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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, FEBRUARY 28, 1829.

NO. 6.

PROSPECTUS  
OF  
A WEEKLY PAPER,  
TO BE ENTITLED  
THE NEW-BRUNSWICK RELIGIOUS AND  
LITERARY JOURNAL;

ALEXANDER M'LEOD, Editor.

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

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

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

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

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

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

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

Ministers of any denomination are authorized and respectfully requested to act as Agents. To any such, and to other authorized agents, procuring and forwarding to the Publisher ten responsible Subscribers, one copy will be sent gratis.

All communications involving facts, must be accompanied with the proper names of the writer.

## BIOGRAPHY.

### MEMOIR OF THE REV. JAMES MORGAN.

[CONTINUED.]

At this Academy he remained till the year 1765; and having been very diligent in his studies, he acquired a considerable share of useful learning. His behaviour, both as a student and as a Christian, was so amiable and exemplary, his disposition so sweet, and so fervent, that his tutors loved him most affectionately to the day of their death. And it is but justice to add, that penetrated with a grateful sense of their fatherly attention to him, he felt the most unfeigned regard for them to the end of his life.

During his continuance at the academy, Mr. Morgan occasionally preached at Kingstanly, in Gloucestershire, and at Crocombe, in Somersetshire, and before he left it, he had calls from the churches in both these places to serve them. As he had the invitation from both places nearly at the same time, he was at some loss to determine which of the two he should accept. But seeking to God for direction, and being informed that he had been useful to two persons at Kingstanly, and to one only at Crocombe, he considered Kingstanly to be the place to which the Lord had called him to proclaim the Gospel of peace. He accordingly left Bristol, and having preached at Kingstanly a year or more, was solemnly ordained, and set apart to be the pastor of that Church. It pleased the Almighty greatly to own and bless the labours of his servant to that people. The congregations were very much increased, and twenty persons, most of whom were seals to his ministry, were added to the church the first year.

Had Mr. Morgan continued at Kingstanly, no doubt his ministry would have been made a blessing to many more; but a circumstance occurred which put an end to his usefulness, and caused him to leave the place. One of the deacons, a serious good man, and a person of considerable property, fancied himself called to minister to Mr. Morgan's congregation, and was so positive that this was the will of God, that he said, "Woe is me, if I preach not the gospel." Mr. Evans, of Bristol, having been made acquainted with the circumstance, advised Mr. Morgan to leave that people. The deacon took the pulpit, and the congregation came almost to nothing.

Having left Kingstanly, by the direction of his tutor, Mr. Evans, he went into Cornwall, as a missionary, and preached at a number of places, sometimes within and sometimes without doors: but his labours were chiefly confined to Falmouth and Chacowater. He continued in Cornwall about two years, and the Great Head of the Church was graciously pleased to own and bless his labours in the conviction and conversion of souls.

After he left Cornwall, Mr. Morgan was recommended to a church at Gamlingay, in Cambridgeshire, which he served a few years. Here he had some trouble from a few members of that church.—Nothing would please them in his preaching, if he did not constantly show the privileges of believers, and nothing else. When, as a servant of the Most High God, he warned sinners to flee from the wrath to come, and exhorted them to forsake their sins by repentance, they declared he was taking the power out of God's hands. When he enforced the precepts of the gospel, and exhorted believers to walk in newness of life, by attending to all the duties of religion, these mistaken men were highly offended, and positively affirmed that precepts and duties were no parts of the gospel of Christ, but downright leguaty. It is well known that Mr. Morgan was a strenuous advocate for the doctrines of grace. With all his soul he believed and taught the absolute necessity of evangelical principles in order to holy practice. But he well knew that the doctrines of grace were abused. He knew that Antinomianism was spreading like a pestilence, and he was determined to bear his testimony against it. He viewed the doctrines of grace as having a practical tendency, and he taught their never-failing efficacy in sanctifying the heart, and producing both inward and outward holiness. This

doctrine was by far too close for rotten hearted professors. Finding that he could not in conscience preach what these persons wished, he determined for the sake of peace to leave them; which he did towards the end of the year 1776. The peaceable part of the church expressed great sorrow at parting.

Mr. Morgan was then recommended, by a gentleman in London, to serve the Baptist church at Ashford, in Kent. He arrived there in the autumn of 1776, and, having preached four Sabbaths, was invited to accept the pastoral charge; to which he consented, and served that church nearly seven years. The congregation was much increased, and about 20 were added to the church during his stay. He left Ashford by his own choice, in the year 1783.

A remarkable circumstance occurred while Mr. Morgan was at Ashford, which I shall relate in his own words. "One Saturday, very late in the night, being in bed, I heard a loud knocking at my door: I arose, and found a man who came from Keniton, (between two or three miles off,) who informed me that there was a woman in that place in great distress of mind, who wanted to see a minister. This woman had resided at Canterbury, was in a poor state of health, and in great distress of soul. One night she dreamed that she was at her sister's house at Keniton, and that a minister, whom she did not know, came to her, prayed for her, and gave her comfort. The dream made such an impression upon her mind, that she took a post-chaise the next day, and came to her sister at Keniton, a distance of twelve miles. On her arrival, she told her sister that she wanted to see a minister. The resident clergyman was first named, but when his person was described, she told her sister that he was not the person. Another minister was mentioned to her, who preached occasionally; he was sent for; but, on his arrival, the sick woman declared that he was not the person she had dreamed of. When, (says Mr. Morgan,) I was introduced to her, I found several persons with her. She was very ill, and very much distressed in her mind. The moment she saw me, she said to her sister, 'That is the very person I have dreamed of.' I talked and prayed alternately with her for several hours. She became calm and composed, and I left her in a comfortable state of mind. I visited her several times, with great satisfaction. She died in a few days. I had a good hope of her eternal state, and preached her funeral sermon, on the necessity of the new birth."

After Mr. Morgan left Ashford, he spent a few weeks in London, and preached at several churches in that city. He then took a journey into Wales, and preached at the Association at Pontypool. Dr. Evans, and several other ministers of distinction were present. There were also present at the Association several deacons and others, from Swansea, and as there was a vacancy for a minister at that place, they gave him a pressing invitation to visit them. This he promised to do; but before he had an opportunity of fulfilling his engagement, he visited the churches in Pembrokehire, Carmarthenhire, and other counties, and had many refreshing seasons, while engaged in this labour of love. On his return from the west, Mr. Morgan visited Swansea, and preached a number of times, both in Welsh and English. The church gave him many pressing calls to become their pastor, but this he declined. He engaged, however, to serve them till they could procure one; but before a proper minister could be found, Mr. Morgan had served them eight years. Here, as in other places, he saw fruit of his labours; the Lord was with him of a truth, and a considerable number was added to the church.

The church at Swansea being at length provided with a pastor, Mr. Morgan determined to return to England. He wrote to his friend, Mr. Rowles, of Chard, on the subject; who, in his reply, informed him that there was a vacancy for a minister at Bridgewater. By the recommendation of Mr. Rowles, Mr. Barland, the deacon, wrote to him on the subject, and that in every respect like an honest, upright man, He told him that the Baptist interest in Bridgewater

was at a low ebb. That the church was very much reduced, the congregation exceedingly small, and the salary, including the funds, a mere trifle.

He considered the contents of the letter, and having made it a matter of earnest prayer to God, for direction, resolved to come over and make a trial. He soon agreed to serve this church in the gospel of Jesus Christ; and he often blessed God for that kind Providence which brought him to Bridgewater.—“When, (says Mr. Morgan,) I undertook the pastoral charge of this church, the whole number amounted to seven, and the congregation was very small indeed. The congregation gradually increased, till on a Sabbath evening the meeting-house was well filled.

“From 1791, to 1807, a considerable number of persons were added to the church; so that after filling up vacancies occasioned by deaths and removals, the church amounted to 35 when I gave up my charge.

“From my arrival at Bridgewater, to the death of my beloved friend, Mr. Earland, I was very happy; but after this afflictive Providence, a variety of painful circumstances led to my resignation. My trials have been very great, but I forbear to mention the causes of them; and as I cordially forgive all, I wish to cast a veil over the whole for ever.”

(To be Continued.)

### MISSIONARY INTELLIGENCE.

#### SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, [CONTINUED.]

##### GAMBIA.

**BATHURST**—A Settlement on the Island of St. Mary, at the mouth of the Gambia; formed in 1816—Inhabitants, in 1826—were 1021 males, and 846 females; chiefly Jaloofs and Mandingoes.

#### WESLEYAN MISSIONARY SOCIETY, 1821.

Samuel Dawson, Missionary.

Members 25. The Committee say—This Mission remains much in the same state. The Native School is promising; and will, doubtless produce ultimate fruit. Among the adult Natives there have also been some encouraging symptoms; a few have been brought to know God, in truth. The obstacles to rapid success appear, however to be numerous.

Major Rowan, one of the Commissioners of Inquiry, who alone visited the Gambia. (Mr. Wellington, the other Commissioner, having returned home on account of his health,) thus speaks of the Mission in his report to Parliament—

During the residence of the Commission at St. Mary's, the Chaplain of the Settlement being in Europe, the only Clergymen in the place was the Rev. Mr. Hawkins, a Wesleyan Missionary, who officiated on Sundays in the building used as a Military Chapel, and had Service for his own congregation in his dwelling house. Mr. Hawkins stated that the number of persons, exclusive of the Military, who had attended the Colonial Chaplain, was very small. He estimates his own congregation at 150, of whom 100 sometimes attend: of these, a few are Europeans; some are persons of colour, not originally belonging to countries in the immediate vicinity; and the rest are Joliffs or other Natives of these countries, most of whom have some slight knowledge of the English Language. Mr. Hawkins informed me that several of the Natives, who were of his congregation, had been married according to the forms of the Church; but that marriage was not customary among the other native inhabitants.

