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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, AUGUST 25, 1829.

NO. 30.

BIOGRAPHY.

MR. RICHMOND—CONTINUED.

While Mr. Richmond was thus fulfilling the duties of an active and laborious parish priest, he committed his work, which justly entitles him to the gratitude of present and succeeding generations. We allude to the 'Fathers of the English Church,' a publication containing copious and impartial selections from the writings of our Reformers, and comprising a valuable mass of theological knowledge, illustrative of the doctrines of the Reformation. Nothing of the kind had ever been attempted, and perhaps, few modern divines possessed the requisite means of information.

The circumstances to which Mr. Richmond was indebted for his superiority on this subject, is singular and deserves insertion. While he resided in the Isle of Wight, and shortly after his removal to Wilberforce's Practical View, which had effected so striking a change in his own sentiments and character, a grocer at Newport sent him some trifling article wrapped up in a leaf of Bishop Jewell's Apology. His attention was directed to the wrapper by one of his family, who jocosely remarked, "this looks as if it would suit you, Legh." He read the leaf, and instantly set off for Newport, to inquire after the remaining pages. The grocer, smiling at the anxiety of his clerical customer, replied, "O yes, Sir, here they are, and I have a whole hog-head of these worthies; they are much at your service, for two-pence a pound." The treasure was speedily and joyfully secured; and to this incident, trivial as it may appear, Mr. Richmond owed his extensive and profound acquaintance with the authors of the Reformation.

It is, indeed, a humiliating consideration, that works like these should lose the veneration of posterity; and be treated with contempt due only to the meanest productions of the day. It was an honour reserved for Mr. Richmond, to draw from obscurity the writings of those eminent men, who had shaken empires by their discussions, overthrown systems which centuries had struggled to uphold, and sealing their testimony with their blood, bequeathed a sacred legacy of pure doctrine to the Protestant church.

At the urgent and repeated entreaties of a large body of the clergy, Mr. Richmond consented to lay before the public a prospectus of his plan, about the year 1806; and shortly after, he published the work itself in numbers, which was completed in eight volumes. It was favourably received, and is allowed to be executed with much judgment and impartiality. On the whole, the selection is rich and appropriate—presenting a perfect uniformity of sentiment in the greatest essentials of Christianity; and if compared with the writings of many modern divines, detecting in those writings a mournful departure from the truth. Some parts of the selection might, perhaps, have been omitted, without injury to the cause of vital religion; and other extracts added, which would have increased the value of the publication. The candid reader will allow for these defects, and duly appreciate what has been accomplished. It is only wonderful, that amidst incessant parochial labour, when it was difficult to find moments unemployed or spirits unexhausted, Mr. Richmond should have been able to bring together so much valuable material with credit to himself and advantage to the church of God. A man less devoted would have shrunk from the task, or have failed in its execution. But the apostle's command was Legh Richmond's motto through life; "give thyself wholly to them." His heart was in his work; he turned for relaxation to his employment, and found refreshment in its variety.

From this brief mention of the 'Fathers of the English Church,' we are naturally led to the consideration of the doctrines in that work, to which Mr. Richmond attached so much importance, and which furnished the leading topics of his ministry.

He has often been heard to declare, "that two great subjects pervaded the Bible—*sin, and salvation*

from sin; and that these ought to form the basis of the Christian ministry."

In his addresses from the pulpit he never failed to point out, distinctly and forcibly, *man's ruin by the fall—his condemnation under the law, and his moral inability to deliver himself by any power or strength of his own—Free and full justification, through faith in the atoning blood and righteousness of the Redeemer—the nature of that faith, and its fruits and evidences, the agency of the Holy Spirit, in the regeneration and sanctification of believers; and the necessity of personal righteousness, or a conformity of heart and life with the will of God—not as the title to heaven, but as a meetness for its enjoyment.* These are fundamental doctrines, in which all true Christians, without distinction of sect or party, cordially unite. They have been the food of the church of God in all ages—the manna which has sustained her children in the many and diversified scenes of human trial and infirmity; they have been the song of their pilgrimage; their joy in tribulation, their light in darkness; and their guide to life and immortality.

In addition to the above mentioned doctrines, Mr. Richmond adopted the views which are commonly called Calvinistic; but not in that offensive sense in which they are frequently, though most erroneously imputed. It is not the intention of the editor to enter here on the Calvinistic controversy: this is neither the time nor the place for such a discussion. He may offer a still better reason for his silence—the conviction which he has long entertained, that the real question at issue, and the one in which the interests of true religion are most concerned, is not, whether the Articles of our Church, and the sentiments of the Reformers, be more or less Calvinistic; but whether we *spiritually understand, and cordially embrace those fundamental principles, the belief of which is indispensable to salvation, and the well-being of every Christian community.*

These principles are stated, with admirable precision, and strict adherence both to the letter and spirit of the Scriptures, in the 9th, 10th, 11th, 12th and 13th Articles of the Church of England; and must ever entitle her to rank among the purest of the reformed churches. Satisfied with the principles there laid down, we may safely allow a latitude of interpretation on points which, though deemed important by some, are not maintained by any to be essential to salvation.

The following analysis of Mr. Richmond's mode of preaching, is submitted to the candid consideration of those persons who have fostered prejudices founded on error and misrepresentation;—prejudices not wholly unaccompanied by a very culpable ignorance, and which charity and truth must alike lament and condemn.

As a preacher, he was *scriptural—experimental—practical—comprehensive—powerful in his appeals to the conscience, and addresses to the heart—full of pathos and interest.*

1. *He was scriptural.* A rich vein of divine truth was diffused through his sermons, arising from a frequent perusal of the Bible, and a familiar acquaintance with every part of it. No man can become a sound and enlightened divine, who does not give his days and nights to the study of the Word of God, accompanied by prayer and meditation. The consecration of solid piety with an intimate knowledge of the Scriptures, is indissoluble. This forms, indeed, the manual of every Christian, but belongs in a more especial manner to the minister of the sanctuary. It is the armoury whence he must draw all his weapons; it is the treasury whence he is to be supplied with every motive and every argument which, through the grace and power of the Holy Spirit, can fix conviction on the mind, rouse the torpid conscience, excite the affections of the heart, and elevate the soul to God. It is the sceptre of righteousness, by which he rules and guides the flock; the rod and staff of their support, in the dark valley and shadow of death; and by it they are taught the new song, which will animate their praises in the land of their inheritance—"Worthy is the Lamb that

was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever. Amen."

Such was the model on which Mr. Richmond formed his ministry. He did not, like the polished but flimsy essayist in divinity, select a motto to head a discourse, vague and unappreciated; nor did he encumber his expositions with an unnecessary parade of human learning; nor seek to attract admiration by ingenious subtleties, or wrest the Scripture to subservient a system. He regarded his office as being that of an interpreter; and his aim was, with simplicity and plainness, to unfold the mind of God in his word; "rightly dividing the word of truth, and giving to each their portion of meat in due season."

2. *He was experimental.* Divine truth, from his lips, was not a cold, speculative statement. He declared, "that which he had seen, and heard, and tasted, of the word of life." From the heart he preached to the heart, and seemed to enter into all its secret recesses. He detected the illusions by which it is beguiled—he traced human action to its hidden springs—he accompanied the soul in the alternations of doubt and hope, of fear and joy, in its conflicts with despair and unbelief; till, led to the foot of the cross, it found peace with God.

3. *He was practical.* He did not preach doctrine without practice, nor practice without doctrine; but both in due proportion, in their mutual dependence, connexion and use. He connected precept with promise, and privilege with duty. As a spiritual workman, he considered the doctrines, to be his tools, and practice the effect to be wrought out by them; adopting the sentiment of one of his favourite Reformers—"truly it is said, 'without holiness, no man shall see the Lord;' but this I know, without the Lord, no man shall see holiness."

4. *He was comprehensive.* Christianity, in his mode of exhibiting it, was a grand and comprehensive whole; while the symmetry of the several parts was faithfully preserved. All the doctrines and all the precepts, all the promises, and all the characters to whom they are made—all the privileges and all the duties, were, in turn, the theme of his discourses. Of the doctrines, even the highest, he would say, "I dare not omit what God has revealed to his church; nor call that useless or dangerous, which he requires me to believe and teach." Of the privileges and promises—"Human weakness needs encouragement; it can stand no longer than it is supported—it can only climb by clinging." Of the duties and precepts—"While the apostle charges me constantly to affirm, that those who have believed be care to maintain good works, my good people must allow me to stir up their pure minds in the way of remembrance."

The well informed reader will easily discern the old divine in these sentiments. The highest Calvinist, in former days, took in the whole range of Christian faith and practice. Usher, and others of the supralapsarian school, are as minute and particular in explaining and enforcing the law, in all its ramifications, as they were full and glowing in setting forth the grace of the Gospel; and insisted as strenuously on the necessity and importance of good works, as the lowest Arminian.

5. *He was impressive in his appeals to the heart and conscience.* No man better understood that part of a discourse which consists in the application. Some preachers are very deficient in this respect; either wholly omitting to apply their subject, or for the most part failing in discrimination. A discourse to be profitable, must come home to our own case.

Mr. Richmond, in appealing to his hearers, was faithful, searching, forcible, and impressive. "He reproved, rebuked, exhorted, with all long-suffering and doctrine;" but his exhortations were accompanied by the most affecting displays of the mercy, power, and grace of God in the Gospel; and while his own experience of the truths he uttered, gave an authority and efficacy to his words, God put his seal to the testimony, and crowned his labours with success.

ANNIVERSARY.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Continued.

