

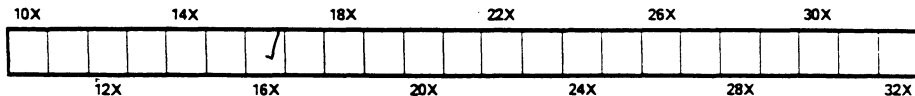
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# A DISCOURSE

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ON

## **FEMALE INFLUENCE,**

BEING THE

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SUBSTANCE OF A SERMON DELIVERED  
IN COMMEMORATION OF THE  
BIRTH OF THE

**Princess Royal of England.**

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BY THE REV. J. AMELER, V. D. M.  
*Independent Presbyterian Minister.*

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At the Tabernacle, Duke Street, St. John.  
N. B., January 3, 1841.

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“HER PRICE IS ABOVE RUBIES.”—Solomon.

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**PUBLISHED BY REQUEST.**

To His Excellency Major General Sir JOHN HAR-  
VEY, K. C. B. and K. C. H., Lieutenant Governor  
and Commander-in-Chief of the Province of New-  
Brunswick.

It is not necessary for me as a Minister of the Gospel to make any apology in dedicating this humble tribute of female worth to your Excellency. Your well known character, and the just esteem in which you stand, not only in the estimation of our much beloved Sovereign, but also in the affections of the loyal people of this Province, and the justly merited confidence you have acquired by your long and arduous services in your country's welfare, together with your well known urbanity of manner, and enlightened views of society, render you the very person to whom such a tribute of respect to the fair portion of our race, as is here intended, ought to be dedicated, by

Your humble

and ever dutiful servant,

J. AMBLER.

# SERMON.

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PROV. 31.—26. 27.—She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her.

MY CHRISTIAN FRIENDS, it has been announced to us, through the means of the public prints, that our beloved Queen has become the happy mother of an infant Princess Royal, the heiress presumptive to the British Throne. In the birth of this child, the interests of every British subject, from the highest to the lowest, are deeply involved; on this account, I thought I could not do better than occupy a portion of your time at the present by calling your attention to the subject of female influence.

We have now just passed from the threshold of the old year to the commencement of another period of time. We all know the history of what is past, as to ourselves, but none of us can tell what is to come, and what will befall us the year now before us. We know not what a day may bring forth; but all future, as well as all past events, are open to the eyes of Him with whom we have to do.

All events have a voice. The rising and setting of every sun—the return of every day, and the shadows of every night, are all events that claim our attention and improvement. The birth of a Prince—the dethronement of Kings—the falling of a sparrow and the hairs of our head, are all numbered and noted in the eye of Him who is to be our judge.

Solomon, in the words of the text and the verses in immediate connection calls our attention to a good wife. As the British Throne is at present filled with

a beloved Queen who has become the Mother of a young Princess—a sermon upon female influence in general cannot but be both acceptable and useful to a British public.

Solomon is here speaking of a virtuous woman. By a virtuous woman is meant, a pious woman ; a woman under the influence of religion ; a woman that fears God ; that loves him and delights in his ways, and who seeks to glorify him in all her conduct and movements in life. It is to this woman I call your attention at this time. Let me then hold her forth at the present as a *Wife*—as a *Mother*—as a *Merchant*—as a *Physician*—as a Christian—and as a *Princess*.

### I—AS A WIFE.

The matrimonial connection is not only an important and deeply interesting connection ; but also an institution of Divine appointment. It commenced with the origin of the human race, and in their days of innocence and happiness.