The only provision for the instruction of Youth was that afforded by the Rev. Mr. Hawkins and his wife, who had resided upwards of two years at St. Mary's. The boys under Mr. Hawkins's tuition at the time of my visit were 40 in number, of whom there were only 30 present at examination; several of these were French Lads, formerly of Goree; but the great majority were Joliffs and Mandingoes, or other native residents. The school was established by the predecessor of Mr. Hawkins, and had existed somewhat more than three years. The scholars were not divided into classes, nor was there any particular system of instruction adopted; but, if the recent origin of the school and the mixed description of the scholars be considered, the progress which they had made under many difficulties appeared to be highly creditable to the instructor. Those boys who attended the school from the time of its formation read fluently in the Bible, and in general wrote a very good hand; and those who had attended for

shorter periods had made in proportion equally good progress. Mr. Hawkins says their improvement has been retarded by the rains, which prevent a regular attendance: and thinks that their parents generally take but little interest in their education. Mrs. Hawkins instructs eight or ten girls in reading and needle-work; she says that some of their parents having expressed a desire that the reading should be dispensed with, she would not consent; when a little advanced in these acquirements they are taken away, and she is thus deprived of the assistance which they might afford in teaching the others.

##### SIERRA LEONE.

A Commission of Inquiry into the state of Sierra Leone and its Dependencies having been appointed by Government, the public attention has naturally been turned more than usual to this quarter. The first part of their Report was noticed at pp. 285, 286 of our last Volume; the second part has since appeared, and is that which we have quoted under the preceding head; the Appendix is not yet published.

Beside the Report of the Commissioners, the two parts of which consist of 143 folio pages, another publication, of nearly as many octavo pages, appeared in the course of the year, which throws great light on the affairs of the Colony and the Mission. That bitter hostility against Sierra Leone, the causes of which are so accurately traced at pp. 521, 522 of our last Volume in an extract from the twenty-first Report of the African Institution, has occasioned a Vindication of the Colony, by Mr. Kenneth M'Aulay, more particularly against the attacks of Mr. M'Queen, of Glasgow, which commends itself strongly to all who wish to form a right judgment on its state and prospects: at pp. 199—203 of our last Volume, we extracted Mr. M'Aulay's statement of the case between the Colony and its opponents, and a Vindication of the Missionaries against the representations of Major Laing.

But there is a third source of information relative to the Colony, more particularly with regard to the state of Religion and Education, to which the intelligent Christian will be inclined to pay peculiar attention, from the principles on which the inquiry is

\* Mr. M'Queen has just published, in an article occupying from p. 63 to p. 69 of Blackwood's Edinburgh Magazine, a reply to Mr. M'Aulay, grounded on the Commissioners' Report. We shall here give one instance of the manner in which Mr. M'Queen states to his Readers what he alleges to be Facts: the question will inevitably arise, “Is any confidence whatever to be placed in the statements of persons who will thus mutilate and misrepresent public documents?”

Mr. M'Queen says—“The ‘congregation,’ say the Commissioners, which attended the Rev. Mr. Raban, the only Clergyman of the Established Church in the place, did not on any occasion exceed 12 Europeans, 15 Persons of Colour, the Military, and a part of the Children who attend the School.” Mr. M'Queen remarks—“The Missionary Register for May 1826, p. 261, states the attendance upon Mr. Raban to be 200 Europeans and 50 People of Colour!”

The Note of Admiration is evidently intended to mark a contradiction between the two statements: but Mr. M'Queen has fabricated the contradiction, by quoting the Commissioners falsely! After the word “congregation” the Commissioners add, in a parenthesis, “the Disbanded Soldiers, already noticed as having erected a Chapel for themselves, not being included here.” This parenthesis Mr. M'Queen conceals from his Readers, in order to make it to be believed that the 15 Persons of Colour, stated by the Commissioners to attend Public Worship occasionally at the Court Room, have been exaggerated into 50; whereas those 50 are expressly stated in our Work to be a separate Congregation, and are the very “Disbanded Soldiers” spoken of by the Commissioners.

If Mr. M'Queen's Note of Admiration be meant to insinuate, that there is a contradiction also, between the “200 Europeans,” which he professes to find mentioned in our work as attending Mr. Raban and the “12 Europeans” of the Commissioners, here also the insinuation has no other colour of plausibility than from his own misrepresentation. Mr. Raban is not said in our work to have been attended by 200 “Europeans;” though that was probably the fact at the time spoken of: but his Congregation is said to have “exceeded 200,” without specifying its component parts, as the Commissioners do; and it is said expressly to have attained that number by the regular attendance of the Military; that is European Soldiers, of whom they were at that time between 300 and 400 in the Colony.

We have thought it right to enter thus somewhat at large into the only statement made by Mr. M'Queen, which affects our Work, and which we had the means of completely exposing: in order to show that the character given of him by Mr. Kenneth M'Aulay as a controversialist, quoted at p. 209 of our last Volume, seems as unchangeable as the Ethiopian's skin; and that, in this new “laboured work,” also “brought out, like that which preceded it,” at the opening of Parliament, for the evident purpose of influencing the minds of the Government and the Legislature, “no dependence whatever can be placed on his statements.

conducted; for such a man well knows that an estimate of the State of Religion and Education in any part of the world will be just and accurate, in proportion as the judge himself is an intelligent Christian. We refer, in illustration of this remark, to the faithful, candid, and able Reports of the Mission of the Church Missionary Society in Sierra Leone, which have appeared in our pages—one, for the Year 1825, at pp. 255—262 of our Volume for 1826; and another for the Year 1826, at p. 534—542 of our last volume. No one could have manifested the true philosophy with which those Reports are imbued, if he had not been deeply conversant with the state of the human heart; and both able and anxious to form a candid but faithful judgment, under all the difficulties of the case, of the attempt to enlighten and evangelize a population so circumstanced. The vital religion of the heart must both furnish materials and give direction to the most sagacious intellect, in order to its forming just conclusions; no infidel, no wicked man, no mere formalist can be a true philosopher. In this view we refer also with pleasure to the sentiments of the Rev. John Raban, Lord Bexley, and the Hon. and Rev. Gerard T. Noel, at the Annual Meeting of the Society and recorded at pp. 269—371 of our last Volume.

In reading the Report of the Commissioners, it should be remembered, that, though evidently anxious to state every thing faithfully and candidly to the best of their information and belief, they yet found the Liberated Africans, generally, in a state very far retrograde, in respect of Religious knowledge and Education, as compared with that in which they had been some years before: their Report therefore, of the condition in which they found these Natives neither impeaches the veracity of the statements of their better condition when under greater advantages, nor proves that a wiser course toward them could have been pursued by the Society. Had it pleased God to spare the lives and the health of the Labourers, their arduous toil would have no doubt produced a more sensible influence than can now be expected to appear, on that rude and ever-renewing mass of ignorance and superstition on which they had to operate. In this view, in particular, as well as in respect of the history, the capability, and the prospects of the Colony, Mr. M'Aulay, from his long and thorough knowledge of all circumstances, has communicated much information which it was not in the line of the Commissioners' researches to acquire, but which is absolutely necessary to a right understanding of the whole case. Our Volumes contain repeated testimonies to the improved and promising state of the Liberated Negroes in respect of Religion and Education, from the years 1816 to 1823. These testimonies though known to Mr. M'Aulay and quoted by him, are not noticed by the Commissioners.

We cannot refrain from adding, in this place, another testimony to those which have already appeared, of that zeal of the Labourers, which, while their lives were spared, was crowned with the blessing of God, and produced the effects of which we have spoken. At a recent Meeting at Bedford, the persons assembled were highly gratified by the Address of a Naval Officer, who had been on the African Station nearly four years, during which time he had many opportunities of closely observing the conduct and exertions of the Missionaries: of them he said—

The only fault to be found with them is, that they have attempted too much; and, in consequence have fallen a sacrifice to their exertions. The beneficial effects of their labours and example are felt and acknowledged on all hands at Sierra Leone. I knew them well; and can only say that I wish I could get such a set of faithful servants as the Church Missionary Society has in Africa. I am not myself connected with any Missionary Society; but I feel it to be an act of common justice, to bear testimony to the lives and labours of these excellent Men.

#### ESTABLISHED CHURCH OF SCOTLAND.

##### LETTER OF THE GENERAL ASSEMBLY ON THE DUTY OF PROPAGATING THE GOSPEL.

[Continued.]

Education subservient to the Success of Preaching. Yet let it not be inferred, from our having said so much about Schools and other Seminaries of Educa-

tion, that we, for a moment, lose sight of the more direct means of accomplishing our object, by the Proaching of the Gospel to the Heathen World. We have been anxious to develop the importance of the Auxiliary Instrument which we mean to employ, that the prospect of benefit resulting from it might be more clearly discerned; but it is, in subserviency to the success of Proaching, that we would, in this case, devote our labour to the Education of the Young. By reference to the plan of procedure, which has already received the sanction of the General Assembly, it will be seen that the Head Master of the very first seminary of learning, which it is proposed to establish, is to be an Ordained Minister of our National Church, with a view to his both preaching to the Natives, and circulating among them, Religious Tracts, illustrative of the import and the evidences of our Christian Faith. Nor is this to be regarded as anything more than the commencement of a plan for Religious Instruction, which is to be gradually enlarged, in proportion as the requisite funds are supplied, and opportunities of usefulness are multiplied.

*Alleged Discouragements considered and answered.*

While we thus submit to you the SYSTEM upon which it is proposed to act, and our GROUNDS OF HOPE that much may be done for the propagation of the Gospel in India, we have no wish to forget anything, that has been alleged, of a discouraging nature.