The Rev. Rowland Hill, in rising to propose the next Resolution, said,—At this period of the Meeting, a long speech would be needless. Now, would you think it strange, if I asked you how you came here! you would answer, by your legs. But how were the legs moved in this direction!—You will say, by the inclination of your minds. Why then, it evidently appears that the mind of a man is the whole of a man, and that he is just as much deserving of the name of a man as he has mind to decorate his character. (Hear, hear.) So, then, the first great work is to know that we have a mind; for it does happen that there are a great many people who think nothing at all about it. The next thing we should ask ourselves is, what will improve our minds, and do them the most essential service? for men are as men's minds are. A bad-minded man will act badly from his bad mind; a good and wise-minded man will be sure to act well and wisely, because his mind directs him so to act. This idea will shew us the high utility of a good education. Nobody will deny that a man sinks into barbarism if his mind is not raised up from ignorance; and that he is to be esteemed but as his understanding is influenced by knowledge, and his heart by the grace of God. Let the one be given, and then we may hope for the other. Let us thank God for giving us grace; but that we will not want if our minds are directed by a good education; and it is for want of having our minds cultivated that all barbarism and all evils result. With regard, however, to mind, we know nothing at all about it, until it is brought forth. We may find, it is true, mind in a cottage, and among the poor as great as in the highest rank; for it is not what a man is in rank or title but what he is in mind and spirit. (Hear, hear.) Let us therefore, express our highest approbation of whatever will hasten education upon youth, and especially an education upon Scriptural precepts. We find that the best servants, instead of the worst, are those that come from our schools; and I will observe, that men's education and instruction are as nothing, unless it be founded upon those principles of true religion, morality, and excellent conduct, which have established their success. I remember once having a conversation with Sir John Sylvester, and I asked him whether many of the Juvenile offenders that disgraced the nation were from amongst those who had been subjected to education? His answer was, that certainly among those boys that had gone in at one door of a school, and out at another, there were a great many criminals; but he also said, that he had scarcely ever met a delinquent amongst those who had received a serious and decided education, and that were brought up in the love of God, and in the observance of the Lord's-day. (Hear, hear.) And as to good servants, I am so proud that I would not be waited on by a barbarian. (Hear, hear.) I desire a servant to whom I can say, "My poor old eyes are almost gone, sit down and read for me." I love my servants for their intelligence; they know that I value them for it, and they love me, and we live as we ought to do, and love one another. (Hear, hear.) We don't know but that in the cottage of the poor we shall find minds capable of being raised to high station, by the lift they get in our Sunday and other schools, and we can't tell how many these have afforded the means of illustration to. We don't know the wonder that can be effected in this way, and might be surprised at seeing how God puts so much mind into the little compass of the body of a Wilberforce. (Hear, hear.) How do we know but that our Society will shew others of the same sort. Mind is every thing, and let us therefore go on anxiously to impress Bible principles from the moment children are able to read their letters. And I have frequently admired that prayer which is put in the fly-leaf of the Premium Bibles given away by this Society, that says, "Blessed Lord, who hast caused all Scripture to be written for our instruction." And as is expressed in the public service of the Church, "Grant that we may hear, read, mark, learn:" this we should mind. And above all, "inwardly digest," for this is best of all. And if you hear these things in mind, the Bible will be the first book in your houses, and the great glory of your lives. And now a few words respecting the excellent and beautiful

work we have in hand—for instruction civilizes wonderfully—it softens the manners delightfully, and from it men feel as they ought to do. What I am for is, that in our looks and in our mouths we should have the Lord, and this is best secured by education, and there is nothing to be done if there be no mind. Man is nothing without it, not half so good as a Newfoundland dog, and not near so obedient and teachable. Then how am I to go on! My old eyes are now gone; to be sure that is not wonderful with one eighty-four years of age; and much light can't come into my mind that way, but still a little may come through the tongue and the hearing. These are wonderful avenues, and we should have all, eyes, ears, and tongues, consecrated to God. While you have minds turn them to his use: try also what you can do with the minds of little children, and you will find you have the power of giving them something worth having. I bless God that education has been improved, and that the children have now got books fitted for them, so wise, and so pretty; and I think we may expect better days for our better education. I will say one word more. I think that there has been too much sourness and ill blood lately on the subject of Catholic Emancipation. It is a pity that we should quarrel. (Hear, hear.) Some I know look at Popery at its black side, and can see nothing in it but Smithfield, and fire, and faggots. These times are, however, gone by, and I hope we shall never see religion cultivated by the cudgel or the faggot any more; (hear, hear.) for I never know any one to be made better, or love God more, by incarceration, or even by the infliction of heavy penance. It is better for us then to give good minds, and we shall find that they will not work amiss. I think too that we will do more for our Catholic brethren if we are warm in prayer, and love all things according to the rules of the Word of God, and not have any thing except according to the love of God. I am very glad I took no part in the question one way or other. I left it, as was my duty, to the Legislature to form their determination, because I know, as I hope you know, that they knew more about it than I did. But by and by we shall have a great advantage abroad from this, for in France and other countries they will learn these English have grown in generosity. Then we shall work more together on the side of truth; and it cannot be supposed, when we have that on our side, that any antiquated errors can be dangerous. I am sorry to have detained you so long, but you are all very good-natured people, and all I shall do now is, to propose the motion which I hold in my hand, but which I must get some friend to read to you, as I cannot. [Here the Rev. Gentleman put the motion into the hands of a gentleman who stood near him.] It was "That the Meeting returned their grateful thanks to his Royal Highness the Duke of Sussex, and to his Royal Highness the Prince of Saxe Coburg, for their continued patronage of the Society." He then proceeded,—You have now heard the motion, but I hope you will not be motionless, but all of you hold up your hands when it is seconded, and put for your acceptance. The Rev. Gentleman then sat down amidst loud cheers.

The Rev. Joseph Fletcher, of Stepney, rose most cordially to second the motion which had just been submitted to the attention of the Noble Lord and the Meeting. They had heard the proposer submit, not only with a strength of mind, but with a power of affection, and a sympathy of heart, which gave the utmost pleasure, and shewed so great a vigour, as proved that age had not chilled his energies, and that, while it ripened him for a better world, he was still able to set a valuable example to a future age. He was happy at having this first opportunity of bearing his testimony to the value and the importance of this great Institution. Long, however, before he resided in the metropolis he had been connected with a similar Institution, and although it was not formally and directly connected with the Parent Society, had afforded good proofs of the results of schools conducted on the principles of the Society. That principle was good and liberal—it was comprehensive and unsectarian—not limited but by the boundaries of the world; and it was a grateful fact, that it was recommended to the conscience and the heart, by its recognition of the authority and the sufficiency of the Word of God. It was, therefore, practically, a British and Foreign Bible Society, as it not only recognized

the value of education and of mind, and bringing the lower classes within its harmonizing and refreshing influence, it even went further than education, as its progress was aided by that which was the best mode of cultivation and improvement of character, the giving of the Word of God. It gave not the speculations of a vain and deceitful philosophy, but was founded on that basis of true excellence, on which the prosperity of the Institution must depend. For if it did not receive its support from the Bible, if they were not anxious that the children should have, as the foundation of all their learning and as the first elements and views which were to be impressed on them, a correct acquaintance with the history and precepts of the Word of God, it was not to be expected, that whatever were the plans of human policy, or however the Society might be sanctioned by high patronage, that any moral or truly beneficial result could accrue from it. So far, then, as the Society received the authority of Scripture, they had every reason to anticipate success. The Noble Lord, high as was the station he occupied in the esteem and in the confidence of the country, could prove the close and intimate connexion that existed between civil and religious matters amongst the people of England, and was well aware that civil and religious liberty advanced in proportion as the seeds of religious truth were disseminated. There were great grounds of rejoicing to the Society from the present state of its funds, and he augured nothing but the advance of religious education and the great interests of the Church, from the more widely extended diffusion of civil and political liberty: for whatever endangered political rights also endangered religion; and pauperism and oppression unfitted a man as much for religion, as for the higher political franchises. (Hear.) In proportion, therefore, as the people were relieved, and as the canopy of legislation was spread equally over all, so would it be with civil freedom, and that celestial liberty by which the Son of God makes men free. He could not help alluding to that, not only because he saw the Noble Lord, but because he saw another of the highest advocates of the liberty of man, of truth, and of virtue, on the platform. (Hear, hear.) He rejoiced that he had the opportunity once more to listen to the voice of that venerable senator, who had consecrated his life to the liberties of Africa; and he rejoiced that in the motion that he, like his venerable Friend, who preceded him, was still able to raise his voice, as well as that he was supported by one, whose personal exertions had been distinguished in foreign missions—and that thus the Africans had their two greatest benefactors joined and bound together in support of one motion. He knew that there was a great distinction between the proposer a supporter of that Motion, but all those who know the circumstances of South Africa, and what were the effects of the proceedings which secured the sanction of the Government, to what he might call the Magna Charta of Africa—all those who did so would bind together the names of Wilberforce and Phillips, as wrought and combined together; not only in the cause of freedom and humanity, but in the superior cause of pure undefiled religion. For after all, what were the principles on which they ought to meet? Was it not the connexion of him with immortality, or of present habits and principles with our everlasting destiny, and they should never forget, that when associated together, they should always encourage and support each other. The day, he thought, had arrived when under the Christian dispensation, wisdom and knowledge were to be spread abroad, and many would run to and fro in search of knowledge. Recollecting then the spread and progress of this Society, although it had met with difficulties under another name, he rejoiced at its success as connected with the progress of the Word of God. Under these circumstances he seconded the Motion, and he did so the more cordially, as that Holy Word would counteract the baneful influence of vice and scepticism. Let the Bible be put into the hands of youth, and there need be no fear of either latent or visible hostility to the march of religion, or the progress of knowledge. It was but last week, that there had appeared one of the most awful announcements of infidelity in the window of a shop in this metropolis. It had reference to the Societies which were holding their meetings during this period; and one of the phrases used was the most shocking that could be

conceived, namely, "the impotence of omnipotence, and the omnipotence of infidelity." In that dangerous form did infidelity present itself; but let the Bible be given to the young, let them understand its principles, and be imbued with its precepts; and in vain then would it be for infidelity to employ its speculations, or even its audacity, in opposition to the truth. Sincerely wishing prosperity and success to the exertions of the Society, he begged leave to second the Resolution, which was put and carried.

D. D. Scott, Esq. the Secretary, then read an abstract of the Ladies Report, which gave an account of the progress of the Society's schools in Malacca, in India, and in China; and dwelt forcibly upon the degradation of the female sex in the east, and the important benefits which would result from elevating it, when it was considered how powerful an influence women necessarily exercised in the formation of the early character.