Hence we find that when God made man and placed him in the Garden of Paradise, with all that could delight him in a state of perfection : his Maker saw that there was one thing wanting, and that it was not good for man to be alone. In reading the history of the creation, it appears that all creatures, whether animate or inanimate, were made for the good, happiness and enjoyment of his favourite creature man. The flowers of the field with all their beauty and fragrance, the trees with all their nutritious fruit, the animal tribes, with all their powers of ministering satisfaction to the sense or to the mind—all, all were for him. Adam when in Paradise could look upon all the objects in creation, however grand and sublime, and call them his own. He could at the same time employ his vast and capacious mind in examining their various characters in their different forms, and give them names suitable to their respective qualities. He also allotted each its place and station, and at the same time glorified his Creator's perfections, as displayed in himself

and in them. But after all we find that in the midst of this vast source of intellectual, moral and personal enjoyment, the cup of bliss was not entirely full.—There was in the judgment of his maker God, something wanting—Surrounded as he was in the midst of plenty and profusion of every kind; yet he was alone. He could find employment for his understanding and the vast resources of his capacious mind, in the contemplation of God and his works; but the heart wanted an object on which next to its Creator, it might place its most tender affection. His tongue could name all the objects the eye beheld, and take pleasure and delight in surveying them; but in all the vast creation there was no tender, no sympathetic ear into which it could pour out its joys and say, how fair, how lovely, how glorious is all this that we behold. He was alone.—He had none of his own race with whom he could commune, or participate his enjoyments.

But the parent of our common race saw this deficiency, felt for him, and instantly supplied this want and call of nature. Adam indeed felt no void, uttered no complaint; but the Lord God said, it is not good for man to be alone, I will make a help meet for him.—Gen. 2—21 24.

Now let us look for a moment at the being the parent of man supplied for him. Could anything be more suitable? so adapted to his nature and condition. Here is a being made to be his companion through life, in prosperity and adversity, in sickness and in health; made by the self-same hand that formed himself, made also from his own body, so that she was bone of his bone, flesh of his flesh, and also suitable to him in a state of innocence and sinless perfection.

I will not undertake to describe woman in that state of innocence and perfection, as she came out of the hands of her Creator, and was first presented to Adam. It would be impossible for me to do justice to such a subject. It is beyond the power of the imagination of man to conceive, and much more the tongue, or pen of man to describe. Judging of what we now see of

her, even in her present fallen condition, and especially as a subject of renewing grace, we may naturally conclude that when she came out of the hands of her Creator in a state of absolute perfection, she must have been to the eye of Adam the most lovely object in creation. In her we see, when first put into the arms of Adam, a creature that possessed all that was *lovely in form*, all that was *graceful in manner*, all that was *exalted in mind*, all that was *pure in thought*, all that was *delicate in sentiment*, all that was *enchanting in conversation*.

Now, that the influence of such a being was great, and felt by Adam, is beyond all question. The consequence of this influence was awful to him, and as such has been experienced by his posterity. But let not woman imagine that her situation in the marriage connection, though fallen and degraded, is less important and influential--It is *still true* it is not good for man to be alone. She still holds an important and conspicuous place in the scale of human existence and happiness. Her influence to a very large extent, is as great over the husband of her choice as that of Mother Eve. Much of this influence depends now, as it did then, in the *purity* of her *mind*, the *kindness* of her *heart*, the *wisdom* of her *counsels*. Fallen and degraded as man is by sin, yet there are only a few, and a very few compared with the great mass, but what will listen to the kindness of a woman's tongue, and whose heart, however hard, will melt under the tender and endeared caresses of a woman's love. Let not then woman complain that her powers are limited and restrained, because she is confined to the more domestic walks of life; here is the *place*, the *theatre*, where her greatness and worth are known and felt; and known and felt too in all the walks of life, from the Queen upon the throne to the lowest and most humble station in the scale of society. Man is still as dependent on woman as Adam was when he found it was not good to be alone, and this dependence creates attachment and gives influence and importance to her character.

It is in the capacity of a wife that she shines with so much brilliancy in the crown of human glory.