It has been asserted, with seeming confidence, that the character of the Hindoos is unchangeable—that they are now what they have always been, and will never cease to be the same. But the time seems to be gone by, when this presumptuous language could be much listened to; for it is beyond question, that the character of that part of the Hindoo Population, with which our countrymen are most conversant, so far from being unchangeable, has been very lately undergoing a very material change. Is it a small change, that many of the most wealthy individuals have lately profited by a liberal education in all the literature and science of the civilized world; and that a considerable number of this class have, in consequence, renounced Idolatry, and seem to be comparing and weighing the claims of other Systems of Faith and Worship? Or can it be regarded as a small change, that even the lower classes are now eager to obtain all the knowledge which we can impart to them of a temporal and worldly kind, while many of them are also reconciled to a perusal of our religious books? (Lushington: pp. 222, 223. Hough's Reply to Dubois: p. 201. Townley's Answer to Dubois: pp. 100, 101.)

No, Brethren!—while we contemplate these things, we will not suffer our minds to be discouraged. Though we must regret that those Natives in the higher ranks of society, who abandon the rites of Idolatrous Worship, do yet hesitate to embrace the Christian Faith, we are far from thinking that the change, which their mind and opinions do undergo, is a matter of small importance, either in itself, or with a view to its probable and ultimate result. When men are brought to believe in One God, we have good hope of their being also brought to believe in Jesus Christ whom He hath sent: in addressing ourselves to the understanding of such men, we feel that we are placed on vantage-ground: the faith, which they already profess, supplies us with such arguments for that which we desire them to embrace, as it should be difficult for a consistent mind to resist; and such as we may, on that account, hope will be, through Divine Grace, rendered effectual. Nor is it a matter of small importance that we acquire, in the meanwhile, the full co-operation of such men in the great work of imparting, to their native brethren of every rank and condition, an education which may enable them, also, to rise superior to those idolatrous prejudices which so effectually oppose themselves to Divine Truth.

But, in addition to the aid of enlightened Natives, is there no assistance to be hoped for from our own Countrymen in India? The answer to this question, whatever it be, must prove an interesting part of the case.

We have been told that the character of many among our Countrymen in India is not the least among the many obstacles which oppose the progress of our religion; and that it has been matter of doubt among the Natives of India, whether the Europeans acknowledge and worship a God. (Dubois' Letters: pp. 63, 64.)

In reference to this charge, we regard it as much to be lamented, that, for too long a period, our Countrymen went to India without having there the natural accompaniment of such outward signs or symbols of their Religious Worship, as the Natives may have reasonably expected to behold: nor can it be doubted, that a miserable lack of the outward means of grace, in respect of the administration of Religious Ordinances, must have left them, during that period, more naked and defenceless, than they ought to have been, against the power of temptation. But, blessed be God! there has been a happy change. The Ordinances of our Holy Religion are now regularly administered among them; and we rejoice to say that the salutary effect is manifest. If there were no other evidence of it, the most scrupulous mind might be convinced of the pious and benevolent spirit, which prevails among no inconsiderable number of our Countrymen in India, by perusing the account which had been recently published, and to which we have repeatedly referred, of the numerous Societies which have been lately instituted by the British Residents in that country, for almost every pious and charitable purpose, and especially for the intellectual and moral and religious improvement of the people by whom they are surrounded. That co-operation, therefore, within the immediate sphere of our labour, which these circumstances entitle us to expect, would render us doubly inexcusable, if we did not exert every power that we possess for the accomplishment of our benevolent object.

It is scarcely possible, indeed, to deny, that the British Dominion in India, and that intimate converse with the Natives to which it admits us, afford us very peculiar advantages for communicating to them both the benefits of General Education and a just acquaintance with Divine Truth. Perhaps we may venture to say, without hazard of contradiction, that, from the dissolution of the Roman Empire, downward to the present day, no other people or nation have enjoyed similar and equal advantages for imparting the light of the Gospel to those who sat in darkness.

But, among other arguments employed to discourage us, we have been told that an attempt to propagate the Gospel in India is likely to end in the subversion of our Empire in that country.

We would not, UNNECESSARILY, debate the question—Whether any such danger can, with reason, be apprehended from imparting the knowledge of Divine Truth to men who are willing to receive it. And we are truly happy to think, that we may hold ourselves relieved from the obligation to offer any argument on this point, in consequence of others, who are better entitled, having practically pronounced an opinion and judgment, which ought to put the question at rest.

The men in whom the Government of India is more immediately vested, both at home and abroad, concur in the measures which are employed for the accomplishment of our object. The Local Government (or that which is established abroad) has made, from time to time, liberal contributions in aid of the Native Schools, or of the Societies by which they are maintained (Lushington: pp. 45, 148, 165); and has, at length, taken a more decided part in the great work of Education, by the appointment of a "General Committee of Public Instruction"—"a measure," says Mr. Lushington, "by the operation of which, the advantages hitherto anticipated by the establishment of Institutions and Associations for the encouragement of literary pursuits among the Natives are likely to be realized and consolidated. For though this Committee," adds he, "cannot of course exert any authority over private schools, they are at liberty to communicate with and encourage all persons, Natives and Europeans, who may be engaged in the management of such institutions."

Nor is there anything in these proceedings, on the part of the Local Government, beyond what was to be expected, after the sanction which had been given, by the Legislature of the United Kingdom, to the employment of prudent means for "the introduction of useful knowledge, and of religious and moral improvement, among the Native Inhabitants of the British Dominions in India." It is well known that that the Act of Parliament, by which the Charter of the India Company was renewed in 1813, declared it to be the DUTY OF THIS COUNTRY to adopt measures that should tend to the accomplishment of that important object, and accordingly made provision for permission being granted "to persons desirous of

going to and remaining in India for the above purpose."

Every authority, indeed, which the Constitution of our Government recognises, has been successively interposed in favour of this pious and benevolent undertaking. In 1819, our Gracious Sovereign was pleased, by his Royal Letter, to appoint Collections to be made in all the Churches of England and Ireland, in aid of the Society, in England, for Propagating the Gospel in Foreign Parts, and for the special purpose of enabling that Society to use "their utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian Faith, in such parts of the Continent and Islands of Asia as are under British Protection and Authority;" the result of which is understood to have been, that, before the end of 1819, about £48,000 had been collected, and that this sum is now in the course of being applied by the Society in India.

The duty, which was thus wisely and graciously discharged by our beloved Sovereign, in reference to England and Ireland, naturally devolved, in our own country, on the General Assembly of the Church; and, in the successive Assemblies of 1824 and 1825, a plan of procedure (to which we have already referred) for giving efficient aid to the great cause of the Education of Youth and the Propagation of the Gospel, more immediately in the British Provinces of India, was deliberately considered and unanimously approved; in the hope that the pious and benevolent spirit, by which the people of Scotland have been long distinguished, will prompt them to make such contributions toward the requisite necessary fund, as shall enable the Representative Body of our National Church to proceed with effect in this interesting work.

Our expectations of such pecuniary aid must, no doubt, be limited by the population and wealth of our country: but we have strong hope, that, on the grounds which have been stated, you will not regard this as an ordinary case of contribution, for such a charitable purpose as those to which your aid is so often solicited. The magnitude of the object, and the corresponding expense which must be incurred, call for a proportionate sacrifice toward its accomplishment. It is essential that there be a fund, which shall not at once be ended, but shall be sufficient to meet future and even unforeseen exigencies: for the purpose of constituting such a fund, liberal Donations, not to be again repeated, are in the first instance expected. Yet these cannot supersede the necessity of such moderate Annual Contributions, as may go far to discharge the annual expense. The subscription papers, to be circulated, will be, accordingly, accommodated to both objects. And the Collections to be made, at all the Parish Churches and Chapels of Ease throughout Scotland, will afford additional opportunity for men of every rank and condition manifesting their good-will to the pious purpose, by a contribution proportioned to what their circumstances admit.

It would not become us, as a Committee of the General Assembly, to say much about THEIR claims to your confidence, in the conduct and management of what they have, in this case, undertaken. You know that the Annual and Representative Assemblies of our Church are composed, not of Clergymen only, but also of respectable Laymen, connected with every branch of the State, and almost every department of Society. If their discretion and fidelity, in such a case, may not be relied on, it is to be feared that our country cannot readily afford better security, to those who may distrust the pledge which is offered. But whatever might be farther said upon this point, we leave, as it becomes us, to others—to the wisdom of those whom we address. The Assemblies of the Church have full confidence in you; and it is by their conduct, rather than their words, that they will endeavour to justify their claim to the confidence which they expect you to repose in them.

LITERATURE.

THE PULPIT, THE BAR, AND THE SENATE.

[CONTINUED.]

The Pulpit, the Bar, and the Senate, are the principal seats of modern eloquence. We shall make a comparison between them, with a view to ascertain which presents the most favourable occasion for the display of oratory. For the sake of method, our remarks will be arranged in reference to the subject, the speaker, and the audience, and

we shall endeavour to show that in every respect, the Preacher has the advantage.

I.—In regard to the *subjects* which are discussed. 1. The subjects discussed in the Pulpit are confessedly the most important.

They do not refer merely to outward prosperity, but they are connected with the soul. It is not only an individual citizen, or a single nation that is concerned, but they interest the whole human race. It is not a temporary interest that is at stake, but they embrace the concerns of eternity. It is not the will of a monarch, or the laws of a community that is the subject of consideration, but the commands of God, the creator of the universe.

2. In the Pulpit the range of discussion is more extensive.

The Pleader is confined to law, and the Senator to politics. Here the Preacher has a considerable advantage. The science of Theology, as revealed in the Holy Scriptures, is in itself an extensive field of discussion, and she places under tribute all the other branches of knowledge. Human nature becomes naturally the subject of investigation. Ethics, deducing her laws from reason and experience, exhibits their conformity with the dictates of revelation. From history the Preacher derives information respecting the authenticity of the Scriptures, the fulfilment of prophecy, and the wonders of Providence. Natural philosophy opens her stores, and exhibits the wonderful attributes of the Creator in the constitution of the world. Even grammar and philology are often introduced to fix the meaning of disputed texts, and to prevent the holy word from being wrested to the support of erroneous sentiments. There is in short no branch of science from which the Preacher may not gather materials for illustrating or enforcing the truths of religion.