The Rev. John Burnett.—I rise to move that your Lordship and this Meeting express their grateful thanks to Her Royal Highness the Duchess of Kent, and the ladies patronesses, and members of the Ladies' Committee of this Society, and that the names to be read by the Secretary be the Committee for the next year. My Lord, it gives me great pleasure to see so many Members of the British Senate give their attention to this Institution, which is worthy of the support of the whole of that body. It gives me great pleasure to see one senator after another stand up in its support, and to see our chair upon this occasion, when we are met to enforce the principles of general education, and secure the true basis of general liberty, consecrated by the name of Russell. (Applause.) This is an Institution of great importance, and of distinguished usefulness in the land we live in: your Lordship, therefore, has only sustained the dignity with which your name has been clothed in former generations, by taking the chair of such an Institution as this. There are other Institutions, the details of which are more imposing and more splendid; they may be more attractive, because more palpable; they may have more of sentimentalism about them, more to fill the mind, because their objects are more boundless, and their immediate purpose is susceptible of an obviousness and tangibility which this wants. This Society, without doubt, produces no immediate fruit; its operations are too slow to bring out immediate consequences, and its objects are too remote to suffer us to see with clearness all their beauty, or to appreciate with justice all their importance. "The purposes to which this Institution devotes itself are the infant mind, its end to form, its object to cultivate, the rising and expansive intellect of those who are yet to form the body of the people of this country. The Bible Society is of great importance; the Missionary Society is of high value; and there are other institutions of a kindred nature, which recommend themselves strongly, each by its importance and usefulness, in its particular sphere. But take away the institutions for instructing the youth of the country—leave unopened those doors by which these institutions produce an impression on the mind, and of what use are they? Those Societies are all stars—planets that shine in glorious concert and divine harmony, and contribute each its portion, to produce that illumination which distinguishes our land. But this Society is the atmosphere in which these luminous bodies move, in which they exist: and without the sustentation of these, they must fall into utter void. If these Societies are the constellations, this is the gravitation which keeps them together; this gives them support and life, and they will call into existence multitudes of other institutions, which will be enabled to diffuse their light and heat throughout the earth. This Society then has claims as well founded as the greatest of its rivals. (Applause.) They have their rise in the debasement of our nature; they take mankind, as they are, fallen and feeble, polluted by sin, defiled by the world, and degenerate by their vices, and try to purify them; we begin sooner, we search out the germ of the young mind, foster the bud, direct the tender plant, guide its tendencies, develop its forces, and prepare for its maturity that strength and steadiness which fits it for all holiness, gives it facilities for all knowledge, and tells the man that he is of that common family, the children of God, whose only distinction is purity, and whose only excellence is virtue. (Applause.) Those other institutions take the stream of life as it flows, and by neutrali-

sing the noxious elements, strive to rob them of their power to destroy; but this, like a presiding genius, sits watching at the source of the fountain, infuses to the waters the properties of filtration, and sending them on their course enables them to produce the sweet fruits of purity and sanctity of life which are acceptable to Him who is the fountain of all waters, and the giver of life. But I fear, my Lord, that this Society has not been duly appreciated by the public, from an inadvertency to its objects. This is the more to be deplored, because it is, perhaps, that Institution which most of all is free from objections that have been raised to some others. It belongs to no party, it has no name; it is connected with no political party exclusively, with no religious denomination exclusively. It seeks the good of all, and invites the co-operation of all; telling them that in the pursuit of education they may safely combine, and upon this altar most safely deposit their jarring feelings. The only opposition to it must arise from a love of darkness, from ill-regulated character, and ill-disposed mind; in fine, from those "who love the darkness better than light, because their deeds are evil." The British public should sustain this Institution then upon a high elevation; they should give it a support which would brighten its pedestal, and polish its shaft; they should give to its usefulness a greater field to range in, that its light may be seen to the whole world, that kindred lamps may be hung up in the nations, and that all may derive light and heat from its example, till the bounds of the globe shall be the only limits to its rays. (Cheers.) If this Society then had done so much good, and united the fellowship of all in the illumination of our common family, let each of us ask ourselves what good we have done by standing aloof, and not lending our energies to the struggle in which it is engaged—what by looking upon that struggle with indifference? There are other institutions which some say have a sectarian character about them, and to which they cannot give their support, because there are some points upon which they have made up their minds, in which they are determined to live and die, and beyond which they cannot extend either their countenance, or bestow their affections. I know of no such points, I recognize no such limits to my purposes; but however, there are some who entertain particular notions in religion and in politics of which they cannot be divested. This Society, without violating any of those prepossessions, has the singular property of being able to invite all such persons to a promotion of its views; and I defy any one to shew me a substantial reason why he should not support it; for this is, my Lord, a vessel which floats on the sea of common benevolence. It carries no flag; but oh! it carries the colours of all nations—it is the ensign of all men, and points to the goal to which all men should direct themselves; it stimulates to one common triumph, not the triumph of a particular party, but the achievement of all—the connection of all countries in one object, as all are joined in one common creation. If then this Institution challenges the rational feelings of all, without insulting the feelings of any, if its objects are the diffusion and extension of the boon of knowledge to the infant mind, what short of the most tyrannical despotism over the kingdom of letters would say, that its progress ought to be arrested? And, if it is looked at, with reference to a part of the sister kingdom, or rather to a part of this kingdom itself—for Ireland is no longer a different member of our family, but one of ourselves—I should say, that men of opposite views upon other questions may join upon this; here are no grounds of dissent from this Society. To those who see in the spread of Popery a return of darkness over the land; to those who augur from the extension of the errors of that religion, a return to those days when Smithfield was employed otherwise than it is now; to those who are afraid that the middle ages are going to be revived, and that our institutions founded upon civilized society, and reformed religion, are about to be prostrated at the feet of superstition and despotism; to those who think that chaos is about to resume his reign, I say, what remedy have you for so many evils? what relief from so much despondency? what security against such dangers? Educate the people, dispel their errors, cast the thunderbolt of light into the clouds of darkness, and thus disarming the evil powers of their chief weapon, you paralyze their efforts to revive the days of su-

perstition, or to restore the reign of ignorance. (Cheers.) Let this work be commenced, and you then render powerless any advantage which might otherwise be intended from the late measure of Government in favour of the Catholics; and in either case will Ireland be to the Society an object of the kindest feelings. To the emancipationists I say, Ireland wants education, that she may not abuse the boon which she has received; to the non-emancipationists, that the deed has been done—the die has been cast; darkness is let loose, and the only way of neutralizing its influence is, to check it by the force of education and light. I say, then, that this Society acts both ways, and that both parties may find it an useful instrument in helping them out to the object which they both have in view, though they take different paths to it. In Ireland, educated and enlightened, we may look for a cordial against the bitter of Popish tenets; in its reformation we may expect feelings allayed, triumph secured, and liberty of thought diffused throughout the country; we may see the minds of that intelligent and energetic people expanding; and, therefore, each of the parties to whom I have alluded are inconsistent with themselves and their professions, if they do not give their support to this Institution. (Applause.) But, if the affairs of this Society are to be entrusted to those persons whose names shall be read, I would say to them, let your exertions for the year that you are about to enter upon be more distinguished for zeal, more distinguished for personal devotedness, than any year which has gone by. And when you find that the Legislature have drawn aside the curtains, and exposed to the common gaze, every thing in the Constitution that can prompt the ambition of the people, enlighten that ambition, chastise, by your diligence, that tendency to rule, which, if not thus attempered, will plant an iron despotism in the land, and wield it over our heads. If you refuse to educate the rising generation, the result can be no other than what I say. Let society in Ireland, then, be placed upon a liberal principle; and who will dare to take away a brother's rights, refuse to contribute to the wants, or to sympathize in a brother's feelings? Instruct the people, and shew me the demagogue who can mislead them—school up the people, and where is the man who can bring them back to ignorance. Throw light amid corruption, and where shall its sons find a lurking place to hide their heads?—throw light around the throne, and where is the monarch who can wield the despot's sceptre?—throw light into the Senate, and where are those who will sell themselves or betray their trust?—throw light into the community, and let the mightiest efforts of power, of influence, of money, and of talent, combine to stop its influence, and their endeavours must end in their own discomfiture; for light is knowledge, and knowledge is power; and the march of an Institution like this luminous and illuminating, is beyond control. Darkness must henceforth, like the owl smitten by the rays of the meridian sun, sink into a hole; for the light of knowledge is a blaze which it dares not to look upon, and a flame which it dares not encounter. (Cheers.)

CHURCH OF SCOTLAND.

From the London Gazette.

ADDRESS TO THE KING.

WHITEHALL, May 28, 1829.

The following Address of the General Assembly of the Church of Scotland, having been transmitted by James Ochoonear Lord Forbes, His Majesty's Commissioner, to the Right Hon. Robert Peel, one of His Majesty's Principal Secretaries of State, has been presented to the King, which Address His Majesty was pleased to receive very graciously.

May it please your Majesty,

The gracious letter with which your Majesty has honored this Meeting of the General Assembly of our National Church, has been received by us with profound respect and gratitude.

The approbation which your Majesty is graciously pleased to express of our past conduct, the assurances of your paternal affection and regard, and of your determination to preserve and maintain the Church of Scotland, as by law established in the full and free enjoyments of all its rights and privileges, afford us the most lively and heartfelt satisfaction.—

It shall be our endeavour to show ourselves worthy of these distinguished marks of royal favour, by our loyalty and attachment to your Majesty's person and government, and by our zeal for the promotion of christian piety and learning, and for the encouragement of true religion and virtue.

In the proceedings on which we are at present entering, our attention shall be steadily directed to the primary and important objects of maintaining the great cause of religion, of enforcing obedience to the laws, and of promoting the practice of all christian duties. We shall endeavour to the utmost of our power, to diffuse a spirit of charity and benevolence among all descriptions of men.

The renewed appointment of the Right Hon. Jas. Ochoacar Lord Forbes to represent your Majesty in this General Assembly, we feel as an additional proof of your Royal favour. His eminent qualifications for discharging this high and important trust insure for him our reverence and affection.

Profiting by your Majesty's paternal admonition, we shall study to cultivate the moderation, judgment, and propriety of conduct which have obtained for former Assemblies the reward of your Majesty's approbation; and to avoid all unnecessary altercations, and to set an example which may be effectual in promoting harmony and good will among all your Majesty's subjects belonging to the Church of Scotland.