## II—AS A MOTHER AND INSTRUCTRESS.

I put these two together, because in nature they are made to centre in the same object. Woman has ever attracted the attention of both God and man, from the first moment of her creation to the present time. Princes and Warriors, Statesmen and Philosophers, Poets and Scholars, have all in their turn fallen in love with her charms, and employed their noblest intellect in praising her beautiful form, heroic deeds, and attractive virtues. But the most interesting and endearing feature in her character is her tenderness, her sympathy, her unchangeable and paternal attachment, and all this displayed in the Mother. The natural results which follow a virtuous and an affectionate matrimonial connection is a beloved offspring.—From the first moment the mother hears it announced that to her a child is born, her labours of education begin. In many cases, if not in all cases, they begin before. The moment there is a prospect of a rising offspring, the labours, the cares and perplexities of a mother are seen. On *her* health depends the health and happiness of the being in prospect. Therefore to the cultivation and protection of this, considerable care and attention are necessary. From that moment too, she becomes in a peculiar sense an help-meet for man, as being the depositary and guardian of their most precious and joint concern.

Now, it is a fact admitted by all enlightened men, that the foundation of all future greatness and usefulness is laid in the nursery, while the child is under the care, protection, and instruction of its mother. It is here she makes an impression that is to last through all time and eternity. The sayings and doings of a mother weigh upon the mind, and frequently decide the whole character for life. The Rev. John Newton, an eminent Minister of the Church of England, who was at one time one of the most degraded of human



beings, but afterwards became distinguished for virtue and piety, tells us that in his most degraded condition, the sayings and doings of his pious mother fastened upon his heart with unyielding grasp. And how many Ministers of the Gospel attribute their first and most lasting impressions to the influence of a mother's instruction and a mother's prayers.

### III—AS A MERCHANT.

This is the idea which Solomon gives of the virtuous wife. "She considereth a field and buyeth it: she maketh fine linen and selleth it, and delivereth girdles unto the merchant: she perceiveth that her merchandize is good; her candle goeth not out by night." All this you will easily see, relates to a man's fortune. It is a fact, and a fact too established upon experience and observation, that a man's success in the world depends in a great measure upon the prudence and management of his wife. This is true as it applies to all ranks and classes of society to a certain extent; but more especially to the middling and operative classes, where success depends so much upon industry and economy. This was the case with Adam in Paradise. In Paradise, labour indeed was not imposed as a burthen, but bestowed as a privilege and a source of delight: but even here we find that the help of woman was an addition to his happiness and personal enjoyment. It was not good for him to be alone.

We find also, in reading the history of the race, that in the rudest ages, and in the most uncultivated state of societey, woman's help and influence were necessary to give enjoyment to the hunter's spoils. It also aided him in bearing the burden and heat of the day, which he cheerfully encountered in the prospect of the refreshment and repose of the evening. So that we can learn the influence and power of woman, even in the hut of the desert, managing the scanty portion of the savage with discretion, and doubling it by participation.

But let us turn our attention from woman in this

rude state of nature, and take a view of her as exercising her influence upon man when improved by civilization and refinement. We find that with the improvements of society, new ideas naturally arise in the mind of man.

The care of posterity arose : permanency must be given to possessions. The earth and its produce are parcelled out,—men call their lands by their names,—house is joined to house, and field added to field.—But could man do this alone ? NO. As soon could he pluck the moon from her orbit, or arrest the sun in his course. In vain have his labour and skill provided bread enough and to spare, unless the woman's prudent attention manage that sufficiency and lay up that surplus for the evil day which may come. "She looketh well to the ways of her household, and eateth not the bread of idleness." Let this sentiment be fixed upon your minds as long as time shall endure : *No man ever prospered in the world without the consent and co-operation of his wife !* Let him be ever so frugal, regular, industrious, intelligent, successful, all goes for nothing if she is profuse, disorderly, indolent, or unfaithful to her trust. Let us carry these views out for a moment into practical life, and take the different classes as they rise. Take the farmer for instance. This man's farm prospers, his barn is filled with plenty, the floors are covered with wheat, the vats overflow with wine and oil, his cattle increase and he is getting rich. Take the merchant, and you shall see all his commerce thrive, all his plans succeed : Providence smiles—the wings of every wind are wafting to his door gold and silver and precious things. The talents of a third are procuring for him reputation and distinction, and honor and wealth. And did not these prosper ? *No. Why ?* Because these men had no help-meet. The design of heaven was defeated—the parties were unequally yoked—the help found for these men was not an help-meet for them. Skill was counteracted by carelessness—the fruits of diligence were scattered about by the hand of dissipation—the labours of a year perished