3. The subjects discussed in the Pulpit are those in which the hearers have the deepest interest.

At the Bar, that part of the audience which is immediately interested, are exceedingly few. The greater number are spectators, who listen only to gratify their curiosity, or to please their taste. In the Senate, though the subject discussed interests a greater number of persons, yet it is only a general interest which affects them in their collective capacity, and it makes but a slight impression on any one person. But the subjects of the Pulpit are closely united with the feelings of every auditor—each feels a personal interest—an interest not capable of being transferred—an interest peculiarly his own—*one* which affects him in his most important relations, and is intimately associated with both his present and his eternal happiness.

4. The subjects discussed in the Pulpit admit of being enforced by appealing to the passions.

Passion is the soul of eloquence, but it can be admitted in only a limited degree at the Bar and in the Senate. The Pleader would render himself ridiculous, or be suspected of a wish to defeat the ends of justice, were he to address the feelings of the jury. And though this kind of address may be employed to a great extent in the Senate, yet even there it can be introduced only on particular occasions. And a crafty opponent will always represent the warmth of the disputant as a substitute for the deficiency of argument. But in the Pulpit energetic appeals to the passions of the audience form a legitimate and effectual means of persuasion. The subjects are adapted to rouse into action all the powers of the mind. Their importance warrants the strongest appeals to the heart. The Holy Scriptures present the sublimest models, and the prophets and apostles supply the most brilliant examples. With what zeal did those holy men exhaust all the power of language and all the force of metaphor, in order to break the fetters of indifference, and to cause anger and gratitude, hope and fear, joy and contrition, to exercise their alternate and beneficial influence on the mind!

II.—Compare the Pulpit, the Bar, and the Senate, in reference to the Speaker.

1. In the Pulpit the Speaker appears in a more dignified character.

He is a messenger from heaven. The doctrines he delivers have been revealed from above. The precepts he inculcates are the mandates of the Eternal. We listen with greater attention to the language of a man of superior rank, particularly when he appears as an ambassador from a powerful monarch, and more especially if the immediate object of his mission has a close connexion with our national

or personal interests. What an advantage, then, over all other speakers is possessed by the Preacher, who appears before his audience as an ambassador of Christ; as belonging to an order of men appointed by the Deity himself to explain his will, and who claims attention in the name of the Lord.

2. In the Pulpit the Speaker can choose the subject of discussion.

This is not the case with either the Barrister or the Senator. One is guided by his brief, the other by his question. Nothing is more frequent than to hear Pleaders complain of the difficulties they experience from their imperfect knowledge of the cause they advocate. This often occurs in questions connected with maritime affairs and with the mechanical arts. Men who have passed their days in legal or political studies have but an imperfect knowledge of other sciences, or of other modes of life, and necessarily feel a difficulty when their profession compels them to discuss questions connected with pursuits so different from their own. From this difficulty the Preacher is entirely free. His subject is not fixed for him; but he can select for discussion those topics which are most congenial with his own talents and inclination.

3. The Preacher has the advantage of previous preparation.

In some cases the Senator and the Barrister have this advantage. But this is chiefly when the Senator has to propose any resolution, or when the Barrister is counsel for the plaintiff in a civil, or for the prosecution in a criminal cause. In other cases they are often called upon to speak extemporaneously, to reply to argument which they never before heard, and against which they could not have been provided. The Preacher, however, can arrange any part or the whole of his address; and he would not sin against modern practice were he even to write out his discourse, and read it from the Pulpit. But though an opportunity for previous meditation is an advantage to the Preacher, the practice of reading his sermons is so far from being such, that with respect to oratory, that custom alone is a sufficient counterbalance to all the advantages which he may possess.

4. The Preacher has no opponent.

In other cases the orator may have produced a powerful impression on his audience, and immediately a speaker on the opposite side may rise, and destroy the impression he has produced; and this is not the case merely when the speech itself is defective, for often the soundest argument is attacked with equal effect by the weapons of wit and irony; and the speaker has the mortification to see the impression which his laboured eloquence had produced, gradually subside before the influence of ridicule. In the Pulpit the Preacher stands without a rival. His words sink into the mind, and there rest, like nails fastened in a sure place by the master of assemblies.

5. With the Preacher the frequency of his public exercises must tend to the improvement of his talents.

The Barrister can speak only when the courts are held—the Senator only during the session of Parliament; and during those seasons, one individual claims but a comparatively small share of attention. The Preacher has his stated times of speaking all through the year. There are no seasons in which he is prohibited, and he cannot be preceded by another, who will pre-occupy the attention, or anticipate his arguments. Nothing tends so much to improvement in public speaking as speaking frequently. It may require more previous study to collect ideas, but it necessarily tends to increase the power of the orator.

III.—Compare the Pulpit, the Bar, and the Senate, in regard to the audience.

1. The assemblies addressed by the Preacher include a great variety of character.

In the other cases the audience is composed of individuals, who, in regard to rank, education, and talents, may be supposed to be nearly on an equality. It is certain there is a less variety than is to be found in our religious assemblies. Here we have persons of both sexes, of all ages, of different pursuits, and of various moral characters. This appears to increase the difficulties of the Preacher. It is almost impossible for him to deliver a discourse adapted to the condition of every individual. But, while this circumstance renders perfect success very difficult to be attained, it in the same degree prevents the possibility of a total failure. For it is almost impossible to deliver a discourse which shall not be adapted to some of these characters. A Barrister

must convince the whole of the jury, and the Senator the majority of the parliament, to obtain the object they have in view; but the success of a Preacher admits of an infinite number of degrees. And hence, while he has the consolation to reflect, that he has not laboured in vain, he has, at the same time, the strongest inducements to "stir up the gift that is in him," that by an abundant success he may increase the splendor of "his glory and crown."

2. The audience of the Preacher is the most numerous.

In the other cases the assemblies do not generally comprise more than five or six hundred persons. We have churches and chapels capable of seating several thousands, and these, too, crowded to excess every Lord's day. It may be said, we have also many smaller places of worship, and therefore this is not a fair point of comparison; but it is fair to compare the most eminent of these speakers, and it is certain, that the most eminent Senators and Barristers have not so large an assembly to address as the most eminent Preachers. This circumstance produces a great influence on the speaker; the very aspect of a large assembly, attentive to the voice of one man, has a tendency to give him an elevation of mind, that will prompt the most vigorous conceptions, and inspire the happiest results.

3. The audience entertain no doubts of the Speaker's sincerity.

A persuasion that an orator is himself really convinced of the sentiments he utters, has a great influence in producing a similar conviction in the minds of his hearers. We hesitate to admit the force of arguments which the proposer himself believes to be inconclusive. Here the Pleader is at considerable disadvantage. It is well known that he speaks for hire; and had the opposite side applied first for his assistance, he would, with equal ability and with equal warmth, have assailed the party whom he now defends. And though the disadvantage of the Senator is not so great, yet, as party spirit has a great influence in the formation of opinions, and as the Senate is divided into parties, with both of which it appears to be a maxim, that individual sentiments should be surrendered to those general principles which the parties may embrace, we do not listen to the address of a speaker who openly acts in connexion with a party, with that confidence we should place in a speaker who, we are convinced, follows the dictates of his individual judgment. The Preacher is beyond these suspicions. He has voluntarily embraced the doctrines he inculcates. The fervor of his address arises from his conviction of their importance, and his whole life is a practical exhibition of their influence.

4. The audience have no previous intimation of the subject to be discussed.

In the other cases, the audience are acquainted with the subjects, and are often especially summoned for the occasion. But a religious assembly is totally unacquainted with the topic of discourse, till the Preacher has announced his text. Hence the attention of the audience is maintained, and the interest is not exhausted by previous anticipation.

5. The audience assemble under circumstances of peculiar solemnity.

It is the Sabbath-day. Labour is called from the field; Trade has shut up her windows, and Pleasure has closed her gates,

The man arises in the morning with his mind serene, free from the vexatious anticipations of business, and awed by the sanctity of the day. He arrays himself in those habiliments which he assumes when about to visit a superior. Accompanied by his wife and children, the objects of his tenderest affection, he travels the accustomed road to that venerable sanctuary, endeared to him by habit, and by many a pleasing recollection. He takes his seat beneath the sacred roof. Music has soothed his passions, devotion has calmed his mind, and now, in solemn silence, he listens to the messenger from heaven, proclaiming truths, on which is suspended his eternal welfare. With such an audience how immense is the power of the orator: the minds of his hearers are as softened wax, and he has only to affix the seal of heaven.

History bears witness to the mighty power of Pulpit eloquence. It is to this we owe our emancipation from the fetters of superstition: it is to this we owe the increasing honours of the Christian church: it is to this religious benevolence is indebted for her most costly offerings.

Eloquence is well employed on other subjects. Whether at the bar of Justice she calls for vengeance on the guilty, or defends suspected innocence, she does well. Whether in the Senate she upholds the dignity of monarchs, or contends for the liberty of nations, she does well. But it is when she rises as the champion of religion, that she appears in her greatest honors. Here, clothed in the sable garb of wisdom, in an attitude of commanding dignity, and with a voice of celestial mildness, she proclaims the will of God to man. The weapons of hostility drop from the hands of Infidelity: tears steal down the cheeks of contrition; Wretchedness rejoices in the hope of immortality: even the dying are consoled by the recollection of her labors, and the immortal Spirit wings his way to the mansions of the blessed, and, amid the songs of angels, proclaims the triumphs of Pulpit Eloquence.

[FROM THE LITERARY GAZETTE.]

### A UNIVERSAL PRAYER;

*Death; a Vision of Heaven; and a Vision of Hell.*

BY ROBERT MONTGOMERY,

Author of the "Omnipresence of the Deity," &c.

