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If his life offered so painful recollections, and called forth such deep contrition when, in the hour of death, he came to examine every instance of omission or transgression, how careful must we be to improve every hour, and every opportunity of grace; and so to remember God while we live, that we may not be afraid to think on Him when dying! And, above all, how blessed and necessary is the blood of Christ to us all, which was poor Stowe's only and effectual comfort!

In a letter of the 19th, the Bishop portrays his own affectionate character while he sketched that of his friend—

Poor Stowe was buried yesterday, in the cemetery which I had consecrated just a week before. All the Gentry of the station, as well as the Military Officers, attended, unsolicited; and his body was borne to the grave by a detachment of European Artillery-men. Mr. Parish read the Service; and I went as Chief Mourner. Sincerely as I have mourned, and do mourn him continually, the moment perhaps at which I felt his loss most keenly was on my return to this house. I had always, after airings, or other short absences, been accustomed to run up immediately to his room, to ask about his medicines and his nourishment, to find if he had wanted any thing during my absence, and to tell him what I had seen and heard: and now, as I went up stairs, I felt most painfully that the object of my solicitude was gone; and that there was nobody now to derive comfort or help from my coming, or whose eyes would faintly sparkle as I opened the door. I felt my heart sick, and inclined to accuse myself, as usual at not having valued my poor friend sufficiently while I had him, and of having paid during the voyage too little attention to the state of his health: yet, from the hour I knew he was seriously ill, thank God! I can find nothing of wilful neglect to reproach myself with; the few things I might have done better, if I had not myself been in some respects unwell, and if I had not been constantly occupied with business and correspondence: but I hope I did what I could, during the few last days; and, when his danger was told me, I gave up every thing to him, and neither read nor wrote, nor paid or received visits, nor went out of his room for a moment except for very short and hurried meals.

It will be long before I forget the goodness of his nature, the interest which he felt and expressed in all the beautiful and sequestered scenery which we passed through, his anxiety to be useful to me in any way which I could point out to him, (he was indeed very useful,) and above all, the unaffected pleasure which he took in discussing religious subjects—his diligence in studying the Bible—and the fearless humanity with which he examined the case and administered to the wants of nine poor Hindoos, the crew of a salt-barge, whom we found lying sick together of a jungle fever, unable to leave the place where they lay, and unaided by the neighbouring villagers. I then little thought how soon he, in his turn, would require the aid which he gave so cheerfully.

A day or two afterward, the Bishop adds—

Mr. Todd has absolutely refused to receive any fee for his attendance upon poor Stowe: his conduct has, throughout, been admirable: he seldom failed to call four or sometimes five times a day; he latterly always sat with Stowe, during the times that I was forced to leave him; and he and Mr. Patterson, by turns, sat up the greater part of the last three nights, to watch any turn which might be taken advantage of. Indeed it may be a melancholy comfort to Miss Stowe to know how much interest her brother's youth, recent arrival in India, and, perhaps, the manner in which his medical attendants spoke of him, excited in the whole station.

And thus ends my visit to Dacca!—a place, which, more than most others in India, I was anxious to visit; my visit to which was opposed by obstacles so numerous; and at which I have passed, perhaps, the most melancholy and forlorn three weeks that I ever remember. God's will be done! I have acted, as I thought, for the best; and I now go on, though alone and sorrowful, with an entire trust in His providence and goodness.

The death of the Bishop himself, which so speedily followed that of his Chaplain, gives peculiar interest to the following letter to Miss Stowe, wherein he so feelingly urges those topics of consolation which the death of a real Christian should suggest to his surviving friends.

With a heavy heart, my dear Miss Stowe, I send you the enclosed keys. How to offer you consolation

in your present grief, I know not; for, by my own deep sense of the loss of an excellent friend, I know how much heavier is your burden. Yet even the many valuable qualities of your dear brother, joined with that deep and Christian humility and reliance on his Saviour which he evinced in his illness, while they make his loss the heavier, should lead us to recollect that the loss is ours only—that, prepared as he was to die, it was his unspeakable gain to be removed from a world in which he had many sorrows—and, above all, that your separation from him will only be for a time, and until He who has hidden him from your eyes shall restore you to his society in a happy and eternal state of existence.

Separation of one kind or another is, indeed, one of the most frequent trials to which affectionate hearts are exposed: and if you can only regard your brother as removed for his own advantage to a distant country, you will find, perhaps, some of that misery alleviated under which you are now suffering. Had you remained in England when he came out hither, you would have been, for a time divided no less effectually than you are now: the difference of hearing from him is almost all; and though you now have not that comfort, yet, even without hearing from him, you may be well persuaded (which there you could not always have been) that he is well and happy; and, above all, you may be persuaded, as your dear brother was most fully in his time of severest suffering, that God never smites his children in vain. His severest stripes are intended to heal; and He has, doubtless, some wise and gracious purpose both for your poor Martin and for you, in thus taking him from your side, and leaving you in this world, with ~~himself~~ as your sole guardian.

A mighty and merciful Protector He is; and one who always then deals most kindly with us when we are constrained to cast our cares on Him alone, and are most sensible of our utter helplessness. This was your brother's comfort: it should be yours; and thus may both he and you have occasion for unspeakable joy hereafter. A mysterious dispensation which has deprived you of your brother, serves to bring you to a closer and more constant communion with your God.

DIVINITY.

CHARACTER OF AN ENGLISH JUDGE.

Report of the Sermon which was lately preached at the Cathedral of York, before the Judges of the Northern Circuit.

By the Rev. SYDNEY SMITH, A. M.

TEXT—Acts, xxiii. 2.—Sitteth thou here to judge me after the Law, and commandest thou me to be smitten contrary to the Law?

WITH these bold words St. Paul repressed the unjust violence of that ruler, who would have silenced his arguments, and extinguished his zeal for the Christian faith: knowing well the misfortunes which awaited him, prepared for deep and various calamity, not ignorant of the violence of the Jewish multitude, not unused to suffer; not unwilling to die, he had not prepared himself for the monstrous spectacle of perverted justice; but losing that spirit to whose fire and firmness we owe the very existence of the Christian faith, he burst into that bold rebuke which brought back the extravagance of power under the control of law, and branded it with the feelings of shame: "Sitteth thou here to judge me after the law, and commandest thou me to be smitten contrary to the law?"

I would observe, that in the gospels, and the various parts of the New Testament, the words of our Saviour and of St. Paul, when they contain any opinion, are always to be looked upon as lessons of wisdom to us, however incidentally they may have been delivered, and however shortly they may have been expressed. As their words were to be recorded by inspired writers, and to go down to future ages, nothing can have been said without reflection and design. Nothing is to be lost, every thing is to be studied; a great moral lesson is often conveyed in a few words. Read slowly, think deeply; let every word enter into your soul, for it was intended for your soul.

I take these words of St. Paul as a condemnation of that man who smites contrary to the law; as a praise of that man who judges according to the law; as a religious theme upon the importance of human justice to the happiness of mankind; and if it be that theme, it is appropriate to this place, and to

the solemn public duties of the past and the ensuing week, over which some here present will preside, at which many here present will assist, and which almost all here present will witness.

I will discuss, then, the importance of judging according to the law; or, in other words, of the due administration of justice upon the character and happiness of nations. And in so doing, I will begin with stating a few of those circumstances which may mislead even good and conscientious men, and subject them to an unchristian sin of smiting contrary to the law. I will state how that justice is purified and perfected, by which the happiness and character of nations is affected to a good purpose.

I do this with less fear of being misunderstood, because I am speaking before two great magistrates, who have lived much among us; and whom—because they have lived much among us—we have all learned to respect and regard, and to whom no man fears to consider himself as accountable, because all men see that they, in the administration of their high office, consider themselves as deeply and daily accountable to God.

And let no man say, "Why teach such things? do you think they must not have occurred to those to whom they are a concern?" I answer to this, that no man preaches novelties and discoveries; the object of preaching is, constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions, to recall mankind from the by-paths where they turn, into that broad path of salvation which all know, but few tread. These plain lessons the humblest ministers of the gospel may teach, if they are honest, and the most powerful Christians will ponder, if they are wise. No man, whether he bear the sword of the law, or whether he bear that sceptre which the sword of the law cannot reach, can answer for his own heart to-morrow, and can say to the teacher, "Thou wastest me, thou teacheest me in vain."