in the sitting of an evening ; by much slothfulness the building decayed, and through idleness of the hands the house failed.

But if you turn the scale, and let the woman look well to her household, and cultivate the fear of God and the wisdom from above, then she exercises an influence over the estate of her household, that secures prosperity, usefulness, and respectability in life. "Her children rise up and call her blessed ; her husband also, and he praiseth her." "A virtuous woman is a crown to her husband ; but she that maketh ashamed is as rottenness in his bones."

### III—AS A PHYSICIAN.

And this refers to the health of the family.

Health must be considered by all as among the first class of human blessings bestowed upon man by his Creator. Whatever else we possess, if this is wanting, ALL, ALL the rest must be insipid and tasteless. Withdraw this boon, and the palace and the cottage are both alike filled with gloom and dismay. Health and happiness are so closely connected and linked together, that the existence of the one is almost absolutely necessary for the enjoyment of the other.— Now, the health of man is more or less affected by various causes. Some of these causes are within himself, and the amount of health an individual enjoys, depends upon his own prudence and management. But there are other sources of health which are not so much under his immediate controul, and on which his health very much depends, that are to a large extent committed into other hands. We are all formed and intended for society, and the health and happiness of the individual, as well as the body politic, depends very much upon our associations and stations in life. This variety is the lot of all, more or less ; but must in the nature of things vary with our station and employments of life. In navigating the voyage of life, we must look for the rough as well as the smooth ;

for the head wind as well as the pleasant breeze ; for the small freight as well as the full cargo ; the unsuccessful voyage as well as the successful arrival. It will be seen in reading the history of man, that sorrow and pain, solicitude and disappointment, enter into the cup from which man is called to drink ; and *that* man, whoever he is, is but half provided for the voyage of life, who seeks to navigate this vast ocean alone.— God saw this and provided for our wants and necessities. He, therefore, employed his creative wisdom, and made for man an help-meet. One to be his associate and companion in life. A companion for his youth, a sharer in his felicity and property, a support in age, a solace in affliction, a partner in want, a friend that sticketh closer than a brother.

This was the intention of the Creator in the original formation of man, and the constitution of male and female, and the marriage compact. And that the means are adapted to the end, no one can doubt for a moment, who is the least acquainted with the history of the race. Every man and especially every married man knows that to a large extent, his tranquillity of mind, his temper, his character and reputation, are committed into the hands of his wife, and that his health depends very much upon her good keeping. Let these be neglected or trifled with, or blown into an hurricane under every slight and trifling offence, and the greatest bodily vigour will quickly decay and sink under its weight, and the individual once the pride and glory of his race, becomes an emaciated skeleton, and life with all its blessings forever blasted. But on the other hand, where these are properly guarded, in the hands of a virtuous and intelligent help-meet, we see life, health, vigour and happiness encircle round the head, and man all at once becomes fair as the moon, bright as the sun, and mighty as an army, with banners braving every storm, resisting every blast, and putting forth all his energies, come off more than conqueror.