We receive with thankfulness, and shall endeavour to employ with fidelity, your Majesty's munificent donation of £2000 for propogating Christian knowledge in the Highlands and Islands of Scotland.

That Almighty God, the Father of our Lord Jesus Christ, may bless your Majesty and all the members of your Royal House, that he may guide your Majesty's Councils, and prosper your Administration; and that, after a long and happy reign on earth, you may inherit a kingdom which cannot be moved, are the fervent prayers of, may it please your Majesty, your Majesty's most faithful, most loyal, and most obedient subjects, the Ministers and Elders of this General Assembly of the Church of Scotland.

Signed in our name, in our presence, and by our appointment, PAT. FORBES,
Edinburgh, 23d May, 1829. Moderator.

WESLEYAN SEMINARIES.

CONTEMPLATED TO BE ESTABLISHED IN NOVA-SCOTIA.

The importance of Education, in some good degree understood and appreciated, by our neighbours the good people of Nova-Scotia; and great exertions have been made and are still making, so to improve the character of their Schools and to increase their number, as to place the means of instruction within the reach of all classes of the rising generation. In addition to the common Schools, which are scattered throughout the Province generally,—to Grammar Schools, located in particular places,—and to King's College at Windsor, which is under the particular auspices of the Established Church; there has for some years been an Academy at Pictou, founded by, and under the management of the Presbyterians; and within the last year, the Baptists have established an Academy at Horton.

From the following Article it appears, that the Wesleyan Methodists also, have it in contemplation, to establish one or more English Seminaries, in which, in addition to a good English education, the Latin and Greek Classics, and some of the higher branches of learning will be taught.

The continued exercise of that benevolent spirit by which those various Institutions were first devised and established, and the degree of zeal and emulation which it is to be presumed will characterise their individual and separate exertions, may be expected to have all the effect of one grand and combined attack upon the strong holds of ignorance and irreligion; and which cannot fail to produce the most favorable results, in promoting the intelligence, and in improving the moral and religious character of the rising generation.

The Seminaries now announced, are to "be founded upon the broad basis of christian liberality,—precluding none from the privileges they may present;" and if Preceptors be obtained from the English Wesleyan Seminaries, at Kingswood, or Woodhouse-grove, and the same discipline and order be observed in them as in the English Schools, it is reasonable to expect, that they will be eminently instrumental in the diffusion of sound

learning in connexion with true piety; and thus they will be coadjutors with the previously established Schools of learning, in promoting the best interests of Nova-Scotia.

In the present stage of the business we can only say, that as well-wishers to the true interests of the rising generation, and of posterity, we view with sincere pleasure every effort made to place the means of instruction within the reach of all classes; and we look forward with delightful anticipation to that period, when "wisdom and knowledge shall become the stat'ility of the times."

The zeal of our elder brethren in Nova-Scotia, will, we trust, not be lost upon the people of this Province: a disposition favourable to the objects of these Institutions will no doubt be entertained; and as far as will be consistent with convenience and circumstances, a co-operation may be anticipated.

RESOLUTIONS RELATIVE TO THE ESTABLISHMENT OF WESLEYAN SEMINARIES IN THE PROVINCE OF NOVA-SCOTIA.

"At the Annual Meeting of the Wesleyan Missionaries in Nova-Scotia, held at Windsor, in May 1828, it was unanimously resolved, to establish a Seminary of Learning under the auspices of the Wesleyan Society for the accommodation of the children of their numerous friends, in this, and the neighbouring Province; and a Committee was appointed to select a suitable place for the Institution. As soon as the project became known, several gentlemen in Halifax, Horton, Bridgetown, and Amherst, applied to the Committee respectively, for the location of the Academy in each of those places; and kindly offered to give it a most liberal support. The Committee feeling reluctant amidst offers so numerous, and handsome, to exercise their delegated authority, agreed to refer the matter to the next Annual Meeting of the Missionaries. That Meeting took place at Halifax on the 21st of May last, when the subject was fully discussed, and the following Resolutions unanimously adopted:—

FIRST—That it be recommended to the friends of the contemplated Wesleyan Seminary residing in Halifax, Horton, Bridgetown and Amherst, to raise a subscription in each of those places equal to the amount of a Classical Master's Salary, for three years or more; the expenses of his passage from England; the erection of a suitable building for the Seminary, where one is not already provided, and this meeting pledges itself to do all in its power to procure a person of competent abilities from one of the Wesleyan Academies in England, for each of those places, or any other, that may desire it on the terms herein specified.

SECOND—That in such Classical Seminaries, it is intended to teach, in addition to a good English education, the Latin and Greek Classics, Mathematics, Natural Philosophy, Astronomy, Chemistry, &c. according to the system pursued in the Wesleyan Academies in England, as near as circumstances may permit; and the morals of the pupils shall be strictly attended to.

THIRD—That the Premises of each Institution be vested in a competent number of Trustees, and properly settled; and secured for the purposes intended. The Trustees to be subscribers; a majority of them members of the Wesleyan Society; and to be chosen by the subscribers.

FOURTH—That the contemplated Seminaries be founded upon the broad basis of christian liberality, precluding none from the privileges they may present; and that their pupils shall be at liberty to attend any place of worship, which, their respective parents or guardians may deem most proper.

FIFTH—That as a well directed education is so much calculated to promote the interests of morality, and religion: this meeting strongly, and most affectionately recommend the Institutions in question to the attention, and efficient patronage of their numerous friends, in this, and the Sister Province.

SIXTH—That the Rev. Messrs. Black, Craicombe, and Young; John A. Barry and John Leander Starr, Esquires; Messrs. Martin G. Black, and John Harvie, be respectively requested to become a corresponding Committee, and to take such steps for the establishment of one or more Wesleyan Seminaries in this Province, as circumstances may suggest. The Chairman, and secretary of the district, to be *ex-officio* members of the Committee.

The Committee having met, on the 22d of July and by adjournment on the 29th of the same month; it was agreed, that as soon as sufficient number of pupils at £6 per annum for tuition, should be obtained in any of the places mentioned in those resolutions, to justify the expense; they would lose no time in sending for a Master, nor spare any labour in endeavouring to obtain a man in every respect qualified, to take charge of a classical Seminary.

N. B. John Harvie of Halifax is Secretary to the Corresponding Committee, to whom all Letters (post paid) are to be directed."

MISCELLANY

From the Imperial Magazine.
THOUGHTS ON CONTENTMENT.

There is no disposition more prevalent in the mind of man, than a desire to be happy and contented. It is to attain contentment, that mankind

make such a bustle in this lower world. For this, the utmost hardships are suffered; for this, the greatest difficulties are surmounted; for this, the most perilous dangers are encountered; and it is for this, that all voluntary evils are suffered among men. The man of honour pursues the horror and carnage of war, ventures his life with all its comforts, that, as he says, when, having done his duty, he may rest himself contented. The merchant for this, hazards his fortune, and many times his credit, to gain a competency, that in the later period of his life, he may live independently and contentedly. For this, the miser watches with wishful eyes both night and day over his hard-earned money, and, with wan face and starved frame, waits the arrival of the period when his golden soul shall say, it is enough I am content. But it is evident, that it is not in the power of any creature to impart contentment to an immortal soul. No; honour, in this respect, is a mere feather; riches, abject poverty; yea, and even health and friends, can by no means give spiritual and lasting content.

By contentment, I do not mean that disposition which looks upon every event as the work of irresistible fate, and, therefore, inculcates a sceptical notion of every act of Divine Providence. But by contentment I mean, that satisfaction which is the result of the Divine favour being realized in the soul, and manifested by a perfect acquiescence in the Divine will; having no desire but what is conformable thereto.

It is the operation of faith in God, which expects, with holy patience, the fulfilment of those blessed promises, which are made to all believers in Christ Jesus.

It is manifest in the life by holy obedience and calm resignation to the will of God.

It is not beholden to any of the things of time or sense for its continuance. Names, titles, posts, employments, riches, or poverty, are alike unheeded by those who possess this inestimable treasure.

There are many things which prevent mankind from the enjoyment of content; the first of which is, ignorance of God. Not knowing him, who is our chief good, we shall be led to make an undue estimate of other things, the possession or non-possession of which, will always be a source of discontent.

A too eager pursuit of lawful things, is to many a source of disquietude; for the things of time are so precarious, and so many disappointments continually check our progress after temporal good, that, while pursuing them, we are for the most part uneasy and discontented. Hence, we propose to ourselves the delusive ideas of doing such a thing, and having done such a thing; but, alas, when our wishes are crowned with success, we are as far as ever from true contentment.

An eager desire to please men, is to many a source of discontent. It is very natural to desire the good will of the rational and virtuous among our fellow-creatures; and, in many instances, we may truly deserve it; but a thirst after universal popularity has been a source of misery to many. All our actions ought to be performed with a single eye to the glory of God, and left there; remembering that if we but please men, we are not the servant of Jesus Christ.

Diffidence also, or distrust in God, always fills the mind with discontent. Therefore, as believers in the Divine oracles, we ought to place the utmost reliance on our Father who is in heaven; and for this purpose, we ought to be conversant with the Divine perfections, especially the love of God which shone so brilliantly in the redemption of our souls in Jesus Christ.

From the previous observations, one inference is obvious: namely, that it is not in the power of temporal things to give contentment. The apostle had learned contentment only in the school of Christ. He knew how to suffer want, and how to abound, on these occasions; for in every thing he was instructed. He had been beaten with rods, striped by the Jews, stoned and left for dead; a night and a day he had been in the deep, and with many other evils he had been exercised; and yet he had learned in all these things to be content.

True contentment is not always found with the rich and great. There is mostly either a fly in the pot, that spoils the ointment; or some rival, some Mordecai, sitting at the gate, that is a source of trouble and discontent. This we have instanced in

the conduct of good old Jacob. When he journeyed with no other property than his staff, he could make a stone his pillow; and, sleeping soundly, enjoy a heavenly vision. But returning the same way, some years after, with considerable riches, behold his trouble! Hence it is evident, that neither gold nor silver, stock nor herds, can give content. The stately palace, the well-planned garden, the sumptuous furniture, the most prosperous trade, and thousands of gold and silver, may indeed bring busy days; but they cannot, cannot give content. This desirable plant grows in a more refined soil, and can only be found in the enjoyment of God.