A Christian Judge, in a free land, should, with the most scrupulous exactness, guard himself from the influence of those party feelings upon which, perhaps, the preservation of political liberty depends, but by which the better reason of individuals is often blinded, and the tranquility of the public disturbed. I am not talking of the ostentatious display of such feelings; I am hardly talking of any gratification of which the individual himself is conscious; but I am raising up a wise and useful jealousy of the encroachment of those feelings, which, when they do encroach, lessen the value of the most valuable, and lower the importance of the most important men in the country. I admit it to be extremely difficult to live amidst the agitations, contests, and discussions of a free people, and to remain in that state of cool, passionless, Christian candor, which society expect from their great magistrates; but it is the pledge that magistrato has given, it is the life he has taken up, it is the class of qualities which he has promised us, and for which he has rendered himself responsible; it is the same fault in him, which want of courage would be in some men, and want of moral regularity in others. It runs counter to those very purposes, and sins against those utilities for which the very office was created: without these qualities, he who ought to be cool, is heated; he who ought to be neutral, is partial; the ermine of justice is spotted; the balance of justice is unpoised; the fillet of justice is torn off; and he who sits to judge after the law, smites contrary to the law.

And if the preservation of calmness amidst the strong feelings by which a Judge is surrounded be difficult, is it not also honourable? and would it be honourable if it were not difficult? Why do men quit their homes, and give up their common occupations, and repair to the tribunal of justice? Why this bustle and business, why this decoration and display, and why are we all eager to pay our homage to the dispensers of justice? Because we all feel that there must be, somewhere or other, a check to human passions; because we all know the immense value and importance of men, in whose placid equity and mediating wisdom we can trust in the worst of times; because we cannot cherish too strongly, and express too plainly, that reverence we feel for men, who can rise up in the ship of the state, and rebuke the storms of the mind, and bid its angry passions be still.

A Christian Judge, in a free land, should not only keep his mind clear from the violence of party feel-

ing, but he should be very careful to preserve his independence, by seeking no promotion, and asking no favours from those who govern; but at least, to be (which is an experiment not without danger to his salvation) so thoroughly confident of his motives and his conduct, that he is certain the hope of favour to come, or gratitude for favour past, will never cause him to swerve from the strict line of duty. It is often the lot of a Judge to be placed, not only between the accuser and the accused, not only between the complainant and him against whom it is complained, but between the governors and the governed, between the people and those whose lawful commands the people are bound to obey. In these sort of contests it unfortunately happens, that the rulers are sometimes as angry as the ruled; the whole eyes of a nation are fixed upon one man, and upon his character and conduct, the stability and happiness of the times seem to depend. The best and firmest magistrates cannot tell how they may act under such circumstances, but every man may prepare himself for acting well under such circumstances, by cherishing that quiet feeling of independence which removes one temptation to act ill. Every man may avoid putting himself in a situation where his hopes of advantage are on one side, and his sense of duty on the other; such a temptation may be withstood; but it is better it should not be encountered. Far better that feeling which says, "I have vowed a vow before God."

He who takes the office of a Judge, as it now exists in this country, takes in his hand a splendid gem, good and glorious, perfect and pure. Shall he give it up mutilated, shall he mar it, shall he darken it, shall it emit no light, shall it be valued at no price, shall it excite no wonder? Shall he find it a diamond, shall he leave it a stone? What shall we say to the man who would wilfully destroy with fire the magnificent temple of God in which I am now preaching? Far worse is he who ruins the moral edifices of the world, which time and toil, and many prayers to God, and many sufferings of men have reared: who puts out the light of the times in which he lives, and leaves us to wander amid the darkness of corruption and the delusion of sin. There may be, there probably is in this church, some young man who may hereafter fill the office of an English Judge, when the greater part of those who hear me are dead, and mingled with the dust of the grave. Let him remember my words, and let them form and fashion his spirit: he cannot tell in what dangerous and awful times he may be placed; but as a mariner looks to his compass in the calm, and looks to his compass in the storm, and never keeps his eyes off his compass, so in every vicissitude of a judicial life, deciding for the people, deciding against the people, protecting the just rights of kings, or restraining their unlawful ambition, let him ever cling to that pure, exalted, and Christian independence, which towers over the little motives of life; which no hope of favour can influence, which no effort of power can control.

A Christian Judge, in a free country, should respect, on every occasion, those popular institutions of Justice, which were intended for his control and for our security; to see humble men collected accidentally from the neighbourhood, treated with tenderness and courtesy by supreme magistrates of deep learning and practised understanding, from whose views they are, perhaps, at that moment differing, and whose directions they do not chuse to follow: to see at such times every disposition to warmth restrained, and every tendency to contemptuous feeling kept back; to witness this submission of the great and wise, not when it is extorted by necessity, but when it is practised with willingness and grace, is a spectacle which is very grateful to Englishmen, which no other country sees, which, above all things, shows that a Judge has a pure, gentle, and Christian heart, and that he never wishes to smite contrary to the law.

May I add the great importance in a Judge of courtesy to all men; and that he should, on all occasions, abstain from unnecessary bitterness and asperity of speech. A Judge always speaks with impunity, and always speaks with effect. His words should be weighed, because they entail no evil upon himself, and much evil upon others. The language of passion, the language of sarcasm, the language of satire is not, on such occasions, Christian language; it is not the language of a Judge. There is a propriety of rebuke and condemnation, the justice of which is

felt even by him who suffers under it; but when magistrates, under the mask of law, aim at the offender more than the offence, and are more studious of inflicting pain than repressing error or crime, the office suffers as much as the Judge; the respect for Justice is lessened; and the school of pure reason becomes the hated theatre of mischievous passion.

A Christian Judge who means to be just, must not fear to smite according to the law; he must remember, that he beareth not the sword in vain. Under his protection we live, under his protection we acquire, under his protection we enjoy. Without him, no man would defend his character, no man would preserve his substance; proper pride, just gains, valuable exertions, all depend upon his firm wisdom. If he shrink from the severe duties of his office, he saps the foundation of social life, betrays the highest interests of the world, and sits net to judge according to the law.

The topics of mercy are, the smallness of the offence—the infrequency of the offence. The temptations to the culprit, the moral weakness of the culprit, the severity of the law, the error of the law, the different state of society, the altered state of feeling, and, above all, the distressing doubt whether a human being in the lowest abyss of poverty and ignorance, has not done justice to himself, and is not perishing away from the want of knowledge, the want of fortune, and the want of friends. All magistrates feel things in an early exercise of their judicial power, but the Christian Judge always feels them, is always youthful, always tender when he is going to shed human blood: retire from the business of men, examine with his own heart, ponders on the work of death, and prays to that Saviour who redeemed him, that he may not shed the blood of man in vain.

These, then, are those faults which expose a man to the danger of smiting contrary to the law; a Judge must be clear from the spirit of party, independent of all favour, well inclined to the popular institutions of his country; firm in applying the rule, merciful in making the exception; patient, guarded in his speech, gentle and courteous to all. Add his learning; his labour, his experience his probity, his practised and acute faculties, and this man is the light of the world, who adorns human life, and gives security to that life which he adorns.

Now, see the consequence of that state of justice which this character implies, and the explanation of all that deserved honour we confer on the preservation of such a character, and all the wise jealousy we feel at the slightest injury or deterioration it may experience.