## V—AS A CHRISTIAN.

And this brings her in connection with the church. There is something in the very nature of the female constitution which makes her peculiarly the subject of religious impressions. The hopes and fears, and the peculiar sympathies of her nature, naturally incline her to seriousness, and love and communion with God. She is less exposed to the world and its temptations, than the other sex, and has generally more time for prayer and religious meditation. It is in the church of the living God, that her character, her usefulness, her influence, her virtues are developed and called into action. Whatever other excellencies she may possess as a woman ; it is religion, the pure and undefiled religion of heaven, that gives life and utterance to her character, a polish to all her manners, however refined by nature and art, and energy to all her decisions. It is as a religious being, woman under the influence of God, taught by his divine spirit, guided by his word, that I am now describing going forth in the greatness and majesty of her power as an angel of light, discharging the duties of her station in the church of God. We do not indeed expect her to become preacher, and enter the sacred desk ; this does not appear to be her calling, no more than it is her duty to beat the drum, blow the fife, or wield the sword. But though she is not called to fill any of these great and public stations in the church ; yet, there are other places in the church, and important posts too, in which she cannot only be useful, but useful in a very eminent degree, and in some respects strike a more powerful influence upon the objects around her, than the other sex. I will mention a few of these—

### I—THE CHILDREN OF THE CHURCH.

These have always been an important, and in many respects the largest part of the church on earth.— Their early instruction and impression, as far as

religious truth is concerned, is of the first importance. The inspired writers and the wise men of all ages and countries, have felt the force and the importance of this subject, and have called the united attention of the community to the early instruction of the rising generation. Their language is, "Train up a child in the way he should go; and when he is old he will not depart from it." Hence we see the wisdom of Sabbath School institutions, and the usefulness and importance of the female character and influence in the church of God. Here is a field opened in which she can put forth all her energies, and employ all her talents, and strike an influence through the rising generation that shall last forever.

Is not the church and the world, indebted to the pious instructions of Lois and Eunice, the grandmother and mother of Timothy, for one of her first bishops? And who can tell, till eternity unfold itself to our view, how many Timothies have been instructed, impressed and trained in our Sabbath Schools, and that too by female instruction and influence. Let not woman then suppose that she has nothing to do in the church of the living God; here is a field for the exercise of all her powers, and where she can strike an influence as powerful as life, and as lasting as eternity. Here, every female that can read, may find employment, and employment in which she may be useful and instrumental in imparting life and salvation to others.— Here is a field for female influence, for both young and old, married and unmarried, rich and poor, all may find employment and usefulness.

## 2—THE POOR OF THE CHURCH.

It is said of the virtuous woman, that "She stretcheth out her hand to the poor." The poor are a kind of legacy of the church, left by the Saviour of the world as her portion, and calls for her special care and attention. For ye have the poor always with you.— "For the poor shall never cease out of the Land; therefore, I command thee, saying, Thou shalt open

thine hand wide unto thy Brother, to thy poor and to thy needy in the Land." Now, however this may be the duty of the male class of the race, one thing is certain, that it opens a large and useful door for female action, influence and usefulness. It is not enough that you visit the poor; but if you mean to carry your influence out, it must be employed in soliciting the means of relief from the wealthy, and those that are able to aid you in this great christian duty—and for your encouragement, consider the promise of God. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." Ps. 41. 1, 3. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day." Isaiah 58, 10. These with ten thousand other promises, are given as encouragements to us, to aid and help us in this great work of benevolence and usefulness. Here again, is a great and open door for female usefulness and influence. And while she is stretching out her hand in charity, a suitable opportunity offers to drop a word of instruction, that may strike an influence through eternity.

### 3—THE SICK OF THE CHURCH.

This is another portion of the heritage that calls for the special care and sympathy of the church, and in which the female can be most advantageously employed. Her very nature and sympathies qualify her in a very eminent degree for the God-like undertaking. In sickness the heart generally feels tender, and however deaf the ear may be to the voice of wisdom and religion in health and prosperity, it will generally listen to the voice of instruction on the bed of languishing. "In trouble they will visit him, and pour out a prayer when his chastening is upon them." There is no per-

son more qualified, and who can strike a greater influence upon the sick and dying than the intelligent female in the sick room and upon the bed of death. Here she appears as an angel of light, imparting instruction and salvation to the needy, and those who are ready to perish. Visiting the sick is not only a duty enjoined upon us in the scriptures, but also one of those virtues that is noticed and rewarded by the Saviour himself at the day of judgment. "I was sick and ye visited me." And Jesus himself went about healing all manner of sickness.