Within the present year we had to review a preceding volume of sacred poetry by this highly gifted author; the praise we bestowed upon which has been amply justified by the almost unprecedented call for seven editions within little more than seven months: We must, therefore, now consider him as a confirmed public favourite; and may spare ourselves the task of repeating eulogies or severer critical duties. Our opinion shall be simply and fairly stated. The volume now before us consists of the four poems indicated in the title-page and two minor pieces: the whole in blank verse. Of the four, we may say that we infinitely prefer *Death*, and the *Vision of Heaven* to the other two; though the *Universal Prayer* is a calm and dignified production, replete with pure devotional feelings. But we will take them in their order, and make a few remarks on each; only prefacing the whole with the general observation, that Mr. Montgomery (not yet, we believe, of age!) must still be viewed as combining the noblest endowments of genius with something of the effervescence and inexperience of youth. The rapidity with which he has followed up his former great and successful effort must also be taken into account; and while we admire the vigour and fecundity of his ardent mind, we may discover an excuse for the inaccuracies and errors which yet occur in his work. The *Universal Prayer* reminds us of the inspired writings of the Psalmist, and we will quote two short passages as examples of its beauty.

"And may the old, upon whose gray-worn heads  
Past Time has placed an honourable crown,  
When earth grows dim, and worldly joys decay,  
Find heaven advancing as the world retires!

O Thou that fathomest the guilty mind,  
And canst unravel each unhallow'd thought  
Untold, arouse the erring soul, by sin  
Withdrawn from thee! unveil the form of Vice,  
And bare her hideous aspect to the eye  
Of Truth; then bid the rebel heart return,  
And blot its errors with repentant tears."

"In every scene  
A love for thee prevails; creation breathes  
Of heaven. The vaulted sky bedropt with stars.  
The ocean roll'd to rest, or sending up  
Tremendous pens to her mighty Lord!—  
The field and flower—whate'er in noontide walk  
Is sweet,—allure his wondering heart to Him,  
The source and spirit of the moving whole:  
All order, beauty, and perfection here,  
Are but as shadows of more perfect bliss  
Cast from a purer world; he dwells in Thee,  
And Thou is him; heaven is his native home,  
And immortality shall hail him there."

We now take up the poem on *Death*, which is, indeed, a splendid performance. The author sets out by invoking the Tyrant of the World; and then discursively glances at various scenes where his terrors appear. These are surveyed with the eye of true poetry; and, whether grandly dreadful, or affectively pathetic, belong to the best order of inspiration. *Death's* agents are described: Murder, "his visage blanched with guilt, and cold as dead revenge!" But we will, before offering further remarks, select

a beautiful picture of infancy falling in the bud, though with some imperfections.

"Lo!

A distant Landscape, dawning forth amid  
The bright effusion of a summer sun.  
On yonder mead, that like a windless lake  
Shines in the glow of heaven, a cherub boy  
Is bounding, playful as a breeze new-born,  
Light as the beam that dances by his side.  
Phantom of beauty! with his tress'd [y l] locks  
Gleaming like water wreaths,—a flower of life,  
To whom the fair world is fresh, the sky  
A glory, and the earth one huge delight!  
Joy shaped his brow, and Pleasure rolls his eye,  
While Innocence, from out the budding lip  
Darts her young smiles along his rounded cheek.  
Grief hath not dimm'd the brightness of his form,  
Love and Affection o'er him spread their wings,  
And Nature, like a nurse, attends him with  
Her sweetest looks. The humming bee will bound  
From out the flower, nor sting his baby hand;  
The birds sing to him from the sunny tree,  
And supplicantly the fierce-eyed mastiff fawn  
Beneath his feet, to court the playful touch.

To rise all rosy from the arms of sleep,  
And, like the sky-bird, hail the bright-check morn  
With gleeful song, then o'er the bladed mead  
To chase the blue-wing'd butterfly, or play  
With curly streams; or, led by watchful Love,  
To hear the chorus of the trooping waves,  
When the young breezes laugh them into life!  
Or listen to the mimic ocean roar  
Within the womb of spiry sea-shell wove,—  
From sight and sound to catch intense delight,  
And infant gladness from each happy face,—  
These are the guileless duties of the day:  
And when at length reposeful evening comes,  
Joy-worn he nestles in the welcome couch,  
With kisses warm upon his cheek, to dream  
Of heaven, till morning wakes him to the world.

The scene hath changed into a curtain'd room,  
Where mournful glimmers of the mellow sun  
Lie dreaming on the walls! Dim-eyed and sad,  
And dumb with agony, two parents bend  
O'er a pale image, in the coffin laid,—  
Their infant once, the laughing, leaping boy,  
The paragon, and nursling of their souls!  
Death touch'd him, and the life-glow fled away  
Swift as a gay hour's fancy; fresh and cold  
As winter's shadow, with his eyelids seal'd,  
Like violet lips at eve, he lies enrob'd—  
An offering to the grave! but, pure as when  
It wing'd from heaven, his spirit hath return'd,  
To lip its hallelujahs with the choirs  
Of sinless babes, imparadis'd above."

From the fate of Genius we may also quote a portion, as an example probably of the writer's own emotions.

"To have thy glory mapp'd upon the chart  
Of Time, and be immortal in the truth,  
And offspring of a lofty soul: to build  
A monument of mind, on which the world  
May gaze, and round it future ages throng,—  
Such is the godlike wish for ever warm  
And stirring in thy spirit's depth: and oft  
Beneath the mute magnificence of heaven,  
When wandering at the radiant hour of noon,  
Ambition dares, and hope secures the all!

Romantic boy! ambition is thy curse;  
And ere upon the pinnacle of fame  
Thou stand'st, with triumph beaming from thy brow,  
The grave will hold thee and thy buried hopes.  
The path to glory is a path of fire  
To feeling hearts, all gifted though they be,  
And martyrs to the genius they adore:  
The wear of passion and the waste of thought,  
The glow of inspiration and the gloom  
That like a death-shade clouds the brightest hour,—  
And that fierce rack on which a faithless world  
Will make thee writhe—all those enervating, auge,  
With agonies that mock the use of words,  
Thou canst not bear—thy temple is a tomb!"

A city devoured by plague, a lovely maiden dying of consumption, a captive sinking in his dungeon, a forlorn female perishing in the streets, and other vivid sketches, follow in succession; but we must content ourselves with one variety more, and a very

few slight and insulated specimens alike of the excellent and of the unpolished.

"All that we love and feel on Nature's face  
Bear dim relations to our common doom.  
The clouds that blush and die a brassy death,  
Or weep themselves away in rain; the streams  
That flow along in dying music,—leaves  
That fade, and drop into the frosty arms  
Of Winter, there to mingle with dead flowers,—  
Are all prophetic of our own decay,  
And who, when hung enchanted o'er some page  
Where genius flashes from each living line,  
Hath never wander'd to the tomb to see  
The hand that penned it, and the hand that thought

Yet feelings, colour'd by the cloud of death,  
With sweet oppression oft o'erflow the mind,  
As when with pausful step we pace some aisle,  
And own the eloquence of tombs: or when  
Sublimely musing by the sounding deep,  
We watch the ever-rolling waves career  
To where the ocean weds the sky, and think—  
'Thou roll away the restless hours of time!"

Of similar beauty and greater novelty are these fine lines:—

"And when the wind,  
Like a stray infant down autumnal dales,  
Roamed wailingly, she loved to mourn and muse;  
To commune with the lonely orphan flowers,  
And through sweet Nature's ruin trace her own,  
But through the churchyard's silent range to roam,  
Was her most saddening j. y.

No warriors hand to hand and sword to sword  
Confronted, till from out some bloody gap  
Their spirits bound into eternity!

The very dust  
That in our daily walks we tread, had once  
Some breathing mould of beauty been!

I glow'd  
With thoughts that pant'd to be eloquent.  
Yet only ventured forth in tears;

It is not easy from passages so detached to gather the complete effect and spirit: but these can hardly be read without eliciting a preception of their high poetic character.

"Beneath the span  
Of heaven, all earth lay languishing in light;  
Her streamlets with a bee-like murmur ran,  
And while the trees like living creatures waved  
Their plumage to the wind, the bird and breeze  
Together hymn'd and harmonised the air.

I roamed, then sat delighted on a mound  
Green-tress'd and glitt'ring in the dizzy rays  
Of eve, and heavenward turn'd my musing eye.  
Who ever glanced the heavens, nor dream'd of God,  
Of human destiny, and things divine?  
O that mine eye could pierce you azure cope!  
Thus stirr'd the daring thought; and while it warm'd  
Within, a trance like heavenly music stole

But then come redeeming beauties far beyond the  
price of such minute offence. The Poet is in fancy  
borne upward, and,

Upon my spirit, weaning earthly sense,  
Till, in a vision, up the airy deep  
It darted—as a sky-bird to the clouds!

Thus disembodied, through the air I wing'd,  
Till earth beneath me in the glassy depth  
Lay twinkling, like a star."

He recognises Milton in the celestial regions; but,

"Fairest of all fair visions seen above,  
Remember'd loves and unforgotten friends  
Were recognised again! Along a mead  
Of bright immensity I saw them stray;  
Not anguish-worn, or rack'd with inward fears,  
But shining in the beauty of the bless'd:—  
Oh! ye in life so loved, in death so mourn'd!  
How oft affection through the desert world  
Delights to track ye where your feet have trod,  
Through favourite walks, or fancy-haunted bowers!  
On Twilight breezes wing your voices! or  
In fairy music fraught with infant years,  
Are echoes woven from your hymns above?  
In mournful days and melancholy hours  
We think of you: we shrine ye in the stars,  
And recreate ye in celestial dream!"

*A Charge delivered to the Graduating Class of the Columbian College, D. C. at the Medical Commencement, March 22d, 1827. By THOMAS SEWALL, M. D., Professor of Anatomy and Physiology.*

GENTLEMEN:—In consequence of the absence of our venerable president, it has become my duty to address you upon the present occasion, on the subject of your moral deportment in future life; a duty which I cannot assume but with diffidence, as well from the delicacy of its nature, as from the responsibility which it involves.