The most obvious and important use of this perfect justice is, that it makes nations safe: under common circumstances, the institutions of justice seem to have little or no bearing upon the safety and security of a country, but in periods of real danger, when a nation, surrounded by foreign enemies, contends, not for the boundaries of empire, but for the very being and existence of empire; then it is that the advantage of just institutions are discovered. Every man feels that he has a country, that he has something worth preserving, and worth contending for. Instances are remembered where the weak prevailed over the strong: one man recalls to mind when a just and upright Judge protected him from unlawful violence, gave him back his vineyard, rebuked his oppressor, restored him to his rights, published, condemned, and rectified the wrong. This is what is called country. Equal rights to unequal possessions, equal justice to the rich and poor: this is what men come out to fight for, and to defend. Such a country has no legal injuries to remember, no legal murders to revenge, no legal robbery to redress; it is strong in its justice: it is then that the use and object of all this assemblage of gentlemen, and arrangement of juries, and the deserved veneration in which we hold the character of English Judges, is understood in all its bearings, and in its fullest effects: men die for such things, they cannot be subdued by foreign force, where such just practices prevail. The sword of ambition is shivered to pieces against such a bulwark. Nations fall where Judges are unjust, because there is nothing which the multitude think worth defending; but nations do not fall which are treated as we are treated, but they rise as we have risen, and they shine as we have shone, and die as we have died, too much used to justice, and too much used to freedom, to care for that life which is not just and free. Call you all to

witness if there is any exaggerated picture in this: the sword is just sheathed, the flag is just furled, the last sound of the trumpet has just died away. You all remember what a spectacle this country exhibited: one heart, one voice; one weapon, one purpose. And why? Because this country is a country of the law; because the Judge is a Judge for the peasant as well as for the palace; because every man's happiness is guarded by fixed rules from tyranny and caprice. This town, this week, the business of the few next days would explain to any enlightened European why other nations did fall in the storms of the world, and why we did not fall. The Christian patience you may witness, the impartiality of the Judgment-seat, the prospect of persons, the disregard of consequences, these attributes of justice, do not end with arranging your conflicting rights, and mine; they give strength to the English people, duration to the English name; they turn the animal courage of this people into moral and religious courage, and present to the lowest of mankind plain reasons and strong motives why they should resist aggression from without, and bend themselves a living rampart round the land of their birth.

There is another reason why every wise man is so scrupulously jealous of the character of English justice. It puts an end to civil dissension. What other countries obtain by bloody wars, is here obtained by the decisions of our own tribunals; unchristian passions are laid to rest by these tribunals; brothers are brothers again; the Gospel resumes its empire, and because all confide in the presiding magistrate, and because a few plain men are allowed to decide upon their own conscientious impression of facts, civil discord, years of convulsion, endless crimes are spared; the storm is laid, and those who came in clamouring for revenge, go back together in peace from the hall of judgment to the loom and the plough, to the senate and the church.

The whole tone and tenour of public morals is affected by the state of supreme justice; it extinguishes revenge, it communicates a spirit of purity and uprightness to inferior magistrates; it makes the great good, by taking away impunity; it banishes fraud, obliquity, and solicitation, and teaches men that the law is their right. Truth is its handmaid, freedom is its child, peace is its companion; safety walks in its steps, victory follows in its train, it is the brightest emanation of the Gospel; it is the greatest attribute of God; it is that centre round which human motives and passions turn; and Justice sitting on high, sees Genius and Power, and Wealth and Birth, revolving round her throne; and teaches their paths, and marks out their orbits, and wars with a loud voice, and rules with a strong arm, and carries order and discipline into a world, which, but for her, would only be a wild waste of passions. Look what we are, and what just laws have done for us; a land of piety and charity; a land of churches, and hospitals, and altars;—a nation of good Samaritans;—a people of universal compassion. All lands, all seas, have heard we are brave. We have just sheathed that sword which defended the world; we have just laid down that buckler which covered the nations of the earth. God blesses the soil with fertility; English looms labour for every climate. All the waters of the globe are covered with English ships. We are softened by fine arts, civilized by human literature, instructed by deep science; and every people, as they break their feudal chains, look to the founders and fathers of freedom for examples which may animate, and rules which may guide. If ever a nation was visibly blessed by God,—if ever a nation was honoured abroad, and left at home under a government, (which we can now conscientiously call a liberal government) to the full career of talent, industry, and vigour, we are at this moment that people,—and this is our happy lot. First, the gospel has done it, and then justice has done it; and he who thinks it his duty to labour that this happy condition of existence may remain, must guard the piety of these times, and he must watch over the spirit of justice which exists in these times. First, he must take care that the altars of God are not polluted; that the Christian faith is retained in purity and in perfection: and then, turning to human affairs, let him strive for spotless, incorruptible justice; praising, honouring, and loving the best Judge, and abhorring, as the worst enemy of mankind, him who is placed above to Judge after the law, and who smites contrary to the law.

LITERATURE.

[FROM THE ROYAL GAZETTE.]

KING'S COLLEGE, NEW-BRUNSWICK, JANUARY 1, 1829.

INAUGURATION OF THE CHANCELLOR.

The new College having been completed, so far as the season would admit, was delivered over by the Contractors to the Commissioners for superintending the erection of the Building.

So soon as this had taken place, a notification was published in the Royal Gazette, intimating that preparations were making for opening this University, and for Inaugurating His Excellency Sir HOWARD DOUGLAS, Lieutenant-Governor, as CHANCELLOR, on the 1st of January, 1829. And on the following Tuesday, a second notice appeared in the same paper, importing that the Ceremony which we are now about to detail, would take place immediately after Divine Service on the above mentioned day; when His Excellency, with the Members of the different branches of the Legislature, and principal Officers of Government, would proceed from the Church to the College for that purpose.

Pursuant, therefore, to this last intimation, a numerous assemblage of the Inhabitants of Fredericton proceeded, after Divine Service, to the New College: and here, soon afterwards commenced, beyond all question, one of the most important, interesting and impressive Ceremonies ever witnessed in the Province of New-Brunswick. But as we, in reporting these proceedings believe that we should not be justified in keeping the minds of our readers in suspense, regarding the highly momentous matters which it is now our most gratifying duty to lay before them, an instant longer than the indispensable preliminary observations require: we will now in the first place, proceed, in as brief a manner as possible, to state the introductory circumstances of a Ceremony, which has so justly excited, we believe, the most intense interest throughout the Province.

The spacious Hall of this noble Edifice having been previously fitted up in a manner appropriate to the occasion, was, soon after the appointed time, filled by the numerous and respectable individuals who had assembled to witness the Ceremony.

The Rev. JAMES SOMERVILLE, L. L. D., accompanied by the Rev. ABRAHAM WOOD, A. M., the Rev. GEORGE M'CAULEY, A. M., the Rev. GEORGE COWELL, A. M.—followed by the STUDENTS of the College: all in their appropriate robes; first entered the Hall and passed over to the left hand side of the Chancellor's Chair. The MEMBERS of the HOUSE OF ASSEMBLY soon after followed, and seated themselves on the left hand side. Next came the MEMBERS of HIS MAJESTY'S COUNCIL, who took their seats on the right hand side. The Ladies were accommodated with seats near the Chancellor's Chair.

The Case containing the ROYAL CHARTER being placed upon the Table in front of the Chancellor's Chair, and all things in readiness: His Excellency the LIEUTENANT-GOVERNOR, attended by his SUITE, was ushered in at the lower end of the Hall: and after a pause of a few seconds, during which His Excellency bowed to the assembled Body, and to the different branches of the Legislature, His Excellency passed onwards, and seated himself in a chair placed by the side of that intended for the Chancellor.

Profound silence prevailed.

Every mind present must have been sensibly touched at the interesting scene.

Every eye was anxiously bent upon that illustrious person, who was now about to confirm to the rising and valuable Colony of New-Brunswick, the possession of a lasting Monument of the Paternal Regard and Benevolence of the most enlightened Monarch of the age; of a Sovereign, truly worthy of the affectionate loyalty of His Subjects; of a Prince, whose Diadem is adorned with the most costly, durable, and precious gems—the heart-felt love and veneration of a free and enlightened people.

After a pause of a few moments, His Excellency rose, and addressing the audience, said:

This good and sufficient Building having been erected for the establishment of a College, the object of this Meeting is,—to present, and to call into operation, a Royal Charter, which His Majesty has been pleased to grant for establishing a College in this

Province, by the style of King's College, New-Brunswick.

Hereupon, His Excellency having again sat down, the Rev. Dr. Somerville addressed the audience to the following effect:

It is to be hoped, that in the history of New-Brunswick, this day will form an important era. The purport of this Meeting has already been explained by His Excellency the Lieutenant-Governor, but from the Office I have lately held in the College, and in consequence of special request: I deem it proper to make a few remarks.