#### 4—THE CHARITIES OF THE CHURCH.

This is eminently her sphere of action, and where her energies and power can shine with brilliancy and lustre. Not only do we see her influence in going round from door to door in collecting the means of doing good, but also in distributing from house to house the means put into her hand, to accomplish the object of her benevolent designs. Sometimes it is bread for the hungry—at another time clothing for the naked—and again a tract as food for the mind and impression for the heart. In this situation the influence and power of woman, is seen and felt by the whole community, and the tract distributor is doing as much for her generation, in the circle in which she is moving, as the Minister of the Gospel in the pulpit. They are both preachers. The one more public and open; the other more secret, though sometimes more effectual.

Woman has always been the foremost in the support of the christian church, She was the first in the transgression, and the first to bring in the promised blessing. The seed of the woman was to bruise the head of the serpent. She was among the chief friends of our Lord when on earth, and the foremost among those who wept at his sufferings, and the first who ran to the sepulchre after his death. She was the first to tell the tidings of his resurrection. In reading the history of the church, we find her in all its departments



among the most active and zealous of the church friends. In the church under the Old Testament dispensation, and also in the New Testament, and all succeeding ages, we find woman among the most prominent, active, and influential of the friends of Christ. We find woman among the first to found Sabbath schools, and sustain and carry them on. The gospel has been introduced into new places, and Ministers supported and kept in their places by her influence. Indeed let me ask what has she not done in the church and state, that can benefit and ameliorate the condition of the race, and bless and make man happy? Lady Huntington, and Miss Hannah More, have left behind them a name and influence, that will be as lasting as time and as durable as eternity.

## VI—AS A PRINCESS.

In reading the history of the race, we find that woman, has not unfrequently been called in the course of Divine Providence, to fill the first and most important stations in civil life. It is neither a new nor a novel occurrence in the history of Briton, to see a female upon the throne, wielding the sceptre of the most powerful and important nation upon the face of the globe. This may in the eyes of some appear rather a misfortune than a blessing. This question we will not discuss at the present. It is according to the constitution of the kingdom, and evidently the good and wise appointment of heaven. The heart of every loyal subject responds to the appointment, while it listens to the wise dictates of heavenly wisdom, who teaches us to give honour to whom honour is due, and to respect and love those who have the rule over us. Our gracious Queen is not only loved and esteemed by her most loyal and loyal subjects, but she is deserving the love and esteem which is constantly paid her, on all public opportunities of expressing the feelings of a loyal people. As a woman she is lovely in herself, and from all that we know and hear and see of her private

virtues and domestic habits, she would be an honour and an ornament to any class of society, in which the providence of God might have placed her. But when we consider that she is an English woman by birth; a Protestant in her religious faith; the lawful heiress of the British throne; the descendant of a line of ancestors, long endeared to the British nation by their generous acts and mighty deeds; and in connection with all this, she is at this moment the mistress of the most enlightened and powerful empire the world ever saw, embracing within its bosom not less than one hundred and fifty millions of human beings, (a population only to be conceived in figures); these together with her extraordinary, personal and private virtues, render her the most lovely and influential female in the world. Of such a Queen, every loyal heart feels proud, while every pulse beats with warm affection to the name Victoria. Was Solomon in all his glory like unto her?