ALGERINE SLAVERY.

From Salame's Narrative of the Algerine Expedition.

On Friday, August 30th, 1816, "I went on shore," says Mr. Salame, "to receive the slaves in the town. On my way I met the Consul's man, with a letter for his Lordship, announcing, that all the slaves were arrived from the interior, amounting to upwards of one thousand. Orders were then given to the fleet, to send a sufficient number of boats to bring them off; and likewise two transports were ordered to go near the town to receive them.

"When I arrived on shore, it was the most pitiful sight, to see all these poor creatures, in what a horrible state they were; but it is impossible to describe their joy and cheerfulness. When our boats came inside of the mole, I wished to receive the slaves from the captain of the port, by number; but could not, because they directly began to push, and throw themselves into the boats by crowds, ten or twenty persons together, so that it was impossible to count them until we came on board the ships. It was indeed a most glorious and an ever-memorably merciful act for England, over all Europe, to see the poor slaves, when our boats were shoving off with them from the shore, all at once take off their hats, and exclaim in Italian, "Long live the king of England, the eternal Father! and the English Admiral who delivered us from the second bell!" and afterwards they began to prove what they had suffered, by beating their breasts, and loudly swearing at the Algerines.

"I spoke with some of these unfortunate people, who had been for thirty-years in slavery.

"When the Algerines, or any of the Barbary pirates, take an European vessel, they seize their goods, and every other thing. They do not however, always take away the money which the prisoners have in their pockets. These unfortunate captives are then divided into three classes, and put immediately in chains. For strong and robust men, the weight of the chains is one hundred pounds; for elderly persons, sixty; and for young men or boys, thirty. These chains are placed round their bodies like a sash, with a long piece of chain hung on the right leg, and joined by a heavy ring, to be placed on the foot: all these chains are shut by a lock, and never can be taken off. In this condition these unfortunate beings are compelled to walk, to work, and to sleep: they invariably live in chains. I have seen round their bodies and their legs very deep furrows eaten into the flesh, which becomes black, and as hard as a bone; the sight of which is really a most heart-breaking thing.

"After these victims of piracy are thus secured, they are compelled to the most laborious exercises: such as felling trees, cutting stone from the mountains, and carrying it for building; moving guns from place to place, and strengthening the fortifications. And as the Algerines have no machinery, their most difficult work must be accomplished by the united exertions of these unhappy wretches. Every man slaves are bound together, and directed by a guard, who stands with a whip in his hand to direct their movements. They sleep altogether into a large stable, with a mat spread under them on the ground; and no one can remove from his companion in misfortune, even to obey the calls of nature.

"Their provision consists in a loaf of very black bread, weighing eight or ten ounces, made of barley and beans, one handful of peas, and about a tumblerful of oil, for each man per day, with the exception of Friday, when they have no provision whatever. An Aga of the Janisaries, however, possessing more humanity than the government,

on observing the wretched condition of these slaves, was induced to provide from his own bounty a portion of meat and of wheat bread for them on Fridays. This allowance continued several years; but the Aga dying, deprived them of his bounty, as no one could be found to follow so benevolent an example. Such was the condition of these children of misfortune, until Divine Providence accomplished their deliverance from bondage, through the medium of the British Government."—p. 100—106.

WHY DON'T YOU BEGIN.

"Begin; be bold, and venture to be wise;
He who defers this work from day to day,
Does on a river's bank expecting stay,
'Till the whole which stopt him should be gone,
That runs, and as it runs, for ever will run on."

Courper.

"I've lost a day,"—the prince who nobly cry'd,
Had been an Emperor without his crown,
Of Rome! say, rather, lord of human race:
He spoke, as if deputed by mankind.
So should all speak: so reason speaks in all:
From the soft whispers of that God in man,
Why fly to folly, why to frenzy fly,
For rescue from the blessing we possess?
Time the Supreme!—Time is Eternity;
Pregnant with all Eternity can give;
Pregnant with all that makes archangels smile,
Who murders time, he crushes in the birth
A power ethereal, only not adored.

Young.

The following is an extract from the Scottish Act 5th. ANNE, which is recited and re-enacted by the Act of Union, and will be found appended to it in the Statute Book:—

St. James' Chronicle.

"Our sovereign lady, and the estates of Parliament, considering that by the late act of Parliament, for a treaty with England for an union with both kingdoms, it is provided, that the commissioners for that treaty should not treat of or concerning any alteration of the worship, discipline and government of the church of this kingdom as now by law established; which treaty being now reported to the Parliament, and it being reasonable and necessary that the true Protestant religion, as presently professed within this kingdom, with the worship, discipline, and government of this church, should be effectually and unalterably secured; therefore her Majesty, with advice and consent of the said estates of Parliament, doth hereby establish and confirm the said true Protestant religion, and the worship, discipline, and government of this church, to continue without any alteration to the people of this land in all succeeding generations; and more especially her Majesty, with advice and consent aforesaid, ratifies, approves, and for ever confirms the fifth act of the first parliament of King William and Queen Mary, intituled, Act Ratifying the Confession of Faith, and Settling Presbyterian Church Government; with all other acts of parliament relating thereto, in prosecution of the declaration of the estates of this kingdom, containing the claim of right, bearing date the 11th of April, 1689; and her Majesty, with the advice and consent aforesaid, expressly provides and declares, that the aforesaid true Protestant religion, contained in the above-mentioned Confession of Faith, with the form and purity of worship presently in use within this church, and its Presbyterian church government and discipline; (that is to say) the government of the church by kirk sessions, presbyteries, provincial synods, and general assemblies, all established by the foresaid Acts of Parliament, pursuant to the claim of right, shall remain and continue unalterable, and that the said Presbyterian government shall be the only government of the church within the kingdom of Scotland."

"And it is hereby statuted and ordained, that this Act of Parliament, with the establishment therein contained, shall be held and observed in all time coming, as a fundamental and essential condition of any treaty of union to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto in any sort for ever: As also, that this Act of Parliament, and settlement therein contained, shall be inserted and repeated in any Act

of Parliament that shall pass for agreeing and concluding the aforesaid treaty or union betwixt the two kingdoms, and that the same shall be therein expressly declared to be a fundamental and essential condition of the said treaty or union: a all times coming; which articles of union, and act immediately above written, her Majesty with advice and consent aforesaid, statutes, enacts and ordains to be and continue, in all time coming, the sure and perpetual foundation of a complete and entire union of the two kingdoms of Scotland and England, under the express condition and provision that this approbation and ratification of the foresaid articles and Act shall be no ways binding on this kingdom until the said articles and Act be ratified, approved, and confirmed by her Majesty, with and by the authority of the Parliament of England, as they are now agreed to, approved and confirmed by her Majesty, with and by the authority of Parliament of Scotland; declaring nevertheless, that the Parliament of England may provide for the security of the church of England as they think expedient, to take place within the bounds of the said kingdom of England, and not derogating from the security above provided for establishing of the church of Scotland within the bounds of this kingdom; as also the said Parliament of England may extend the additions and other provisions contained in the articles of union, as above insert, in favours of the subjects of Scotland, to and in favours of the subjects of England, which shall not suspend or derogate from the force and effect of this present ratification, but shall be understood as herein included, without the necessity of any new ratification in the Parliament of Scotland.

"And lastly, her Majesty enacts and declares, that all laws and statutes in this kingdom, so far as they are contrary to, or inconsistent with the tenor of these articles, as above-mentioned, shall from and after the union cease and become void."

Sloth.—The whole structure of our nature, and the whole condition of our being, prove that our Maker intended us not for a life of indolence, but of active exertion. All the organs of the body, and all the faculties of the mind, are instruments of action, and it is only by constant exercise that these powers can be retained in a healthful state, and man enjoy any tolerable degree of felicity.

If the body be suffered to remain long inactive, it will lose its strength, and become a prey to disease; at the same time the mental faculties will be gradually enfeebled, and the whole fabric of human happiness be undermined by fretfulness and spleen. It is on the contrary, a matter of constant experience, that a regular course of bodily exercise is conducive to health, exhilarates the spirits, and contributes to the easy and successful employment of the intellectual powers.

The frequent application of the mind to study, establishes a habit of thinking, which renders it easy and pleasant to engage in any kind of scientific or literary pursuit; but a mind which remains long unemployed, loses its delicacy and vigour, and sinks into languor and stupidity.

As the earth, if it be industriously cultivated, will produce fruits in rich abundance, so if it be permitted to remain long uncultivated, it will be overrun with weeds, which will be rank in proportion to the richness of the soil. In like manner the human mind, if cultivated with great assiduity, will yield a plentiful harvest of knowledge and wisdom: on the contrary, if neglected, it will gradually be overgrown with the weeds of error and folly; and the noxious weeds will spring up in the greatest abundance in those minds which are by nature capable of producing the most excellent fruits.

To a mind thus corrupted by indolence, the words of the wise man may be applied—"I went by the field of the slothful, and by the vineyard of the man void of understanding, and, lo, it was all grown over with thorns, and nettles had covered the face thereof." The obvious and undeniable fact is, that man was made for action, and not indolence.

CHARACTER.—Some men have as many changes in their conduct as there are varieties in the characters with which they associate: like animals that borrow their colour from surrounding objects, their character changes with every change of place.

LUKEWARMNESS.

Lukewarmness, applied to the affections, is indifference, or want of ardor. In respect to religion, hardly any thing can be more culpable than this spirit. If there be a God possessed of unspendable rectitude in his own nature, and unbounded goodness towards his creatures, what can be more inconsistent or unbecoming than to be frigid and indifferent in our devotions to him? Atheism, in some respects, cannot be worse than lukewarmness. The Atheist disbelieves the existence of a God, and therefore cannot worship him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervour of affection, that devotedness of heart, and activity of service, which the excellency of his services demands, and the authority of his word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath.—Rev. iii. 15, 16.

The general signs of a lukewarm spirit are such as these: Neglect of private prayer; a preference of worldly to religious company; a lax attendance on public ordinances; omission or careless perusal of God's word; a zeal for some appendages of religion, while languid about religion itself; a backwardness to promote the cause of God in the world, and a rashness of spirit in censuring those who are desirous to be useful.