The momentous concerns of Education, have, with a most commendable and liberal spirit, engaged the attention, both of the Executive Government and Legislature of the Province, from very nearly the time that New-Brunswick was made a separate Colony. As early as the year 1800, a Provincial Charter was obtained, for the establishment of a College at Fredericton, for the instruction of youth in the liberal Arts and Sciences; with a power of conferring Degrees in the different Faculties; and with a very liberal Endowment, considering the then state of the Province, the many difficulties which the first Settlers had to surmount, and the great privations to which they had to submit. For a good many years the circumstances of the Country were such, that this Charter could not be acted upon in its full extent; and the Establishment was necessarily confined to an English and Grammar School. In the year 1820, however, it was deemed expedient to organize the College; and to put it into effectual operation. For that purpose a President was appointed: and a Code of Statutes framed and ordained by the Governor and Trustees, for regulating the discipline and internal economy of the Institution.

For very obvious reasons I decline to enter into any detail of how the duties have been performed as far as I am personally concerned, since the time that the College went into operation. But there is a justice due to others, which I am called upon to discharge:—And that is, that during the time that I have been President, there have been connected with the Establishment, an English and Grammar School, of distinguished excellence. To the Instructors in both of which I think the community are under peculiar obligations, for the important benefits which the youth have derived from their care, tuition, and exemplary conduct. The Provincial Charter was found to be so defective, and so inadequate to the purposes for which it was intended, that in the month of March, 1823, the Governor and Trustees obtained an Act of the Assembly, to enable them to make a conditional surrender of the Provincial Charter, into the hands of His Majesty, and praying to Him to grant them a new one.—Which Act His Majesty ratified and confirmed the 18th of November in the same year. And His Majesty was graciously pleased to grant a new Charter, dated December 15, 1826.—Which Charter is now to go into operation upon the surrender of the old one.

The learned Doctor having concluded—George Frederick Street, Esquire (in the capacity, we presume, of Secretary elect to the Institution) read the following Extracts from the Royal Charter:—

GEORGE the FOURTH, by the Grace of God of the United Kingdom of Great-Britain and Ireland, King, Defender of the Faith, and so forth.

To all to whom these presents shall come,

Greeting:

Whereas the Establishment of a College within our Province of New-Brunswick, in North America, for the Education of Youth in the principles of the Christian Religion, and for their instruction in the various branches of Science and Literature which are taught at our Universities in this Kingdom, would greatly conduce to the welfare of our said Province: And whereas humble application hath been made to us by many of our loving subjects in our said Province, that we should be pleased to grant our Royal Charter for the more perfect establishment of a College therein, and for incorporating the Members thereof for the purposes aforesaid: Now know ye that we, having taken the premises into our Royal consideration, and duly weighing the great utility and importance of such an Institution, have of our special grace, certain knowledge, and mere motion, ordained and granted, and do by these Presents, for Us, our Heirs and Successors,

ordain and grant, that there shall be established at, or near our Town of Fredericton, in our said Province of New-Brunswick, from this time one College with the style and privileges of an University, as hereinafter directed, for the Education and Instruction of Youth and Students in Arts and Faculties, to continue forever, to be called KING'S COLLEGE. And We do hereby declare and grant that our trusty and well beloved, the Right Reverend Father in God, John, Bishop of the Diocese of Nova-Scotia, or the Bishop for the time being, of the Diocese in which the said Town of Fredericton may be situate in any future division or alteration of the said Diocese of Nova-Scotia, shall for us, and on our behalf be the VISITOR of the said College, and that our trusty and well beloved Sir Howard Douglas, Baronet, our Lieutenant-Governor of our said Province, or the Governor, Lieutenant-Governor, or other person administering the Government of our said Province for the time being, shall be the Chancellor of our said College: And We do hereby declare, ordain, and grant, that there shall at all times be one PRESIDENT of our said College, who shall be a Clergyman in Holy Orders of the United Church of England and Ireland, and that there shall be such and so many Professors in different Arts and Faculties within our said College, as from time to time shall be deemed necessary or expedient, and as shall be appointed by us, or by the said Chancellor of our said College on our behalf and during our pleasure. And We do hereby grant and ordain that the Reverend George Best, Master of Arts, Archdeacon of our said Province of New-Brunswick, shall be the first President of our said College, and the Archdeacon of our said Province for the time being shall, by virtue of such his office, be at all times the President of the College. And We do hereby, for Us, our Heirs and Successors, Will, Ordain, and Grant, that the said Chancellor and President, and the said Professors of our said College and all persons who shall be duly matriculated into, and admitted as Scholars of our said College, and their Successors forever, shall be one distinct and separate Body politic and corporate, in deed and in name, by the name and style of "THE CHANCELLOR, PRESIDENT, AND SCHOLARS OF KING'S COLLEGE, AT FREDERICTON, IN THE PROVINCE OF NEW-BRUNSWICK."

And We do hereby declare, ordain, and grant, that there shall be within our said College, or Corporation, a Council, to be called and known by the name of the College Council.

And whereas it is necessary to make provision for the completion and filling up of the said Council at the institution of our said College and previously to the appointment of any Professors, or the conferring of any degrees therein: Now We do further ordain and declare, that the Chancellor of our said College for the time being, shall, upon or immediately after the first institution thereof, by Warrant under his hand, nominate and appoint seven discreet and proper persons, resident within our said Province of New-Brunswick, to constitute jointly with him the said Chancellor, and the President of our said College for the time being, the first or original Council of our said College.

And We, by these presents, for Us, our Heirs and Successors, Will, Ordain, and Grant, that the said Council of our said College, shall have power and authority to frame and make Statutes, Rules and Ordinances, touching and concerning the good Government of the said College, and also touching and concerning any other matter or thing which to them shall seem good, fit and useful, for the well-being and advancement of our said College, and agreeable to this our Charter, and also from time to time, by any new Statutes, Rules, or Ordinances, to revoke, renew, augment, or alter, all, every, or any of the said Statutes, Rules, and Ordinances, as to them shall seem meet and expedient. Provided always, that the said Statutes, Rules, and Ordinances, or any of them, shall not be repugnant to the Laws and Statutes of the United Kingdom of Great-Britain and Ireland, or of our said Province of New-Brunswick, or to this our Charter.

And We do further Will, Ordain, and Grant, that the said College shall be deemed and taken to be an University, and shall have and enjoy all such, and

the like privileges as are enjoyed by the Universities of our United Kingdom of Great-Britain and Ireland, as far as the same are capable of being had or enjoyed by virtue of those our Letters Patent, and that the Students in the said College, shall have liberty and faculty of taking the Degree of Bachelor, Master, and Doctor, in the several Arts and Faculties, at the appointed times, and shall have liberty within themselves of performing all Scholastic exercises for the conferring such Degrees, in such manner as shall be directed by the Statutes, Rules, and Ordinances of our said College. And We do further Will, Ordain, and Appoint, that no religious Test or Qualification shall be required of, or appointed for any persons admitted or matriculated as Scholars within our said College, or of persons admitted to any Degree in any Art or Faculty therein, save only that all persons admitted within our said College, to any Degree in Divinity, shall make such and the same declarations and subscription, and take such and the same oaths as are required of persons admitted to any Degree of Divinity in our University of Oxford.

The reading of the Extracts being ended, His Excellency again rose, and said:—

Before I proceed to call into operation the New Charter, I perform an act of great justice to all the persons who have acted under that which has been surrendered, in expressing the full and entire approbation with which the services of the Trustees have, I am sure, ever been viewed, and which I have ever experienced, and in this I desire to include the strong sense I entertain of the merits and services of the Gentlemen who have acted in the Scholastic branches.

Having by this Royal Charter been appointed to the high honor and distinction of first Chancellor of this College, I assume accordingly this Chair, as Chancellor of King's College New-Brunswick, and declare that this College is instituted accordingly, by virtue of the said Royal Charter.

Here His Excellency, whose active feelings throughout the whole of the Ceremony, must have been evident to every individual in the Hall, and particularly so at this moment, seated himself in the Chancellor's Chair.

The interest deepened.