This day, gentlemen, you cease to be the pupils of the Columbian College; but you assume a relation more important to you, and not less interesting to us, than that which you have sustained during the period of your studies. You are admitted to the high and responsible station of practitioners of medicine, welcomed to full fellowship, and invited to participate in its labours and benefits. You are about to receive from us the highest testimony of confidence, which the profession can confer. We are then, gentlemen, to separate, and you are to be situated in different and perhaps in distant parts of our country.

The profession you have chosen will place you in a commanding attitude, and give you an influence in society far beyond the scene of your personal labours. The responsibility you assume is great, and the duty arduous: to sustain them you will require not only and accurate an extensive knowledge of the science of medicine, but you will need the light of moral principle to direct your steps in the various and often perplexing circumstances in which you will be placed. And permit me, my young friends, before I place in your hands the parchment roll which you are to bear away as the evidence of your attainments and of our confidence in your skill—before I place upon you the final seal of approbation, to bring to your view, and press upon your consideration, some of those moral duties which are more particularly involved in the practice of your profession.

1. Maintain, gentlemen, a sacred regard to truth. Truth is the great moral bond of society; it is the very basis of moral character, the element of which all other virtues are only modifications.

"Early in life," says Dr. Franklin, "I became convinced that truth, in transactions between man and man, was of the utmost importance to the happiness of life, and I resolved from that moment, and wrote the resolution in my journal, to practise it as long as I lived. I knew its value, and made a solemn engagement with myself never to depart from it."

It is derogatory to the influence of the profession, that the want of veracity has been alledged as the too frequent vice of medical men; and it should be equally mortifying to us, that the peculiar nature of the profession has been urged in extenuation of this despicable offence. It is said that the frequent necessity for concealing from the patient or his friends the nature and danger of his disease, furnishes an apology to the physician for the practice of prostration; but the intelligent, the honourable, and high-minded physician, will never thank the world for such an apology. He needs not resort to falsehood to shelter him from the charge of error, or the want of skill. He desires not to augment the difficulty of his cases, or to enhance the importance of his cures.

Falsehood is the offspring of a debased and grovelling mind, and is resorted to only to cover ignorance, or to conceal the workings of a dishonest heart; and in no character does it appear more odious than in that of the physician.

"Of all lying," says Dr. Johnson, "I have the greatest abhorrence of telling a lie to a sick man for fear of alarming him." Although there are many cases in which it is highly proper for the physician to encourage the hopes of his patient, and dissipate his fears, there is no case in which it is justifiable to do it at the expense of truth. To conceal from a dying man his situation, not only involves a sacrifice of truth, but is a violation of the highest principles of honour and justice.

Maintain, gentlemen, in all your intercourse with your fellow men, a sacred regard to truth; make it your policy, and it shall prove your grand moral beacon in every situation of life. Remember the favourite maxim of that venerable moralist and philosopher, William Penn: "A man of veracity," says he, "is a man of a bold man, a steady man. He is to be trusted and relied upon. No bribes can corrupt him, no fears daunt him." Be assured that when this principle is wanting, you will look in vain for any other virtue.

2. Be attentive to the sufferings of the poor.—This is a virtue for which our profession has generally been highly distinguished. There have been but few physicians in any age or country, so merciless as to withhold their professional services from the poor, or so avaricious as to exact from them the pittance necessary to procure the comforts of life. The great and good of our profession, in all times, have regarded their attendance on the poor as a duty and a privilege, and no one ever faithfully administered to the necessities of this portion of the community, without receiving an ample reward.

Most of our great men have laid the foundation of their eminence in the experience they have derived from an attendance on the poor, and to this class they have been principally indebted for their introduction to more lucrative business. Sydenham, Boerhave, Fosterhill, and Rush, furnish eminent examples of this truth.

Whoever your lot may be cast, gentlemen, let the poor be the subjects of your peculiar care; and while you derive a high satisfaction in relieving their sufferings, their diseases will open to you a field of observation and experience, of the highest importance to you in setting out in life.

Remember, too, that you are stewards appointed to dispense the bounties of a munificent Providence, and that what you bestow on the deserving, while it is a voluntary gift of your hands, it is a debt that you owe, and are bound in duty to pay. "Cast your bread upon the waters, and you shall find it after many days"—yes, you shall find it before many days. Be just to the poor, and their gratitude and friendship shall protect and comfort you, when the applauds of the great, and the rewards of the wealthy shall cease to follow you. "When the ear heard me then it blessed me, and when the eye saw me it gave witness to me. Because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

Besides gratuitous attendance on the poor, there are others on whom it will be equally your duty to attend without charge, such as the clergy of all denominations, and their families; physicians, and the widows and orphans of physicians; and especially indigent strangers who are taken sick from home. All persons devoted to the improvement of science, morals, and religion, or who are connected with institutions for the melioration of the condition of man, will have peculiar claims upon your professional services, when they are placed in circumstances of indigence.

3. In your professional intercourse, assiduously cultivate a pure and elevated style of conversation, urbanity and gentleness of manner, and kindness of heart. These are virtues that adorn the medical practitioner, and it is deeply regretted that too often they compose no part of his character. The practical duties of the physician, the tender and often heart-rending scenes he is called to witness, the society with which he is to mingle, all unite to render them indispensable to the proper discharge of his duty.—Indeed, so just an estimate does the community place upon these qualifications, that but few physicians who have been characterized by vulgar and profane language, rude and unbecoming manners, or an unfeeling heart, have ever possessed the confidence and affection of their patients, or the respect of the public.

Study, gentlemen, so to unite in your deportment tenderness with firmness, condescension with dignity, sedateness of manner with cheerfulness of spirit, as to inspire the minds of your patients, with confidence, gratitude, and respect.

4. Maintain a due observance of the sabbath. It is a stigma on the profession, that this sacred day, set apart for the most important purposes, has been so little regarded by medical men. Instead of a day of rest and devotion, it has been too often a day of professional study, or devoted to such duties as could be performed equally well on other days of the week. Indeed, some physicians have been in the habit of reserving all their consulting visits for the sabbath, so far as circumstances would admit, and of appropriating this day to the performing of such surgical operations as do not require immediate attention, and for no other reason than because it is a day of leisure, on which the members of the profession can more conveniently be assembled. But the practice, it is believed, is subsiding in our country; and the sabbath

is more generally respected than it has been in times past.

The observance of the sabbath, and an attendance on such devotional exercises as are within your reach, is a duty you are bound to perform as far as is compatible with the urgency of the cases committed to your care; and it will seldom happen that your cases are so urgent, or your practice so extensive, as not to be disposed of during the interval of public worship.

Dr. Rush used to say that he never knew a time when his professional business in Philadelphia did not admit of his attendance on public worship, at least half of the day, and he never failed to inculcate the importance of this duty on his pupils.

Another custom, recommended and practised by this distinguished philanthropist and physician, will be equally worthy of your imitation, and in your circumstances will admit, that of bestowing all sabbath fees on objects of charity.

5. Be guarded against infidel sentiments. When we consider the peculiar character of our profession, as displayed in the wonderful structure and organization of man, in the various functions of his body, their necessary connection and mutual dependence, the whole animated by an invisible Agent, enabling every part to act in harmony with the rest, and subject to the control of an intelligent Principle, all of which bear the visible impress of a divine Hand! and when, too, we contemplate the profession as exhibited in the scenery of the death-bed, in the deep repentance of the profligate, and in the dying confession of the infidel, and these appalling circumstances placed in contrast with the animating hopes of the Christian, the serenity of his last moments, the unshaken confidence that nerves his spirit in its passage through the dark vale, all of which come under the view of the physician, there would seem to be no necessity for admonishing you on this subject.

Yet, under all these circumstances, some of the members of our profession have imbibed infidel principles; inasmuch that it has been seriously questioned whether there was not something inherent in the science itself, calculated to originate and cherish a disbelief in a divine agency. But the sentiment is as unfounded as it is unphilosophical. Both the study and the practice of medicine, are alike calculated to impress the candid mind with a conviction of the existence of the Supreme Being, and to excite the highest admiration of his power, wisdom, and beneficence.

Whatever may have been the moral and religious state of the profession in other times, and in other countries, its present condition, and particularly in the United States, shows us that there is no necessary connection between the science of medicine and skepticism; and it must be gratifying to the profession to recognise the fact, that all the most eminent physicians of our country openly espouse the Christian religion, defend its doctrines, and give the whole weight of their influence in support of moral and religious institutions.

Remember that the way of infidelity is downward, and that when you once enter it, every succeeding step will urge you onward with increasing celerity. Few have trod this dark and fearful path, and returned to warn others of its fatal termination.

Flee, gentlemen, that chilling system of philosophy which sees in the universe no design, in adversity no tendency to good, in futurity no gleams of hope, and in heaven no Creator, Benefactor, Father, or Judge. Study daily the oracles of divine truth, and while you examine the pages of the sacred volume, open your minds to the conviction of its evidences, and be guided by its precepts.

6. Observe strict temperance in the use of ardent spirit. There is no subject, gentlemen, on which I would intreat you with more earnestness than upon this. It is a rock on which many of our profession have foundered—a whirlpool into which many of them have been drawn.

The habits and the occupation of the physician expose him peculiarly to the vice of intemperance. The arduousness and the irregularity of his business, his exposure to the vicissitudes and inclemencies of the season, the interruption to the hours of repose, all seem to call for refreshment, and furnish his friends with an apology for constantly urging upon him the use of ardent spirit. But, gentlemen, beware how you yield to such solicitations. Though there may seem to be no danger at first, when it is

known that you can join your friends in a social glass, you will be surrounded with many companions, and solicited to drink at every house, and upon every occasion.

