therein at 11 o'clock in the forenoon, and also in the afternoon at 6 o'clock. After each of the Services a collection will be made to aid in defraying the expense of erecting the building.

Collect for Whist-Sunday.

God, who, as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end.—Amen.

MARRIED.

On Monday last, by the Rev. Dr. Burns, Capt. ALEXANDER ELDON, of the Brig St. George, of this port, to Miss MARGARET, youngest daughter of Mr. THOMAS RANKINE, all of Perth-shire, Scotland.

On the 28th ult. by the same, Mr. ALEXANDER LINDSAY, to Miss HELEN M. NEILSON, daughter of Mr. GEORGE NEILSON, formerly of this City, now of Eoston. At Halifax on the 23d ult. by the Rev. Dr. Willis, Mr. THOMAS A. ANGUS, to Miss MARY ANN CAMPBELL, of the City of St. John, N. B.

DIED.

At Parsborough, (N. S.) on the 31st ult. Mrs. MARY RATCHFORD; wife of James Ratchford, Esq. of that place.

The loss of this excellent woman will be truly irreparable to her family, her friends, and the society in which she moved; to which she was an honor and a blessing. The ornaments of a meek and quiet spirit was hers in a singular degree. Mild in her manners, domestic in her habits, affectionate in her disposition, and most attentively hospitable, and liberal to the poor; she will be lamented with the unfeigned tears of all who know her.

The writer of this short tribute to departed worth, has known her from her earliest youth, and can with truth say, that she has fulfilled her several obligations in life with conscientious integrity, and exemplary effect.

"Mark the perfect man, and behold the upright: for the end of that man is peace."—Ps. xxxvii. 37.

AGENTS FOR THIS PAPER.

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