After a few minutes,

The CHANCELLOR ROSE, and proceeded in nearly the following words:—

That Charter having further ordained that the Chancellor shall, upon, or immediately after the first institution of the College, nominate and appoint seven discreet and proper persons to form together with the said Chancellor and President of the College, for the time being, an original Council, with power and authority to frame and make Statutes, Rules, and Ordinances for the good Government of this College; and also touching and concerning any other matter or thing which to them shall seem good, fit, and useful for the well being of the said College: I do hereby nominate the following distinguished and highly fit and proper persons to be of the first Council of this College.

The Hon. The CHIEF JUSTICE,

The Hon. JUDGE CHIFMAN,

The Hon. JUDGE BOTSFORD,

CHARLES SIMMONS, Esq. Speaker of the House of Assembly,

CHARLES JEFFREY PETERS, Esq. Attorney-General,

ROBERT PARKER, Esq. Solicitor-General.

WILLIAM FRANKLIN ODELL, Esq. Secretary of the Province.

Do you, Honorable Gentlemen and Gentlemen, such of you as are now present, do you assent to take upon yourselves the duties of Members of this College Council, according to the terms and conditions of this Royal Charter?

As the Chancellor addressed each of the Gentlemen then present, they severally assented.

The Chancellor then went on to observe:—

Since you have assented to give to this institution the benefit of your talents and services as Members of the Council thereof, I shall issue Warrants to issue, appointing you to be Members of that Body accordingly, and shall call upon you forthwith to act and serve as occasion may require.

In the serious which I have thus made to compose this first Council, I feel entirely satisfied that I have formed a Body possessing, in eminent degree, qualifications which will enable me to proceed to consider, with them, the great primary duties which we have now to discharge in completing the arrangements necessary to bring King's College, New-Brunswick, into full operation. Assisted so ably, I am confident that this will be effected in a manner creditable to yourselves, beneficial to the Institution, and advantageous to the Country.

The Chancellor then sat down.

The Rev. Dr. Somerville again rose, and delivered the following beautiful Oration:—

The first thing observable in the Charter under which the College is now organized, is, that it confers upon the College, all the Rights and Privileges of an University, so that the Graduates in this Establishment, have, and will have, all the Academical honors, belonging to their respective Degrees which they could derive from any similar Institution in His Majesty's dominions.—And this emanating from the King himself, who in this case is the source of power as well as honor. The various branches of Literature and Science, to be taught in this College, are to be the same, with those, in which youth are instructed in the Universities of the Mother Country. And when we consider that the course of Studies there pursued, both in Classical Learning, and in the different departments of Natural and Moral Science, have raised that Empire to pre-eminent distinction in the Republic of Letters, we may indulge the pleasing hope, that the same mode, steadily pursued, will in due time be here productive of the same happy results. And although the circumstances of a comparatively infant Colony, must for some time prevent the division of labour in teaching, which in the Sciences as well as in other pursuits, is necessary to ensure perfection: yet, we may nevertheless hope, that with due exertion and perseverance, not only a solid foundation in Literature and Science may be laid here, but that also a Superstructure, both durable and ornamental, may be erected upon that basis. The youth in the Province, will now have the measurable advantage of receiving within their native land, that instruction, in Religion, Virtue, and Knowledge, which, if duly improved by them, will prove to themselves a source of lasting satisfaction, and will enable them to discharge with ability and honor, the duties of the respective stations, to which providence may please to appoint them.

That it is of the last importance that youth should not be compelled to seek the means of education in any Country but their own, is a truth evident upon a single moment's reflection. At a period of life, when the feelings are warm, and associations easily formed, the places of our early education generally make a deep and lasting impression, and to them our warmest sympathies are directed in the subsequent periods of life. The being educated in a Seminary, therefore, founded by the care and nourished by the munificence of a Gracious Sovereign, in the land of their Birth, must tend to inspire the juvenile mind with those principles of loyalty, patriotism, and zeal for the common good, which, next to the fear of God, are the strongest and most dignified principles of human action. The Ceremony of this day can hardly fail of giving rise to very interesting reflections: can hardly fail to inspire sentiments of heart-felt gratitude to the great dispenser of all Good, and of sincere thankfulness to all those who have been the instruments of carrying into effect the important work.

His Majesty has in this, as in many other instances, shewn himself the munificent patron of Literature and Science, by the very liberal sum he has given out of His Casual Revenue for the erection of this Edifice, and the Endowment of the College. An accomplished Scholar himself, He is well able to appreciate the Benefits to be derived from liberal Education, and has ever proved himself the enlightened Supporter of every thing tending to the encouragement and diffusion of knowledge.

To His Excellency the Lieutenant-Governor, the Province is deeply indebted, for the persevering efforts, which he has made, and the Influence which he has used, for the Formation and Endowment of this Seminary. His zeal and perseverance have enabled him to surmount obstacles, which to many men, would have been insuperable; and for these he is certainly entitled to the lasting gratitude of this

Province. And his zeal has been nobly seconded by the Legislature of the Province, in the liberal grants which they have made from time to time, to this Institution, and also in the establishment of Grammar Schools in their respective counties, as preparatory places of Instruction for Collegiate Education. In the encouragement of Learning, they have always shown themselves actuated by those liberal principles which become the Counsellors of an enlightened Prince, and the Representatives of a free, a virtuous, and an intelligent people. And a noble satisfaction it must be to all who have promoted this undertaking, that we are here this day assembled, in a splendid Edifice, erected for the promotion of Learning and Science, where, not many years ago, the wild beast prowled for its prey, and the untamed Savage roamed.

There is in the College Charter, a very important provision, upon which I shall beg leave to make some very brief remarks: The provision is this:—“And we do further will, ordain and appoint, that no religious test or qualification, shall be required of, or appointed for any persons admitted or matriculated as Scholars within our said College, or of persons admitted to any Degree in any Art or Faculty therein, save only that all persons admitted within our said College, to any Degree in Divinity, shall make such and the same Declarations, and Subscriptions, and take such and the same oaths as are required of persons admitted to any Degree of Divinity in our University of Oxford.” By this provision no one is excluded from the benefits of a Collegiate Education here, in consequence of his religious tenets. The Dissenter is entitled to the same Privileges as the Churchman, is equally entitled to the like benefits of Education, and may aspire to the same Academical Honors and Degrees, Divinity only excepted, without being subjected to any test whatever. That subscription to the 39 Articles should be required of Students in Divinity, must appear highly reasonable: for nothing can be more evident than that they should solemnly assent to the Doctrine and Tenets of that Church in which they are destined to be Pastors; the same as in the University of Scotland, where no one is required to subscribe the confession of Faith but Professors and Candidates for the Ministry.

That the President of the College only, should be a Clergyman of the Established Church, and that the Professors should be the Ministers of the same Communion, can be no objection with a candid mind, as the Establishment, must have certain rights and privileges above all other religious Denominations whatever. But from the Charter and the Statutes of the College, it is impossible for any College Council, to infringe, in the slightest degree, the rights and privileges of any, even although they should have the inclination, which I can perceive no motive they should ever have to do. None have been more anxious that disqualifying tests should be removed from this and similar Institutions than the members of the Established Church. And perhaps it is owing, in a great measure, to their exertions, that the object has at length been attained. It is one of the inestimable privileges of our free Government, that no one is prevented from worshipping God according to his own conscience, and that no one is excluded by his birth or rank in life from rising to the highest honors, Civil, Ecclesiastical or Military, which his Country has to confer upon him. This is the birth-right of every free born subject, in the wide extended dominions of the British Empire. And in accordance with this most liberal principle, the benefits of Education are here to be extended to all, without exception, who may choose to avail themselves of them: such an Education as will enable them to discharge, with satisfaction to themselves and utility to others, the duties of whatever station Providence may allot them.

Let us now invoke with humility and fervour, the blessing of that great Being, without whom, nothing is strong, nothing is holy, upon this and every other good undertaking.

The Reverend and Learned Doctor then concluded his Oration with this eloquent and appropriate

PRAYER.