Look at the Religion of Britain, and then say was there ever a nation or people like unto her, and whose God is the Lord. I will say nothing of her victorious armies; her triumphant navy; her inexhaustible wealth; her extensive manufactories; her unparalleled commerce; her numerous provinces—all little empires in themselves. These I will leave at present to statesmen and politicians, and call your attention more immediately to her religion, the strength and bulwark of the nation. Britain is a nation of priests of the most high God. There are at this moment in the island of Great Britain alone, not less than thirty thousand ministers of the Gospel of the different denominations of protestants, publishing the glad tidings of salvation in churches, chapels, meeting houses, rooms, lanes, and public streets, every returning sabbath—all attached to the British throne. All these ministers with their respective congregations, are constantly sending up their most fervent and devout prayers to the throne of Heaven, for the Queen and all in authority.

Look again at her charities. Is she not sending out her Missionaries, her Bibles, her Tracts, her School teachers, to every corner of the Empire ?

Look again at her laws. And is there a nation to be found upon the face of the globe where more personal, civil, and religious liberty exists, than within her walls ?

Look again at her numerous free schools, sabbath schools and other institutions of learning ; and her hospitals for the sick and dying—and where will you find a nation upon the face of the globe like unto her ?—Over this mighty empire of moral greatness Queen Victoria reigns, and reigns too in the hearts of her loving and loyal subjects. May not every Briton say “ The lines have fallen unto me in pleasant places, and I have a goodly heritage.” Who can deny the power of female influence ? In Britain it is seen in every British flag, in every bale of commerce, in every pulpit, in every sabbath school, in every bible, and at the back of every letter.

Having thus beheld pious virtuous women, in the various stages of usefulness and influence, let me now call you to view her in the giving up of all her heart held dear on earth. Go with her to the bed of death and the grave—and here again we see her greatness and influence. Contrast her fortitude upon the bed of death, and when struggling with the last enemy of her nature, with that of some of the most victorious Generals that have conducted their thousands to the field of battle and of death ; but themselves have failed in fortitude, when called to meet death in his more private approaches. Yet the virtuous female can look even death in the face, as a conquered enemy, and upon his very ramparts wave the banner of triumph and victory. She is strong even in death ; so that when dying she strikes and leaves an influence to be felt forever.

## 1—THE IMPORTANCE OF FEMALE EDUCATION.

Of the importance and advantages of education to all classes, and especially to the female classes of society, it is not necessary for me to advocate in any part of the British Empire,—as the fact is admitted in every quarter of her Majesty's dominions. But is the subject sufficiently felt by those who profess to believe it? Must not every reflecting man admit from what has been said, as well as his own observation and experience, that the female class are in a strict and important sense, the most influential and interesting class of society, and on which the life and happiness of the great body social and political, depend. Remove them from the world and what have we left? Does not all our happiness, both social and political, depend under God upon them? Is it not here we find all those delightful associations included in the names of mother, sister, wife, friend, child, companion, with all those tender and endearing names peculiar to our race? At home, or abroad, in private solitude, or in the more immediate business of life, these names and relations follow us, and touch and soften the heart when all other objects fail. With these facts before us, it cannot I think be doubted, no not for a moment, that it is the duty of every parent, even of the most humble cottage, as well as those of the more splendid mansions, to exert all their powers to render these relations as dear as possible. The foundation of all real greatness and influence in woman, is that religion which purifies the heart, and regulates and softens the manners. And if it is not in the power of all to give their daughters those accomplishments included in what is called a refined education; yet it is within the reach of all to teach them the pure and undefiled religion of heaven—for after all it is to the operation of this divine principle upon the female character, we are to look for that meekness and humility, sincere love and constant affection, that untiring and vigilant attention, which has been the honour and glory of the

sex in all past ages, and gives woman that power over man and the world, surpassing all other influence.

## 2—THE ADVANTAGES OF THE CHRISTIAN RELIGION.

In all uncultivated societies, woman has been degraded and enslaved. In the dark ages of the world woman was only looked upon by their brutal lords, as the mere slaves of their passions, and the drudges of society. This is the very spirit of paganism wherever it exists. But the religion of Heaven comes to her aid, and lifts her at once from her state of degradation and slavery, and places her with the *princes* of the people. yea, with the *princes* of the people. Under the influence of christianity, she rises in the scale of being, and that man shews the greatest love and respect to woman, who does the most to support and sustain the christian religion. It is the religion of the cross that has given woman, British woman, the power and influence she sustains in society, and which adds lustre to her character and respect to her name. Let religion, pure religion, spread through all parts of the British empire, and her sons, and her daughters shall all say Amen.