Recollect that no person ever become a drunkard at once. In almost every case the progress is slow and imperceptible, and probably no one ever felt the least apprehension of danger when he began to fall. But he advances by degrees, and at every step his path becomes more steep, and every day adds a new and a stronger link to the chain that binds him beyond the hope of deliverance.

How many an unwary traveller in our profession has thus fallen! and how affecting to see a cultivated mind lose its polish and its dignity, brilliant talents clouded, and strong powers enervated! to see the noblest work of the Deity shattered and laid in ruins by the terrible agency of ardent spirit!

Universal temperance is incumbent on you, not merely as essentially requisite to preserve your minds in that unclouded state, which may render you equally able at all times to pronounce on the cases you may be called to investigate, but because it is a virtue which you will often find it your duty to inculcate on your patients, and which you will enforce with but little effect, if it is not regularly exemplified in your own conduct.

Shun, gentlemen, the first temptation which may assail you, and when it shall be once known that you are inexorable, your acquaintance will cease their importunities, and no longer offer you those well meant but dangerous civilities.

7. Intimately connected with intemperance is the practice of gambling; a vice which, though less common, is not less destructive to the peace of society, and to domestic happiness and virtue.

Let me exhort you, gentlemen, to abstain from all games of chance, as a practice alike degrading to you as men, and inconsistent with the dignity, and the high and important duties of your profession.

8. Discountenance and abstain from the practice of duelling. It is highly creditable to our profession that so few of its members have exposed themselves in single combat. A few have exposed themselves, and some have fallen, and many more have been accessory to the crime, by attending the combatants to the field, and extending to them surgical aid.

How absurd, how inconsistent it is, for that man whose peculiar province, and let me say privilege it is to preserve life, voluntarily to mingle his blood with that of his fellow!

Never forget, gentlemen, that you have been this day received as members of the Medical profession, have taken upon you its vows, and assumed its responsibilities. You are no longer at your own disposal: you are the property of the profession, of the public, and more particularly of that community who shall give you a residence, and confide to your hands their lives and health. To tear yourself from them by an act of self-destruction, would involve a violation of the highest principles of honour, of gratitude, of justice, and of truth.

In all this I say nothing of the obligations which bind you to your family and friends—nothing of your obligations to your country and to your God. Here let conscience decide. And when you have made the decision, gentlemen, let your country see that you have too high a sense of moral rectitude to embroil your hands in human blood. Let the world see that you have too much elevation of soul, too much independence of spirit, to be awed by the clamour of unprincipled men, and induced to yield to this unhallowed practice.

Finally, gentlemen, keep constantly in view the moral obligations you are under to your patients and to the community. Your profession, while it will give you, if properly sustained, an extensive influence in society, will present you with frequent opportunities of exerting a controlling power in private, and in circumstances the most important.

The moral and religious influence of sickness is, no doubt, highly beneficial to the best interests of man, and of society. At this time the stoutest heart is softened, old animosities are forgotten, the mind looks back with regret upon the errors of past times and extends itself forward with new and better resolutions to the future; old vices are broken off, and the mind then, if ever, is open to the convictions of truth.

The frequent opportunities you will enjoy of promoting and strengthening the good resolutions of your patients, and especially if suffering under the

consequences of vicious conduct, ought never to be neglected. Your counsel and reproof will be listened to with respect, and received as tokens of friendship, whenever they are imparted at proper seasons, and evince a sincere interest in the welfare of the individual to whom they are addressed.

You will sometimes be made the depository of secrets, and such, too, as deeply concern the happiness of families, and the welfare of society. Whatever you thus receive, preserve inviolable.

You will often have it in your power to prevent family discord, and to heal family feuds. You will hold the reputation of many in your hands. In such cases, it will be your duty to throw the mantle of charity over the frailties of human nature, and "to do to others as you would that they should do to you."

Thus armed with the panoply of virtue, we fear not to bid you go. Go, gentlemen, enter the abodes of wretchedness and distress, and while you dispense the powers of the healing art, forget not to comfort the aching heart, to calm the heaving breast, and to wipe away the tear of sorrow. Let the widow, and the orphan, find in you a guide and protector; the youth, a bright example of moral virtue; and the aged, a staff to sustain him in his decrepitude. And when each of you, after a long life of eminent services, shall have sunk to the grave, may the traveller who passes by, point to your tomb and say,—There lies the dust of an honest man, one who loved truth, was just to the poor, was pure, kind and courteous; revered the sabbath, discountenanced infidelity, repelled drunkenness, gambling, and duelling, and practised and enforced all the moral virtues.

## MISCELLANY.

## ANCIENT OFFERINGS.

Gen. iv. 3.—Cain brought of the fruit of the ground an offering unto the Lord.

To offer to the source of all our comforts the first fruits of the herbage, and of the different kinds of grain and fruits, was the practice of mankind from the beginning. The earliest instance of these obligations in record is that of Cain, the eldest Son of the first great Husbandman, who doubtless following paternal precedent, brought of the fruit of the ground an offering unto the Lord. Thus the Jews consecrated the first fruits of their oil, their wine, and their wheat; and, by Divine institution, whatsoever opened the womb, whether of man or of beast, was sacred to the Lord. This same custom prevailed among the Gentiles, who, when they had gathered in their fruits, offered solemn sacrifices with thanks to God for his blessings. According to Porphyry, an ancient festival was annually celebrated at Athens, to the honour of the Sun, in which the simplicity of the offerings resembled the practice of the first ages. Consecrated grain was carried about, in which the kernels of olives were wrapped up together with figs, all kinds of pulse, oaken leaves, with acorns, and cakes composed of the meal of wheat and barley, heaped up in a pyramidal form, allusive to the beams which ripened the grain.—*Burder*.

—The sacrifices of God are a broken Spirit: a broken and a contrite heart, O God, thou wilt not despise. PSAL. 51, 17.

## TRANSLATION OF ENOCH.

Gen. V. 24.—God took him.

*Burder* says, the following singular tradition may possibly have some reference to the translation of Enoch; "the Hutmacks, among other idols, worship in a peculiar manner one, which they call *exacamuni*. They say that four thousand years ago, he was only a sovereign Prince in India; but, on account of his unparalleled sanctity, God had taken him up to heaven alive."—*Von Strahlenberg*.

THE HEAVENLY INHABITANTS.—After the excellence of the place, consider the nobleness of the inhabitants; whose number, whose sanctity, whose riches and beauty exceed all of which it is possible to conceive. What can there be more admirable, or what, if well considered, can excite so great astonishment! And if every one of those benevolent spirits, although it be the most inferior of them, be more beautiful to behold, than the whole of this visible world: what would it be to see so great a number of beautiful spirits, and behold their perfection and the offices they fulfil! There the angels discourse, the archangels serve, the principalities triumph, and the humble souls rejoice, the authorities rule; the virtues

glisten, and thrones sparkle, the cherubim shine, and seraphs burn, and all sing praises to God. And if the company and intercourse of those good beings is so sweet and so amiable; what would it be to have intercourse there with all the good, to speak with the apostles, to converse with the prophets, with the martyrs, and with all the chosen! And if it be so great a glory to enjoy the company of the good, what will it be to enjoy the company and presence of Him, to whom the morning stars sing praises, at whose beauty the sun and moon wonder, and before whom the angels and sovereign spirits of heaven kneel down! What will it be to behold the Universal Good, in whom is all good? What, to behold that greater world, in which are all worlds? And what to behold Him, who being one, is at the same time, every thing; and who, in knowing the most simple perfection, embraces all perfections.—*Spanish work*.

In Roscrea, in the south of Ireland, walking in the fields one evening. I observed a little girl watching clothes which were drying; while she read in a book. I asked what book she read? "The Bible, Sir." So you are fond of reading the Bible—"I am, Sir." Where did you learn to read the Bible? "In the Sunday School." In what book are you reading now? "The book of Job." To other questions satisfactory answers were returned. Sometime after I was called on to visit a sick person, and I was greatly struck at finding my little Sunday School friend sinking under a rapid declivity. She had learned the grand outlines of gospel doctrine, what we call the plan of salvation, but she had not obtained the consolations of religion. She was encouraged to look for these, and she soon obtained them, and continued in possession of them till her last hour. Observe the process:—the Sunday School led her to the Bible—the Bible led her to Jesus Christ, and Jesus Christ led her to heaven.

In a late Sunday School examination, the teacher mentioned that direction of the wise man, "Buy the truth and sell it not." He remarked that he that buys the truth makes a good bargain; and enquired, if any of them recollected any instance in Scripture of a bad bargain? I do, replied a boy, Esau made a bad bargain when he sold his birthright for a meal of pottage. A second said, Judas made a bad bargain, when he sold his Lord for thirty pieces of silver. A third said, "Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul." Sunday School instruction goes farther still; in many cases it renews the heart and life.—[*Sunday Sch. Mag.*]

When we feel a strong desire to thrust our advice upon others, it is usually because we suspect their weakness: but we ought rather to suspect our own.

The young fancy that their follies are mistaken by the old, for happiness; and the old fancy that their gravity is mistaken by the young, for wisdom. And yet each are wrong in supposing this of the other. The misapprehension is mutual, but I shall not attempt to set either of them right, because their respective error is reciprocally consolatory to both. I would not be so severe on the old, as the lively Frenchman, who said, that if they were fond of giving good advice, it was only because they were no longer able to set a bad example; but for their own sake, no less than of others, I would recommend cheerfulness to the old, in the room of austerity, knowing that heaviness is much more often synonymous with ignorance, than gravity with wisdom.—Cheerfulness ought to be the *viaticum vite* of the life to the old; age without cheerfulness, is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age; time will make a generous wine more mellow; but it will turn that which is early on the fret, to vinegar.

EXAMINE CAREFULLY BEFORE YOU DECIDE.—The only secret I have found to prevent the evils of life, is, to do nothing without having well examined beforehand in what we are going to embark. In most things we undertake the beginnings, are agreeable: they seduce us, but we should think of the end.—They are paths strewn with flowers. Where these paths lead to is the most important question.—*Dobson's Petrarch*.