“Prevent us, O Lord, in all our doings with thy most gracious Favor, and further us with thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy holy Name.” In an especial manner we crave Thy Blessing upon this Institution, which we, with all

quantity, place under Thine Almighty Protection; and for the sanctification and success of which, we fervently invoke the aid of thy Holy Spirit. Grant, O Lord that this Seminary may ever be the means of educating, in thy Faith and Fear, the Youth of this Province, to the latest generations. Endue, in a particular manner, with thy Heavenly Grace, all those who may have here committed to them, the task of Instruction. Enable them to discharge, with zeal and fidelity, the important trust reposed in them, in humble dependence upon Thee who art the Father of Mercies and the Author of All Spiritual Illuminations, and whose countenance doth ever behold the upright. Preserve all those who may be educated here, from the baneful principles of Infidelity, Irreligion, Heresy, Schism, and false Doctrine, so that they, being early trained up in the way that they should go, may never depart therefrom; but may in all things, both in their life and conversation, adorn the doctrine of God their Saviour. Bless, in a peculiar manner, O Lord, all those who have been instrumental in promoting this Work. Behold, with thy special Favour, our most gracious Sovereign Lord King George.—“Endue him with the Grace of Thy Holy Spirit, that he may always incline to thy Will, and walk in thy Way.—“Govern Him and lift Him up for ever.” Grant that he may long reign over a free, an united, and a virtuous people; and finally after this life he may attain a Crown of Glory that fadeeth not away. And especially we pray for this Province, and herein, particularly at this time, for the Lieutenant-Governor, Council and Assembly, under our most Religious and Gracious King, in their Legislative capacities at this time assembled. “Direct all their Consultations to the advancement of Thy Glory, the good of Thy Church, the safety, honour and welfare of our Sovereign and this Province. Grant, O Lord, that all among us who confess Thy Holy Name, may agree in the Truth of Thy Holy Word, and live in unity and Godly love.” And vouchsafe, O Lord, unto us all, that, being impressed with gratitude for the many and inestimable benefits which Thou hast bestowed upon us; and in humble dependence upon the aid of Thy Holy Spirit, we may in all our several vocations and Ministry, truly and Godly serve Thee, so that in Thy good time, we may join the General Assembly and Church of the First Born, in Thine eternal and everlasting Glory, Grant this for the sake of our Blessed Lord and Saviour Jesus Christ; to whom, with Thee, and the Holy Spirit, be ascribed all Honor, Power, Might, Majesty, and Dominion, now and for ever.—Amen.

Dr. Somerville then seated himself, and after a short pause, during which His Excellency was evidently preparing himself to address the audience, the Chancellor rose and spoke nearly as follows:—

In the course of a much diversified public life, in which I have been called to act in many different situations, and in several capacities, I have never been more completely satisfied on the accomplishment of any public purpose—never more highly gratified on the attainment of any public station—never so sensible of the value of official influence, than now on the completion of this noble Edifice; and in the capacity of Chancellor of this Royal University, meeting you within these walls, on this most interesting occasion.

In assuming this high station, I have taken this Chair, with infinite pleasure, to preside at this Ceremonial, the commencement of an Institution which I trust shall soon be raised to excellence, and be made to produce every benefit, and every advantage, which can result from such an Establishment.

The day is peculiarly appropriate for the purpose. At this particular season we have all been accustomed, from our earliest years, to hear the voice of congratulation—to be presented with the offerings of affection—to receive the Paternal benediction. At such seasons we take occasion to bestow the benefits, and dispense the acts of grace or of favor which we contemplate to confer on those whom we regard; and, thankful for the past, we pray to Almighty God for His blessing on the undertakings and proceedings of the period to come. Animated by such sentiments and feelings towards the people of New-Brunswick—warmed by such associations with the kindly usages of life, and devoutly invoking that Blessing on this great undertaking. I feel that I have selected a day the most appropriate for

inaugurating this goodly work—an offering consecrated to the service and dearest interests of the Country, from the Paternal Hand of our Beloved Sovereign. In His name, and on His behalf, I present this His Paternal Benediction to His faithful and loyal People of New-Brunswick. In His name, I thank the Legislature of this Land for having enabled me to do so, in this capacious Hall, to a numerous assemblage of persons deeply and tenderly interested in the proceedings of this day; and on which I sincerely and cordially congratulate them and all the people of this Country. For myself, I shall ever reflect, with infinite pleasure and satisfaction, that the opportunity presented itself to me, to take up and to begin, in principle, this important work at the earliest period of my Government.—So early, indeed, as to form the first, as it is the greatest object of my ambition. I could not fail to endeavour to improve that opportunity, and in this favorable result, New-Brunswick will ever be deeply indebted to the King's Ministers, and particularly to the noble Secretary whose name is affixed to this Royal Decree. Proceeding to the execution of this great work, I shall ever rejoice that it has fallen to my lot, to lay, not only figuratively, but absolutely, and with my own hand, the Corner Stone of this Building.—That I have been spared to witness its completion; and that I am now called upon, nominally, by the King, in that Royal Decree, to proceed, in person, to form the great moral superstructure which we are now about to raise.

As the Architect of the material fabric has been careful to make his selections of the best qualities, and of natures the least perishable, and to put them together with a master hand; so I, in proceeding to this great moral work, have been careful to select, and to avail myself of qualities of the highest order, materials of the first description—persons who will perfect and adorn the whole Structure, and who will perform their duties in a manner that shall form a character and establish a system for this University, which I trust shall be subject to no decay.

I shall not attempt to enlarge upon these several great objects—near and dear interests, which will be ensured and promoted by an establishment, wisely and liberally constructed and adapted, as this is, to the wants and conditions of the Country; and managed, as I think I may safely pronounce this Institution will be. Such a dissertation on my part would on many accounts be unnecessary. Well and wisely have you felt—powerfully and effectually have you represented—the high expediency and necessity of possessing such an Institution, or never should I have been enabled to effect this. The beautiful and classical Oration you have just heard, moreover, entirely dispenses me from venturing, as I may have contemplated to do, an oration on the classic grounds which the learned Doctor has so fully and beautifully occupied. In that Oration, the learned Gentleman has most gracefully displayed the qualifications and the advantages of sound learning and useful knowledge. That Oration leaves me nothing to express, but admiration: whilst it affords us every thing to hope and to expect from the continued services of such a Professor at this Institution. I perceive, as well as feel, that we have all been sensibly touched by the characteristic, appropriate and affecting construction which the learned Doctor has given to his Discourse—by the impressive manner in which it has been delivered—and the solemn form in which the learned and Reverend Doctor has, in conclusion, led us to join with him in Prayer for the success of this Institution. I trust that Oration will be preserved to stand in letter, forming, as it does an admirable prospectus of the Constitution, and objects of this Institution; and affording a beautiful and most satisfactory specimen of the manner in which the Divinity and Ethical Classes will be conducted by that learned and exemplary Divine.

I am happy to announce that a most judicious and highly satisfactory selection has been made, and all but ratified, of a highly competent person as Vice-President, acting and resident Head of this College. We are very fortunate, also, in retaining the services of a distinguished and experienced person whom we all well know and highly esteem, and who will fill the Chair of other professorships in this University.

Nothing seems wanting to ensure the success of this Institution.—A convenient and commodious

Edifice—A salubrious situation—A convenient position, central in the Province—A liberal Constitution, under a Royal Charter—A Revenue adequate to all immediate purposes; and real Endowments which will improve in value with the improving value of the times. The situations of Instruction, filled as I have said, with highly competent Professors, and highly estimable men.—The subjects of their care, the youth of a religious, virtuous, moral, able and well-disposed people. Such, Honorable Gentlemen and Gentlemen of the College Council, such are the material and financial means—such the moral and intellectual Capacities, which the liberality and patriotism of the Legislature—the paternal regard and munificence of our Beloved Sovereign, and the bountiful Hand of God, Creator of all, provide, contribute and present, in trust, to us, to be zealously, faithfully, and effectually applied, used and managed, to effect the great object which we have engaged to undertake.—And what is that object?—The greatest blessing that can be bestowed upon man, next to the Divine blessing; the blessing of a good, sound, virtuous and useful education. When the human endeavour is well and properly applied to this great end, it cannot fail to be attended by that, without which no human effort availeth. May our endeavours here, and those labors which are to succeed to ours, be eminently such as to merit the favor of God, secure the estimation, and promote the best interests of these, His people!—From the domestic Circles of a virtuous, moral, religious and loyal people, may successions of well-disposed youth, nurtured in such principles, and strong in the domestic affections, beautifully termed the nurses and guardians of Virtue—may such further resort, and here, be formed to virtuous, well educated, accomplished manhood—here may they abundantly lay up for themselves, and hence carry into the world, ever retain and always display, in all the duties, relations and stations of life, the blessings and the comforts, the qualifications and the advantages, of a sound, virtuous, religious and useful education—may such as shall be spared to withdraw, in the evenings of their days, to the retirement and enjoyment of domestic life—take with them to the bosoms of their families, consciences devoid of stain, and conduct devoid of censure; and may these attractive examples of well-spent lives, serve to sustain and enforce the sound precepts, which it will be their chief pleasure—their most interesting occupation, and their bounden duty to instil into the minds of their youth. Firm may this Institution ever stand and flourish—firm in the liberal constitution and Royal foundation on which I have this day instituted it, enlarging and extending its material form, and all its capacities to do good, to meet the increasing demands of a rising, prosperous, and intellectual people—and may it soon acquire, and ever maintain, a high and distinguished reputation, as a place of general learning and useful knowledge.