If we inquire the causes of such a spirit, we shall find them to be—worldly prosperity; the influence of carnal relatives and acquaintances; indulgence of secret sins; the fear of man; and sitting under an unfaithful ministry.

The inconsistency of it appears, if we consider, that it is highly unreasonable; dishonourable to God; incompatible with the genius of the Gospel; a barrier to improvement; a death-blow to usefulness; a direct opposition to the commands of Scripture; and tends to the greatest misery.

To overcome such a state of mind, we should consider how offensive it is to God; how incongruous with the very idea and nature of true religion; how injurious to peace and felicity of mind; how ungrateful to Jesus Christ, whose whole life was spent in labour for us and our salvation; how grievous to the Holy Spirit; how dreadful an example to those who have no religion; how unlike the saints of old, and even to our enemies in the worst of causes; how dangerous to our immortal souls, since it is indicative of our want of love to God, and exposes us to just condemnation. Amos vi. 1.

MEDICAL.

VACCINE INSTITUTION.

The reader will find below the last report of the Vaccine Institution, with which we have been obligingly favoured by a gentleman lately arrived. It is an important document. In confirmation of the general benefit arising from the vaccine practice, we state the following fact. A family of four infant children, who had undergone vaccination in an undoubted form, came out lately in one of the Ships in which were a great number of Emigrants, among whom the natural disease was raging. Not one of the former caught the infection.—*Quebec Star.*

11th February, 1828, Percy Street.

TO THE RIGHT HONOURABLE ROBERT PEEL,
Secretary of State for the Home Department.

SIR,

WE have the honour to inform you, that the result of the last years experience is highly favourable to Vaccination, and that we hear most satisfactorily, not only of its positive influence, but of its wide diffusion.

It is true, that cases are reported to us very often of the occurrence of Small Pox after Vaccination; but we have reason to believe that the number of those who fall into this safe, though sometimes severe disease, after Vaccination, is not greater than that of those who formerly died by Inoculation, whilst that practice prevailed.

With regard to the diffusion of this Protection, whether we judge by the extent of the demand which has been made upon the board for authentic Lymph in the course of the last year, or collect from accounts received of the practice of Vaccination in new Countries, we are satisfied that the prejudices against it are less pertinacious than they were: And where it

is not resorted to with that uscity and thankfulness which such a blessing might demand, the failure is rather to be attributed to a propensity in human nature to disregard danger at a distance, and to wait till the evil be at the door, before measures are taken to prevent it, than to a distrust of its saving influence.

In proof of its wider diffusion, we learn that it is now practised, not only throughout the Morca and the Countries inhabited by the Greeks, but that it has been admitted into Constantinople, and into the palace of the Sultan, in spite of the prejudices which the Religion of the Mahomedans opposes to any measure intended to interfere with the destinies of life. So that the advantages which this Country derived from the East in the last century, by the acquisition of Inoculation from thence, it has now abundantly required, by imparting to the same region the safer practice of Vaccination by which the Small Pox, equal to their own Plague in the severity of its visitations, has been already disarmed of its terrors, and in the course of years may, possibly, be extinguished altogether.

(Signed) HENRY HALFORD,
President of the Royal Coll. of Physicians.
THOMAS TURNER,
JAMES TATTERSALL,
Censors of the Royal College of Physicians.
ASTLEY PASTON COOPER,
President of the Royal Coll. of Surgeons.
ANTHONY CARLISLE,
Vice Pres. of the Royal Coll. of Surgeons.
CLEM. HUE,
Registrar.

POISONING BY MILK.

(From the Boston Medical Journal.)

On the 21st of May last, at about 11, A. M., I was called to see a family said to have been poisoned.—The family consisted of seven, of whom four, viz., the lady of the family, her child, (a girl of four or five years,) a young woman who had been maid of the family, and who had just recovered from a pretty severe illness, and a little girl also a servant. The three remaining members of the family were males, and were not at home. About two hours after breakfast, that is, about 9 A. M. the females in quick succession and with little warning, were taken with nausea and vomiting. All, with the exception of the little servant girl, who refused, soon got full doses of ipecacuanha, which, by the time of my arrival had produced its full effect. At this time the lady was complaining of violent pain in the stomach, which had come on a few minutes before, the vomiting having previously ceased. Her countenance was very pale, her skin cool and moist, and her pulse feeble, though not extremely so. She was soon put into bed. Her child was laying in the lap quiet, and unwilling to be disturbed, but not in much apparent suffering. She also was very pale, her lips slightly livid, her skin cool and moist, and her pulse feeble. She had vomited a great deal, and was still occasionally retching. The young woman was the greatest sufferer. Her countenance was deadly pale, her lips and eyelids subvivid, and her expression wild. As I entered she was tossing her arms about, and stamping violently on the floor. She was however soon calmed, the fit being evidently of a hysteric character. She had continual and violent retchings, and complained of severe pain at the stomach. The little girl was apparently more easy.—Soon after her attack she had a slight dejection, which relieved her for some time.

From the mode of the attack, and their being simultaneously and similarly affected, there could be no doubt that the phenomena arose from a common cause, and that some noxious substance had been introduced into the stomach. I found on inquiry that their breakfast had consisted as usual of bread and butter, milk, eggs and coffee. No fish had been eaten in the family for two days previously. Some, but not all the family, had eaten cheese the preceding night. Whatever the poison might be, there was no question that it had been evacuated, as far as possible, by the vomiting, and the first indication was to check the inordinate action of the stomach, and, if possible allay the pain. Dr. George Hayward, who had been sent for, arriving soon after me, was of the same opinion; and by his advice laudanum was administered, in large doses, to all. Where it was not retained, opium pills were given with success.

Very soon our attention was called to the master of the house, who had come home on hearing of the sickness of his family. He was seized in the same manner with the rest. Soon after this, one, and then the other of the two remaining members of the household came home sick from their places of business. Laudanum was given to all three, and whether owing to this or some other cause, they suffered far less than those first affected. As soon as the stomach became sufficiently quiet, the comp. infus. sennae was given, and repeated in moderate doses. Under this treatment they mostly improved. In one or two cases the coldness of the surface increased; in the child it became extreme, and for some time there was no pulse at the wrist: she came to, however, under the use of warm water and paeoric. Before 2 P. M., they were all well enough to be left. Dr. Hayward saw them again before 4 o'clock: and by that time, the medicine having opened the bowels, they were all decidedly relieved, with the exception of the little girl who was mentioned as less ill than the rest. She had refused medicine, and accordingly suffered longer than the others. On the next day a good deal of weakness was the only ill effect perceptible. As it was a great object to ascertain if possible, the nature of the deleterious substance, I brought away about five ounces of water, and as much milk, for chemical analysis. The water I took from the copper boiler, in which the water used at breakfast had been boiled. The vessel had not been cleaned for many days.—So important a matter is this, that it is a regulation both in our army and navy, that the copper cooking utensils shall be inspected once a day by the surgeon or his assistants. The water came through leaden pipes, but was the same that they had used for a year. The milk was taken from an earthen pan, the same which that used at breakfast had been taken from.

The analysis of the milk and the water was performed by my friend, Dr. Charles T. Jackson, whose familiarity with the process of analytical chemistry entitles the results of his investigation to the fullest confidence. Not being able to see him when I left the substances at his house, I could give him no clue to his discovery. The next day, he told me he had detected, in the milk, subacetate of copper in very sensible quantities. I have been unable to discover by what means the poison was communicated to the milk. The account of the analysis drawn up by Dr. Jackson, and which is subjoined, puts the fact beyond question. It only shows the necessity of great care, on the part of housekeepers, &c., not only as to the vessels in which articles of food are kept and preserved, but also as to the places where they are deposited.

Three only of the family took milk alone.—The quantity taken by the others was of course, very small, as it was taken in coffee. What is, perhaps, worthy of remark, is that these last took sugar with their coffee—and this is the substance which Orfila says is the best antidote to the poison of verdigris. He states, to be sure, that large quantities are necessary for it to be of any avail; but in those cases the quantity of sugar must unquestionably have been to the quantity of verdigris at least as 30 to 1.—Those who took milk alone, however, were the first seized.

F. J. HIGGINSON.

ANIMAL AND VEGETABLE FOOD.

(From a Letter in an American Paper.)

Some few years since, I travelled through several countries in Europe, and particularly remarked the diet, not only of the peasantry, but that of those in affluence; and the difference between them and us, not only in quantity, but in the quality of food, was very remarkable. With the Irish, we find potatoes, milk, buttermilk and coarse bread, constitute almost the only nutriment of the labouring classes, with the exception of fish, eaten by those located on the sea shore and lakes. In Scotland, a very considerable portion of the food of the population is oatmeal, vegetables, some farinaceous eatables, with but little flesh. In France, soup, with black bread, vegetables, pulse, grapes, apples &c. with little animal food, constitute the principal part of their support. In England, the mechanics and labourers, particularly the latter, eat but little meat; their diet is generally bread, (called brown bread) cheese, potatoes, and other vegetables, with beer, (called small beer,) and cider, as a beverage.