## POETRY.

It is long since we have read any thing more beautiful than the following poem by Mrs. Hemans.—*Blackwood*.

## THE HEBREW MOTHER.

The rose was in rich bloom on Sharon's plain,  
When a young mother, with her first-born, thence  
Went up to Zion; for the boy was row'd  
Unto the Temple-service. By the hand  
She led him, and her silent soul, the while,  
Oft as the dowy laugh of his eye  
Met her sweet serious glance, rejoiced to think  
That aught so pure, so beautiful, was hers,  
To bring before her God.

So pass'd they on,  
O'er Judah's hills; and wheresoe'er the leaves  
Of the broad sycamore made sounds at noon,  
Like lulling rain-drops, or the olive-boughs,  
With their cool dimness, cross'd the sultry blue  
Of Syria's heaven, she paused, that he might rest;  
Yet from her own meek eyelids chased the sleep  
That weigh'd their dark fringe down, to sit and watch  
The crimson deepening o'er his cheek's repose,  
As at a red flower's heart; and where a fount  
Lay, like a twilight star, midst palmy shades,  
Making its banks green gems along the wild,  
There too she linger'd, from the diamond wave  
Drawing clear water for his rosy lips,  
And softly parting clusters of jet curls  
To bathe his brow.

At last the Fano was reach'd,  
The earth's One Sanctuary; and rapture hush'd  
Her bosom, as before her, through the day  
It rose, a mountain of white marble, steep'd  
In light like floating gold.—But when that hour  
Waned to the farewell moment, when the boy  
Lifted, through rainbow-gleaming tears, his eye  
Beseechingly to hers, and, half in fear,  
Turn'd from the white-rob'd priest, and round her arm  
Clung o'en as ivy clings; the deep spring-tide  
Of nature then swell'd high; and o'er her child  
Bending, her soul brake forth, in mingled sounds  
Of weeping and sad song—"Alas!" she cried,  
"Alas, my boy! thy gentle grasp is on me,  
The bright tears quiver in thy pleading eyes,  
And now fond thoughts arise,  
And silver cords again to earth have won me,  
And like a vine thou claspest my full heart—  
Now shall I hence depart!"

How the lone paths retrace, where thou wast playing  
So late along the mountains at my side?  
And I, in joyous pride,  
By every place of flowers my course delaying,  
Wove, e'en as pearls, the lilies round thy hair,  
Beholding thee so fair!

And, oh! the home whence thy bright smile hath parted  
Wilt it not seem as if the sunny day

Turn'd from its door away,  
While, through its chambers wandering weary-hearted,  
I languish for thy voice, which past me still,  
Went like a singing till?

Under the palm-trees, thou no more shalt meet me,  
When from the fount at evening I return,  
With the full water urn!

Nor wilt thy sleep's low, dove-like murmurs greet me,  
As midst the silence of the stars I wake,  
And watch for thy dear sake.

And thou,—wilt slumber's dewy clouds fall round thee  
Without thy mother's hand to smooth thy bed?

Wilt thou not vainly spread  
Thine arms, when darkness as a veil hath wound thee,  
To fold my neck; and lift up, in thy fear,  
A cry which none shall hear?

What have I said, my child?—wilt He not hear thee,  
Who the young ravens heareth from their nest?

Wilt He not guard thy rest,  
And, in the hush of holy midnight near thee,  
Breathe o'er thy soul, and fill its dreams with joy?  
Thou shalt sleep soft, my boy!

I give thee to thy God!—the God that gave thee,  
A well-spring of deep gladness to my heart!

And precious as thou art,  
And pure as dew of Hermon, He shall have thee,  
My own, my beautiful, my undefiled!  
And thou shalt be His child!

Therefore, farewell!—I go; my soul may fail me,  
As the stag panteth for the water-brooks,  
Yearning for thy sweet looks!

But thou, my first-born! droop not, nor bewail me,  
Thou in the shadow of the Rock shalt dwell,  
The Rock of Strength—farewell!"

## VARIETY.

## ADVICE OF A LITTLE GIRL.

## Illustrating the Usefulness of Religious Tracts.

The following beautiful narrative has a strong resemblance to the case of the "little Maid of Israel," who said to the wife of Naaman, the leper, "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

In the village of — there lived an opulent and worldly family, consisting of a gentleman, a lady, and a large household of children; the mother of the lady also residing with them, who had for some years been confined to her bed. Her pain was so severe, that she seldom or never slept beyond one o'clock in the morning. Having previously lived a life of gaiety, she found that when the days of darkness drew on, she had no inward resource of comfort. Her family and friends tried to cheer her in the day time by vain conversation and flattery; and in the night she had recurrence to a plan of her own, which was, to have a safe lamp on her bed, and a constant supply of Novels. Her daughter, who was anxious that all her wishes should be gratified, sent far and near to procure every publication of this kind which could be procured; but so quickly were they perused, that several of them had a second and third reading. One morning, a little grand-daughter ran into the room to inquire after her health; when the lady said, "I have been very ill all night, and what is worse, I have had no new books."

"Oh," said the child, "how I wish, grandmamma, that you could read a pretty little book I had given me the other day!" "Bring it, my dear," was the reply. The child immediately gave her grandmamma the Tract. In the course of the morning, the old lady wished she could get some more, when her daughter told her that some new novels were coming down that evening. The mother answered, "I want those little books—cannot you send to Mr. or Mrs. —, for I dare say they have some of them." Now, it so happened that the Tracts, and the persons referred to, were despised by —, for they had lately cut connexion, as it is termed, with the gay parties who were accustomed to assemble in the neighbourhood. The sufferings and requests, however, of the old lady, prevailed over the prejudices of the young one; and at length a note was written, in which it was intimated that her dear mother's complaint had so enfeebled her mind, that she was only pleased with children's books; but that if the parties had any, the loan would oblige. The parcel was sent. The old lady continued to read them. The novels soon after arrived, but were returned without having been inspected; and some time after she told her daughter, that she had discovered what had given her happiness even in her affliction—that formerly she could not bear to be alone, but that now she loved to be by herself, to enjoy her meditations in the wakeful hours of night—and that she would be obliged if her relatives and friends would but read those pieces for themselves. She soon became anxious to read the Bible, displayed a growing faith and exemplary patience during the remainder of her long illness, and at last died in the faith and joyful hope of the Gospel of Christ.

The daughter, who had been powerfully struck with the change in her mother, and whose heart was softened by the bereavement she sustained, as well as by a remembrance of many things said by her beloved relative before her departure, in process of time embraced and professed the truth as it is in Jesus. At length the whole family were induced to attend on the preaching of the Gospel; and several of its members are now actively engaged in conducting others to the fountain of life and happiness.

I was most powerfully impressed by this simple detail; and as I know you are interested in the operations of the Tract Society, I thought I would convey it to you, that you might thank God and take courage.—[*Evangelical Magazine for Nov.*]

TRACTS IN RUSSIA.—In one parish, where amid the forms of a corrupted church, the name of Christ was scarcely known, the Rev. Drs. Henderson and Paterson, among the desolations in the north of Europe, caused four hundred copies of the "Great Question Answered," written by the excellent Andrew

Fuller to be distributed. The consequence was, that that "Great Question," "What must I do to be saved?" was asked by multitudes. Their preacher himself became alarmed. They began to assemble in a large barn, for prayer and the sincere worship of God; and the issue was the conversion of the parish, pastor, and people, to the vitality of evangelical religion.

Beware of quenching or grieving the Holy Spirit. An old devotee makes this ingenuous confession: Lord, the motions of thy Holy Spirit were formerly frequent in my heart; but, alas! of late they have been great strangers. I fear they were grieved either that I heard them not attentively, or believ'd them not faithfully.

REVIVAL OF RELIGION IN AYLESFORD, N. S.—A correspondent in Nova-Scotia, writes,—that there has been a gracious revival of religion in Aylesford. Many sinners have been deeply awakened, a serious concern for salvation is apparent in the people of the Township generally, and upwards of fifty persons have professed the knowledge of salvation by the remission of their sins. The good work is still progressing, and almost every other day, one or more are stepping into glorious liberty.

CHURCH OF ENGLAND SUNDAY SCHOOL.—On Saturday the 7th inst. the Children belonging to this excellent Institution, were publicly examined; and it affords us great pleasure to add that they, by no means disappointed the expectations which had been formed with respect to their attainments. At this season, there are of course a much smaller number in attendance, than during the summer months, because many of them are too young to encounter the severity of the weather. There were present however, in the male and female departments of the School, not less than one hundred and sixty children. These in general passed a very creditable examination. Several of the classes appeared to be acquainted with many parts of the Sacred Volume, and were capable of referring to it to illustrate many of the great truths of Religion, with ease and correctness. The general impression upon those who witnessed the examination, was, that the Children were well instructed, that great pains have been bestowed upon them by their several teachers, and every attention paid to their advancement by the persons under whose immediate superintendance the Schools are placed. Such Institutions are well calculated to further the cause of True Religion, and ought to receive the cordial support of all who number themselves among its friends.—*Observer*

## TO AGENTS.

We have received letters from several of our Agents, enquiring, when we wish them to collect the advance upon the Journal. In reply to these enquiries, we say, that it is of importance to us, that the advance be collected as soon as it conveniently can be done; and if no other safe opportunity offers, that it be forwarded by Post, at our expense. Such remittances can be made in paper of the Bank of New-Brunswick, or of St. Andrews, in the largest Notes the sum will admit. Provincial or Bank Notes of Nova-Scotia, circulate in this City at five per cent discount.

## OBITUARY.

DIED.—On Sunday morning last, after a lingering illness, Mrs. RACHAEL HANCOCK, widow of the late Mr. Joseph Hancock, in the 70th year of her age.

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