I indulge myself with the hope, that, if not to witness, I may at least learn, and from authority, that such is the progress of this College; and to ensure this, I desire always to enjoy identity with this Institution. So long as I shall occupy, by right of office, this Chair, I will discharge all its Duties, to the best of my powers, for the good of the College; and I will personate it on all occasions, in a manner that shall be devoted to do it service. When no longer entitled to this Seat, I shall seek the honorary distinction of another place, still to remain a Member of this learned Body. I shall leave with you, in trust for ever, a token of my regard and best wishes. It shall be prepared in a form, and devoted to a purpose which I hope may prove an useful incitement to virtue and learning; and in periodical commemorations of this Commencement it may serve to remind you of the share which I have had in the Institution, and proceedings of a day, which I shall never forget.

With this Address, the important and deeply interesting Ceremony ended: and although our feelings had rationally suggested many observations, that might, with the greatest truth and justice, be added by us, in high commendation of the foregoing; we will, nevertheless, waive our privilege in this particular; being fully convinced that the subject cannot fail to be duly and correctly appreciated by every liberal and enlightened mind.

In reporting these proceedings, however, and particularly the Chancellor's last Address, we feel ourselves entitled to some indulgence. It must have been evident to every one present who saw His Excellency at that time, that he was no otherwise prepared (if we except only a few notes occasionally referred to), than by his well known affectionate anxiety for the lasting prosperity and happiness of New-Brunswick. The language came spontaneously from the heart's purest impulse; and as such, in the same unvarnished shape, it is now before the public. Any difference, therefore, in style, for want of closet preparation and arrangement, that may appear, between this and His Excellency's former Speeches, would be thus easily accounted for; while we cannot help concurring in the opinion expressed to us by a gentleman present on the above occasion, that this last Address must be considered, under all circumstances, the best ever delivered by His Excellency in this Province: And it is, therefore, on this account, as well as with reference to the short time allowed us (through our desire to publish these proceedings as early as possible), to prepare this article, that we do conceive ourselves entitled to some consideration, if it should appear to any person that we have not done justice to our object; while we would be allowed to observe, that we have omitted no pains, nor spared any time, which the circumstances confined us to, to do the best we possibly could, towards accomplishing the gratifying task we have now completed.

We are extremely gratified to learn, that it is the intention of His Excellency the Lieutenant-Governor, to call a meeting in the course of next week, for the purpose of deliberating on the formation of a LITERARY AND SCIENTIFIC SOCIETY, in this Town; and of which, we believe His Excellency has expressed his desire to be the Patron.

We understand that this desirable object, has long been cherished by His Excellency, but deferred until the present time, under an impression, that a more fit and appropriate period could hardly be approved for the establishment of such a Society, than that which has been occupied by the interesting proceedings detailed above.—*Royal Gazette.*

EDITORIAL.

Is the Prospectus, published for some time past in the City Gazette, and inserted on the first page of the present number; the object and design of the *New-Brunswick Religious and Literary Journal*, is generally announced. But as the Editor is not conscious to himself, of having any object to accomplish, or any motive to indulge, in this publication, which he is unwilling to avow; and as in order to prevent any future misunderstanding, or any disappointment to his readers; he rather wishes to stand naked and confident before them; he deems it proper to enter more fully into the subject, and to give such further explanation, as may be consistent with the length of an opening address.

In the Prospectus he has said, that "true Religion, sound Principle, and good Morals, are the foundation of every thing that is truly great and excellent in man;" and that the object and design of this Publication, is, "to contribute towards promoting these," among all classes of the people, and in the most extensive manner.

In the prosecution of this design, the Editor does not intend, to advocate the peculiarities of any one Church or denomination of people exclusively; but, to support and to advocate, the cause and interests of Religion generally, and among all denominations. And in the selections and communications he may publish, to exhibit the spirit and influence of Religion in their own native purity, simplicity, and loveliness; and to shew, that they produce in the heart and in the life of those who are the subjects of religion, "the fruits of righteousness which are by Jesus Christ, to the Glory and praise of God." In professing to advocate the cause of Religion upon this broad ground, the Editor does not intend to be understood to have compromised his own principles and views for the sake of accomplishing any object whatever. Neither does he wish to be considered a Latitudinarian, and as though all doctrinal views, and Church discipline, were exactly alike, or indifferent in his estimation. Without renouncing, or intending to renounce *one iota* of his former sentiments, which are not exactly under his control, he ventures to appear as an advocate, though alas a feeble one, for religion generally, and separate from all peculiarities, upon the following grounds:

He is firmly persuaded, that the essence and spirit of true Religion, does not consist in those peculiarities, in which the

reformed Churches differ from each other; but in a lively faith in those doctrines, in which they all agree, working by love and purifying the heart. And although he cannot bring himself to think on some controverted points which do not appear to him to be essential to salvation, exactly as some other persons think, yet he has no hesitation in admitting and affirming, that many persons who thus differ from him, and also from each other, in what he conceives to be points of minor importance; do notwithstanding give all proper evidence that they possess a large measure of the spirit of piety; and that they do adorn the Gospel of our Lord and Saviour, by a holy and upright conversation.

Under this impression, therefore, as opportunity offers, he will enrich his columns with selections, from the works of Divines and Ministers of different denominations, and with Biographical accounts of the lives of Ministers or private Christians from each of these. Also with Reports and other authentic accounts, of the labours, and of the success of such Societies as are formed, by a union of different denominations, and also of Societies, which are supported and advocated by particular Bodies.

Thus, to the full extent of his means, he will endeavour to give a condensed, but faithful view of the state of Religion, and of the operation of Religious Societies in this Province, and within the range of his correspondence.

Various causes are now in operation, and are daily producing corresponding effects, and perhaps it is not hazarding too much to say, that for want of proper means of information, many of the people in this Province, are not only ignorant of what is going on in the Religious World, (so called) generally; but that they are *in* a measure, with the general state of Religion in New-Brunswick itself,—except so much as has come under their own immediate observation, or at most, with what is doing among the particular body with which they are connected. If persons are uninformed of the labours and efforts of others, and of the progress of events, they can neither prevent nor correct what may be amiss; neither can they understandingly concur with, or enjoy as they might do, the good that is done or that is doing by those labours and efforts. Ignorance therefore, of passing events, whether they be good or bad, can neither promote nor hinder those events, and consequently can afford neither safety nor satisfaction.

It is therefore desirable, that the means of knowledge should be increased, and as sincere efforts to do good, can have nothing to fear from being known and investigated, it is also desirable that the operations of the different Religious bodies should be exhibited to view; so shall the zeal and diligence of some, stir up and excite the zeal and diligence of others, whether belonging to the same or to another body of Christians.

That this paper can be so conducted, as to avoid all temerary and disrespectful Theological and Literary discussion, is hardly to be expected, and perhaps should not be desired. But the Editor cannot allow it to become a theatre for ill-natured discussion, nor an arena for noisy and uncharitable polemics; and while it will treat with proper respect, the peculiarities of all, it will not become the tool of any. Should his selections at any time, appear to be derived exclusively or chiefly from any one particular source, the candid reader is requested to consider it, not as the effect of design, but rather as arising from the circumstance of his being at that time more abundantly supplied from that quarter than from others.