Under these modes of living we are almost astonished that the bulk of the population in these countries should be able to perform their daily toil and continue in good health; but there are no men who enjoy that blessing in a greater degree than the labouring population of the countries I have mentioned, with the exception of those employed in certain noxious manufactures. It is true that low wages are the principal cause of the abstinence from animal food; but still, giving this manner of living some reflection, I was induced to believe that the general custom with us (owing to the abundance and consequently the cheapness of provisions) of eating animal food *three times a day*, this heaping meals of flesh upon flesh, may possibly have a tendency to deteriorate our health.---A few years ago a society was formed at Manchester, in England, who were obliged, by one of their religious tenets to abstain wholly from animal food and to live entirely, upon vegetables, &c. They rigidly followed the practice for a considerable time, interpreting literally the command, 'thou shalt do no murder;' yet the medical effects confirmed one fact, long disputed in physiology, viz: that man can be sustained in robust health as well or better on farinaceous diet, than on flesh; and if the English, Scotch, and Irish peasantry, who frequently eat no meat from Sunday to Sunday, and a great part of the population for a much longer time, enjoy the best health and strength, it may not be improper to consider whether a much greater quantity of animal food is not consumed by us than is necessary; and, in fact, whether our eating flesh *three times a day* does not conduce to some complaints we suffer here, which are not so prevalent in the labouring population of Europe.---From the little we can discover from history, we find the ancients more abstemious. When Plato returned to Athens from his travels, he was asked if he saw any notable things in Tinnacia (now called Sicily). He answered, 'Vidi monstrum in natura, hominem bis saturatum in die.'---'I saw a monster in nature, a man gormandizing twice a day!' Pulse formed a considerable part of the food of the ancient Romans, those hardy veterans who conquered the greatest part of the then known world; and we find, in the sacred writings, that David was commanded by his father to take pulse, loaves and cheese to the Israelitish army, then at war with the Philistines, and it is probable that this kind of food constituted the main support of the troops.---By consuming so much animal food, are we not, in great part by habit, indulging ourselves at the expence of our health? Is so much meat necessary, or especially at the present season of the year? And are we not incautiously laying the seeds, of disease, especially in our children, who generally eat more animal food in one day than the most robust of the English, Scotch or Irish children do in a month?---The sedentary I would most strongly caution, being satisfied, from experience, that, with respect to them, animal food once a day would preserve them in better health than most of them can now boast of; and I believe that thousands of our children have been consigned to an early tomb, by cramming them with animal food three times a day for years in succession.

SCIENTIFIC.

From the New-England Palladium.

OCCULTATION.

In the night of Friday the 21st inst. Aldebaran, a star of the first magnitude, will suffer an occultation by the moon, one or both the phenomena of which will be visible in a large part of the United States and of Europe.

The importance of the lunar occultations in determining terrestrial longitude, has long been known, since it can be better ascertained by a single observation of one of them, (even when the tabular place of the moon is relied on,) than by any other way, but when it is deduced from corresponding observations made at a known meridian, it will be as near to the truth, as the result of thousands of lunar distances, or hundreds of transits of a star and the moon.

Eclipses of stars of the first magnitude are so easily seen, that a common ship telescope, will on this occasion, afford sufficient assistance to the eye should any be necessary; of late years, these eclipses

have been very rare, the last (that of Spica,) having taken place November 16th, 1827; the observed time of the immersion of which, although it happened about noon and when the star was near the Sun, did not differ from the computed, two seconds.

As we have before mentioned, this occultation will be visible in Europe, and will doubtless be observed in its numerous astronomical observatories, which do so much honor to the nations that support them, by the wonderful discoveries and great advances in science, made therein, and our dependence on which, ought to excite in us regret, that in our whole continent, there is not a single observatory; from some of them we hope to receive information of the observed times of the places thereof, which will be communicated as soon as received.

The Longitude, and probably the Latitude of all, or nearly all of our cities and towns, have not, as yet, been determined to that degree of accuracy, which is desirable; it is hoped therefore, that the times of the immersion and emersion of this occultation will be generally noticed, and the distances of the places of observation from Greenwich, in Longitude, carefully computed and published.

For the purpose of removing some of the labor, that necessarily attends the making an observation, we have computed the occultation for the following places; the Longitude and Latitude of all of them, (except Boston,) were taken from the best authorities; the assumed Longitude of this city is very nearly, or quite accurate, and the Latitude is the result of 603 observations. In making the following computation, the ellipticity of the earth was considered to be 1-300th, (the quantity now generally used in Europe,) and the Moon's diameter, was reduced four seconds for inflection, according to the theory of De Sejour; the tables used, were those of Burkhart for the Moon, and Pond for the Star.

The time is the mean solar of the meridian of each place, the equation at the immersion, being 2m. 43", 6, and at the emersion 2m. 43", 1, subtractive.

Boston, Lat. 42 deg. 20' 38", 1 Long. 71 deg. 3' 45" W.
Immersion, Aug. 21, 11h. 58m. 47s. 6 p. m. 5' 2" } N. of Moon's
Emersion, 22, 0 51 45, 6 a. m. 4 13 } Centre.
Duration, 52 57, 8

Halifax, Lat. 44 deg. 41' N. Long. 63 deg. 36'
Immersion, 22d, 0h. 30m. 53s 6 a. m. 5' 54" } North.
Emersion, 1 26 46, 3 a. m. 3 59 }
Duration, 55 50, 7

Portland, Lat. 43 deg. 35' N. Long. 70 deg. 12' W.
Immersion, 22d, 0h. 4m. 38, 8 a. m. 6' 31" } North.
Emersion, 0 52 32, 3 a. m. 4 49 }
Duration, 52 13, 5

New-York, Lat. 40 deg. 12' 10" N. Long. 74 deg. 1' W.
Immersion, 21st, 11h. 5m. 21s, 9 p. m. 5' 41" } North.
Emersion, 22d, 0 37 39, a. m. 4 0 }
Duration, 52 17, 1

Philadelphia, Lat. 39 deg. 52' 53", N. Long. 75 deg. 11' 30" W.
Immersion, 21st, 11h. 39m. 53s, 9 p. m. 5' 28" } North.
Emersion, 22d, 0 31 56, 2 a. m. 3 49 }
Duration, 52 4, 4

Washington, Lat. 38 deg. 53' N. Long. 76 deg. 55' 30" W.
Immersion, 21st, 11h. 32m. 7s, 9 p. m. 5' 10" } North.
Emersion, 22d, 0 23 48, 7 a. m. 3 33 }
Duration, 51 41, 6

The Immersion will take place on the east or enlightened, and the Emersion on the west or dark side of the moon.

GENERAL INTELLIGENCE.

AMERICAN TARIFF.

Although a report circulated some time since in the American Papers, that Mr. M'Lane, the American Minister, was instructed to negotiate with the British Government, for a modification of the American Tariff, and the opening of the West-India Ports to American vessels, was contradicted upon the ground of its being unconstitutional and absurd; we find it still continues to be a subject of discussion in the American papers. The N. Y. Evening Post uses the following language on the subject:--

"If the result of this negotiation should be, as we hope it will, a restoration of our intercourse with the Colonies and a more enlarged commerce with the whole of the British dominions, it will distinguish all who may share in framing such a treaty, and render the present administration illustrious.

We will not, however, anticipate this question--we can only hope that some such treaty will be made.--Whenever it may be announced we shall cheerfully meet our adversaries and refer the question to the just and patriotic decision of the grain-growing interest of the country."

As the Evening Post is said to have the means of information of the views of the Administration, not inferior to those possessed by any other Journal at a distance from the seat of Government; we are strongly inclined to believe, that the report alluded to is not altogether without foundation.

The N. Y. Mercantile Advertiser, another Administration paper, on this subject says:--

"There has not since the formation of this Government been one administration that has not sought to be on the most friendly terms with that Power, (and rightly too,) on account of the value of her trade to us; and if we have been too grasping, and out-negotiated ourselves, it is high time to have an arrangement which shall be, not nominally, but really reciprocal; and not only with her, but with every other nation."



We have much pleasure in laying before our readers, the following documents, transmitted by Rear Admiral Sir CHARLES OGLE, to the Chamber of Commerce of this City.--In our last, we inserted a paragraph under date St. John's, N. F. 10th July on the same subject, but it appears from these documents, that the situation of the Virgin Rocks, as there stated is incorrect.--The following documents which they show the attention of the Admiral to the Commercial interests of these Colonies, are entitled to full credit, as they are given under his own hand.--

Hussar, in Halifax Harbour, }
24th July, 1829. }

Sir,--I have much pleasure in forwarding to you, herewith, for the information of the Mercantile Community of the Province of New-Brunswick, the position, and other particulars, of the Virgin Rocks, off the coast of Newfoundland, ascertained by Lieutenant Bishop, of the Manly, Gun Brig, and Mr. Ross, Master of His Majesty's Ship Tyne: which may be thoroughly depended on.

I have the honor to be, Sir,
Your most obedient humble servant,
CHARLES OGLE,
Rear Admiral and Com-
mander-in-Chief.

To the President of the Chamber of Commerce, }
St. John, New-Brunswick. }

Report of observations made on the Virgin Rocks, in order to ascertain their Geographical position. Observed with a Circle (by Worthington and Allan) Admiralty Chronometer (by Grayhurst and Harvey,) No. 89, and Chronometer by Barrard, No. 562.

VIRGIN ROCKS.

Latitude, - - - - - 46, 26, 15, 3, N.
Longitude from Greenwich, - 50, 56, 35, W.

"The above are the mean of a series of observations made during 48 hours: the Inspector lay at anchor two hundred yards N. E. of the shoalest part of the Virgin Rocks: the horizon perfectly defined, and the weather every way favourable for determining their position.

"The Rocks extend in an irregular chain, or cluster. S. W. by W. and N. E. by E. 800 yards: the breadth varying from 200 to 300 yards: the least water on a white rock in 4 fathoms, with from 5 to 6 fathoms, about one hundred yards all around it--the bottom distinctly visible. Towards the extremities of the shoal, the soundings are from 7 to 9 fathoms on detached rocks, with deep water between them; the current setting a mile an hour to the W. S. W. with a confused cross swell to the S. E. South, S. W. West, and W. N. W. of the shoal, the water opens gradually to 30 fathoms, half a mile distant: to the N. W. North, and N. E. one third of a mile, and to L. N. E. East, and E. S. E. a mile."

"The bank upon which the Shoal is situated extends E. by N. and W. by S. four miles and a quarter; and two and three quarters miles across its broadest part, with regular soundings of, from 28, to 30 fathoms, until they suddenly deepen on its outer edge to 30, and 43 fathoms."

Extract of a Letter from Lieutenant Bishop, Commanding H. M. Gun Brig Manly, dated 9th July, 1829.

"The bottom was repeatedly seen by the Officers of both Ships, in from 7, to 4 1/2 fathoms, apparently of a very white rock, with large patches of seaweed on the sand around them. In addition to this, on the morning of the 7th, about 2 o'clock A. M. when riding with a whole cable and a heavy sea, I observed such violent breakers near the Brig as to cause me to batten down the hatches, and I am of opinion that, had there been a little more wind, no vessel could have passed over that spot, or remained there with safety."