## 3—LET HUSBANDS LEARN TO ESTEEM AND LOVE THEIR WIVES.

I should suppose I had no need to impress this subject upon the mind of any intelligent man, as one would naturally infer that every man's common sense, as well as interest would teach him—having obtained a good wife not only to attach importance to her, but to place a great value upon her. But with shame, I confess, that such is the blindness of our minds and the unfeeling nature of our hearts, that we have need of admonition upon this important subject. So the inspired writers thought and felt: hence we hear them say—Husbands love your wives, and be not bitter against them. And how are we to love them? Let an Apostle answer. As Christ loved the

Church. They are to be loved as your own body, and the reason is, that he who loves his wife loveth himself. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, as being heirs together of the grace of life, that your prayers be not hindered.

(From *Fraser's Magazine* for December.)

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## STANZAS

ON THE BIRTH OF THE PRINCESS ROYAL.

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Floats o'er the land a note of gladness,  
 The winds the stirring tidings bear ;  
 As on they sweep, in triumph telling  
 " To Britain's throne is born an heir !"

Welcome thy coming, regal lady !  
 We see in prospect on thy brow  
 The gleaming of that golden circle.  
 To which uncounted millions bow.

Now lying helpless in thy cradle,  
 To every infant ill a prey,  
 Weak, darling, feeble, pretty nursling,  
 Slumber thy harmless hours away.

What dreams of power, of might, and glory,  
 As shades o'er thine unconscious brain,  
 Might spread, if thou couldst know what splendour  
 Waits on the Mistress of the Main !

To islands bright in sunny oceans ;  
 To Empires girt by Indus old ;  
 To lands scarce trod by footstep christian ;  
 To late-won Asia's central fold ;

Where, through Canadian forests frozen,  
 St. Lawrence rolls his mighty tide ;  
 Where, in the glow of burning tropic,  
 The Cape's great giant loves to ride ;

Where'er the blast sweeps o'er the billow,  
 And waves the unconquer'd flag of red :  
 From climates 'neath the Wain ascendant,  
 To where the southern Cross is spread ;

There, lady, is thy sole dominion,  
 Where varying tribes of men await  
 The hour—far be it in its coming!—  
 That makes the mistress of their fate.

The sun in constant course revolving,  
 Sets never in the wide domain,  
 O'er which thy loved and lovely mother,  
 Stretches the sceptre of her reign.

Sweet was the song, though small its moment,  
 Sung to lov'd boy by gipsy crone,  
 Which told that stream, and hill, and valley,  
 Seen from his towers were all his own.

To thee imperial rule is destined—  
 And thine shall be baronial sway :  
 May they who hold thee in their guidance,  
 Endow thee for another day !

When earthly pomp has pass'd and vanish'd,  
 And thou, thy worldly labours done,  
 Shalt come with other worms to tremble  
 Before the one Eternal Throne.

Bright be thy path in peace and glory,  
 Worthy of her who rules the free,  
 And fit to crave from Him a blessing,  
 Who died as well for us as *thee*.

Rough is our lay though true and faithful,  
 He who should hail thee with his song  
 Sits silent mid his much-loved mountains :  
 Mute is the Laureate's tuneful tongue !

The Persian prayer be thine, dear baby—  
 As thou, a naked, new-born child,  
 Wailed at the moment of thy birth-hour,  
 While every eye around thee smiled.



So through the course of life's long current  
May it be thine thy way to keep,  
That at the moment of thy death hour  
Calm may'st thou smile, while all around thee  
weep.