DANGEROUS MISTAKE.--It being understood that some recently published chart of this coast, represents Gannet Rock with a light upon it; we are requested by the Chamber of Commerce of this place to take public notice of this mistake, for the benefit of those steering by any such chart for a Port in the Bay of Fundy, as no light has ever yet been erected there;--we trust also that our brother Editors, in all parts will also notice the circumstance, in order that every means may be made use of, to prevent the loss of lives and property.

POETRY.

FROM ZION'S HERALD.

"Behold upon the mountains the feet of him that bring-
eth good tidings, that publisheth peace."

Behold! the Herald of the cross,
As through the trackless wild he strays—
Counting the world, and all things loss,
So ne the word of life conveys;
He leaves his house of joy and ease,
His kindred, friends, and cares behind,
Striving his Lord alone to please,
And the lost sheep of Christ to find.

Though night's chill dews upon him fall,
And boisterous winds impede his way,
Still, he obeys his Master's call,
And yields to truth's resistless sway—
He travels in the desert, where
The foot of man has never trod,
Offering the ceaseless, fervent prayer,
Like Jacob wrestling with his God.

Though oft he's seen with tearful eye,
And forehead wrinkled o'er with care,
While deeply drawn the heartfelt sigh,
That souls might Jesus' blessing share—
Souls are his hire—for them he prays,
Till answers from above are given—
And Christ his mighty power displays,
To make them heirs of God in heaven.

To lands remote he bears the news,
That wandering outcast sons may find
Pleasures, which gospel truths diffuse,
Over the lowly contrite mind—
The lonely hut—the humble cot
Receive him, as an angel guest,
Rejoicing, in their happy lot,
With such a heavenly mission blest.

Though oft upon his couch, is seen
The lucid star, of twinkling light,
And through the hut, the moon's pale beam—
To cheer his wakeful hours at night.
And there his heart an influence feels
More sweet than that which moves the lyre—
While Heaven's bright vision o'er him steals,
Which his impassioned thoughts inspire.

He views on high the glittering crown
Bedecked with gems of finest ray—
When he the hallowed cross lays down,
To soar, on rapid wing away—
He soon forgets all toil, and pain,
When such eternal prospects rise—
And counts o'en death, itself, but gain,
To seize the great immortal prize.

THE HOPE OF BLISS IN HEAVEN.

BY CAROLINE MATILDA THAYER.

There is a Star, more mildly bright,
More dear to virtue's eye,
Than all the glitt'ring orbs of light,
That gem the evening sky;
Its cheering lustre gilds the gloom,
When life's frail bands are riven,
And shows beyond the welcome tomb,
The Hope of Bliss in Heaven.

But ne'er shall narrow, bigot zeal,
Invite its splendor forth,
Nor slaves to vice and folly feel,
Its sweetness or its worth;
But ye, who all life's devious way,
Improve the mercy given,
For you shall glow with brighter ray,
The Hope of Bliss in Heaven.

Ye, who but raise the suppliant eye,
In the REDEEMER'S name;
To you, his promis'd grace is nigh,
And you this hope may claim;
Then while, on life's tempestuous sea,
By adverse storms we're driven,
May faith and hope exulting see
The Star of Bliss in Heaven.

THE JOURNAL.

TO AGENTS AND SUBSCRIBERS.

Agreeably to the Terms announced at the commencement
of this Paper, the second half of the price became payable on

the publication of the 20th number, on the 18th July. Agents
are respectfully requested to collect the same, and to forward
it with as little delay as possible, together with any amount
which had not been paid in due time.—Subscribers in the City
and its vicinity, will confer a favour by sending their dues
respectively, without waiting for personal application.—The
expense of the Journal is considerable, and is unremitting;
and punctuality in payments is of very great importance to us.

Several complete files of the Journal, from the begin-
ning, can yet be had, by application at this office, or through
the respective Agents in the Country.

DAMAGE BY LIGHTNING.—At Oromocto, on Satur-
day morning, during a heavy storm of thunder and
lightning, six stacks of Hay in one yard, containing
about 30 tons, belonging to Mr. CALVIN CAMP, were
struck by lightning and entirely consumed.

MELANCHOLY ACCIDENT.—On Monday morning,
the same Mr. C. CAMP, in company with a Mr. DA-
VIS, a ship carpenter, was crossing the Oromocto in
a canoe, about three miles above the entrance of
the river, and painful to relate, Mr. Camp accident-
ally fell out of the canoe and was drowned.

Mr. Camp had suffered much in the great fire of
1825, but his persevering industry and prudence, had
in some degree retrieved his circumstances. The
loss of the hay above mentioned, would itself have
been a great calamity; but his subsequent and al-
most immediate death, in the manner above stated,
is such a loss to his family, a wife and seven chil-
dren, as cannot be repaired.

Mr. C. was a substantial farmer, and the excel-
lence of his character had so established him in the
esteem and confidence of those who knew him, that
his death is deeply and universally regretted by the
community of which he was a member.

ANOTHER ACCIDENT.—On Friday last, at the
Parish of Douglas, about 8 miles above Fredericton,
a Mr. MANSON, was accidentally drowned. Mr. M.
and another person were in a canoe returning, with
some carded wool, from a carding mill, and while
in the act of adjusting the wool, the canoe upset,
and both persons were thrown over into the water.
The other person being an expert swimmer, request-
ed Mr. M. to take hold of him, but he did not do so.
The person then took hold of Mr. Manson's hand,
but Mr. M. made no effort; and after repeated en-
deavours, until nearly exhausted, and in imminent
danger of perishing himself, he did not succeed in
saving Mr. Manson. Mr. M. was a man much es-
teemed.

Late on Tuesday afternoon, the 4th instant, the body of
Mr. JAMES WATERBURY, who was missing, (supposed to
be drowned) since the 22d April, drifted on shore at Sand
Cove.—On Wednesday forenoon a Coroner's Inquest was
held on view of the same. Verdict—*Accidentally drowned.*
A coffin and other preparations having been previously made,
the remains were brought to Town about 1 o'clock of the
same day, and decently interred.

This morning, between 5 and 6 o'clock, the
wooden Pier, just erected at the Breakwater, as
a pedestal for the Light-House about to be raised at
the Beacon, at the entrance of our Harbour, was
towed by the Steam-boat *St. George*, (she having
come through the Falls the evening before for the
express purpose,) to the place of its destination, in
the short space of about 50 minutes; and, by the
assistance of boats, men, &c. from His Majesty's
Ship *Rose*, and many individuals and boats from
the town, the ponderous mass was safely moored to
the identical spot projected. The whole formed a
most lively and interesting spectacle to distant ob-
servers, who were allured by the fineness of the
morning to sally forth for the purpose of contempla-
tion.—In the course of a couple of months we may
expect to see a substantial and brilliant Light-House
reared on a spot so suitable for it, and contributing,
at little expense, not merely to the safety of naviga-
tion, but enlivening the view to spectators from the
shore, and which, we doubt not, will do much credit
to the Contractor.—It is not expected that the es-
tablishment will be any burthen to the country, as
the additional tax on the Coasters (for whose benefit
chiefly it is to be erected) will repay the amount.
The Corporation advance the money (with the ex-
ception of £600, granted by the Legislature,) till
the House of Assembly meets.—*Observer.*

It is confidently stated, that His Excellency Sir
HOWARD DOUGLAS will return to the Government
of this Province early next spring.—*lb.*

An Inquest was held by James Wright, Esquire, Coroner,
on the evening of Saturday the 1st of August, on the body of
LOUISA MUIR LISA, a young female, who got up from her bed
early on the morning of Tuesday the 28th July, left the house,
scrambled down the rocks below Newcastle, and went into
the river. She left a shawl neatly folded up upon the beach:
she was picked up in the mouth of the North West branch.
Verdict—*Died by drowning during a fit of insanity.*—
Miramichi Scheldiasma.

On Saturday evening, arrived in the Steam Boat *St.*
John, from St. Andrews, the Rev. E. Wood, Wesleyan
Missionary, late of the Island of St. Christophers. Mr.
Wood left the West Indies on account of ill health, but we
understand that his health has already so far improved,
that he will take a station in the New-Brunswick District.

OPENING OF THE NEW EPISCOPAL CHURCH
IN PORTLAND.

The Sunday Evening Services hitherto held at
Mr. WATERBURY'S and Mrs. MERRITT'S houses in
Portland, are to be transferred to the New Episco-
pal Church, which will be opened to-morrow, at
Six o'clock in the Evening. Aug. 15.

SERVICES IN THE WESLEYAN CHAPELS.

CITY CHAPEL.—To-morrow, (Sunday,) in the forenoon
at the usual hour, the Rev. Mr. CROSCOMBE will preach.—
In the evening at 6 o'clock, the Rev. Mr. PICKAVANT.

PORTLAND CHAPEL.—In the forenoon, Rev. Mr. WOOD,
—In the evening at 6, Rev. Mr. CROSCOMBE.

☞ Collections will be made after the Evening Sermons
in each of these Chapels, for the benefit of the Sunday Schools.

Collect for the Ninth Sunday after Trinity.

Grant to us, Lord, we beseech thee, the Spirit to
think and do always such things as be rightful; that
we who cannot do any thing that is good without
thee, may by thee be enabled to live according to
thy will, through Jesus Christ our Lord.—*Amen.*

MARRIED.

On Thursday last, by the Rev. Dr. Burns, Mr. SIDNEY
SMITH CHASE, to Miss JANE PORTER, both of this City.
On Sunday, by the same, Mr. THOMAS MOORE, to Miss
CATHERINE MORRIS, both of this City.

Monday, by the same, Mr. THOMAS HEANS, to Miss
MARY OSBORNE, both of the Parish of Portland.

At Fredericton, on the 30th ultimo, by the Rev. George
McCawley, Mr. ARCHIBALD GAULT, to HANNAH, daughter
of George McKeen, Esquire, of Sligo, Ireland.

At Horton, (Sunbury County,) by the Rev. Raper Milner,
Mr. JOHN RANREN, to Miss JANE, fourth daughter of Mr.
Samuel Tapp, of that place.

DIED.

On Friday, the 31st ultimo, at Nashwalk, in the County of
York, after a short illness, Mrs. SARAH PLUMER, relict of
the late Silvanus Plumer, Esq. of Sheffield; 74 years of age.

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