This defect, if at any time it should appear, will as soon as possible be remedied; and the Editor trusts, that as his correspondence enlarges, and his means of information become more extensive and varied, he shall be able to supply all descriptions of his readers, from such sources as will be satisfactory to them. Always however, keeping in mind, that not peculiarities, but experimental and practical godliness, will be the object of his solicitude and care.

In the mean time it is thought to be consistent with the liberal spirit, and the candour professed in this Address, to observe,—that such persons or bodies of men, as withhold their countenance and support from the Paper, can have no just cause of complaint, if their peculiar interests should in any measure be overlooked in the general arrangement. And in such cases, if any such should occur, the Editor reserves to himself the right of doing so, as may appear to him, best calculated to subserve the general design above stated.

In the Literary and Miscellaneous departments, the Editor will endeavour to adapt his selections to the existing state of things, and as much as possible, to render them substantially and practically useful, to the majority of his readers. He will aim to induce a taste for reading, and a habit of thinking—to excite and to invigorate the intellects,

especially of the rising generation; and to render efficient aid to the Institutions, of Education, which now are, or hereafter may be, established in the Country. Should his selections in these departments be acceptable to the public, and should they be instrumental, even in a small measure, of disseminating more widely the seeds of knowledge, and of implanting or fixing more deeply the principles of virtue in the minds of the young; such results will furnish matter of comfortable reflection, and will sustain him under the weight of accumulated labour.

In reviewing the design now announced,—the great importance of the object, and the high responsibility of the undertaking; the Editor does not affect to conceal the diffidence with which he appears before the Public. When he considers the manner in which the religious world is divided, the very high degree of importance which many religious persons attach to their own peculiar views of doctrine and Church government, the tenacity with which they adhere to these views, to the exclusion of all others, and the strong prejudices entertained and cherished, by those who in every other respect are excellent men;—and when he calls to mind,—that those who are the most conscientious, and who suppose themselves to have formed their views upon mature consideration and conviction, are generally the most tenacious;—he is ready to ask, how can these discordant elements be harmonized? And especially, when he takes an estimate of his own ability for the work, he is led to exclaim—"Who is sufficient for these things?" And to adopt the language of the Poet upon another occasion,

"Twixt hope and fear, I view the bold design;
And ask my anxious heart, if this be mine."

Yours.

When an inexperienced mariner takes charge of a Ship, he can readily manage, and move her from place to place in a still and smooth harbour; and when he commits himself with his stately vessel upon the mighty deep, the elements under the direction of Providence, may be propitious, and he may have a safe and pleasant passage to his desired haven. But should tempests arise around him, and should the angry elements conspire against him;—then, humbly speaking, every thing will depend upon his nautical skill, his firmness of nerve, and his perfect self possession. The Editor conceives it to be thus with him. He, also weak and unskilful, may be so favored, as to have a safe and pleasant course, but then he cannot previously assure himself that this will be the case. When once his little bark, has launched out into the ocean, the horizon, which before was placid and serene, may become dark and lowering; storms may arise around him, and threaten to overturn, or to swallow him up. Whether he have the skill, the nerve, and the self possession, necessary for his safety; or, to drop the figure, whether he have the talent, the prudence, the sound discretion, the firmness, and above all, the christian temper,—so to conduct this little work, as not to give just cause of offence to the Cause, and to the friends of Religion;—whether he can, under all circumstances, in any tolerable measure, promote and maintain the great object he has in view;—these are questions that try his heart, which he candidly acknowledges himself to be unable to answer, and which time and circumstances, only, can determine.

The Editor, however, presumes, that he will receive efficient assistance from Ministers of the Gospel of every name. With the most profound veneration he solicits their aid, and their fatherly and friendly counsel. Secretly set apart, as engaged as they are, exclusively, in the great work of promoting the edification and salvation of mankind; he begs them to look with a favorable eye, upon this feeble auxiliary to their labours, and from the treasures of their knowledge and wisdom to enrich its columns, and to imbue it deeply with their spirit of piety. Then shall it, though at a most respectful distance, follow them, in their labours of love; and in its feeble manner, second their powerful efforts, to bring all persons within the range of their labours, and of its influence, to the obedience of faith; and to the enjoyment of that peace, which the world can neither give, nor take away. The religious experience and observations, of pious men of every class, and every thing worthy of note, which may occur in the course of their reading, will be thankfully received and duly attended to.

To the *Literati* of the Country, he also looks up for assistance. And as his principal object is, to render his little work, extensively and permanently useful, he respectfully calls upon all lovers of his Country, and of the great human family, to afford such aid, as their convenience and opportunity will furnish.

Having thus openly, and without any conscious reservation, stated the broad and liberal ground upon which he stands, the object he has in view, the difficulties which he apprehends, the deep sense which he entertains of his own weakness, and the sources to which he looks for assistance; the Editor commits himself and his work, to the candour and indulgence of the public, and he respectfully solicits their countenance and support.

We consider it an auspicious circumstance, to have it in our power to record in our first number, a detailed account of the opening of KING'S COLLEGE, and of the Inauguration of HIS EXCELLENCY SIR HOWARD DOUGLAS, the FIRST CHANCELLOR. The opening, and the organization of this University, are events which must be highly gratifying to the friends of Literature in New-Brunswick; and which will no doubt, excite a deep interest in the minds of our fellow subjects, in the sister Colonies.—The services on the occasion, were appropriate and solemn, and will no doubt long be remembered by those who had the pleasure of being present at the time.

As this institution is at once a monument of the munificence of HIS MAJESTY, and of the zeal and indefatigable exertions of His Excellency, and also of the liberality of the Legislature, for the promotion and support of the higher branches of Education in the Province;—so, we fervently hope, that it may fully answer the end intended by its establishment; that such of our youth as shall be favored with an opportunity of attending to receive instruction within its walls, may there imbibe the spirit of true Religion, that they may be trained in the paths of knowledge and of virtue, that the institution may be eminently useful to the present generation, and that it may be a lasting blessing to posterity.

Not having had an opportunity to call in person, to consult the inclination of his fellow Citizens, the Publisher takes the liberty of sending the first Number of the *New-Brunswick Religious and Literary Journal*, to as many of them as he conveniently can, with the following understanding:—namely—previously to the publication of the second Number, a lad will be sent to call upon all those with whom the first Number was left; when such persons as do not wish to become Subscribers, can return the Paper to the lad, without being required to assign any reason for so doing. It is particularly and respectfully requested, that the Paper may be preserved in good order until call'd for, as the Publisher intends to keep the Files complete from the commencement.

POETRY.

THE CREATION REQUIRED TO PRAISE ITS AUTHOR.

Bless, my soul, th' exalted lay!
Let each exterr'd thought obey,
And praise th' Almighty's name:
Lo! heav'n and earth, and seas and skies,
In one melodious concert rise,
To swell th' inspiring theme.

Ye fields of light, celestial plains,
Where gay transporting beauty reigns,
Ye scenes divinely fair!
Your Maker's wonders pow'r proclaim,
Tell how he form'd your shining frame,
And breath'd the fluid air.

Ye angels, catch the thrilling sound!
While all th' adoring throng around
His boundless mercy sing:
Let ev'ry list'ning Saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

Join, ye loud spheres, the vocal choir;
Thou dazzling orb of liquid fire,
The mighty chorus aid:
Soon as gray evening gilds the plain,
Thou, moon, protract the melting strain,
And praise him in the shade.

Thou heav'n of heav'ns, his vast abode:
Ye clouds, proclaim your forming God,
Who call'd yon worlds from night:
"Ye shades, dispel!"—th' Eternal said;
At once th' involving darkness fled,
And nature sprung to light.

Whate'er a blooming world contains,
That wings the air, that skims the plains,
United praise bestow:

Ye dragons, sound his awful name
To heav'n aloud; and roar acclaim,
Ye swelling deeps below:

Let ev'ry element rejoice;
Ye thunders, burst with awful voice
To HIM who bids you roll:
His praise in softer notes declare,
Each whispering breeze of yielding air,
And breathe it to the soul.

To him, ye graceful cedars, bow;
Ye tow'ring mountains, bending low,
Your great Creator own;
Tell when affrighted nature shook,
How Sinai kindled at his look,
And trembled at his frown.

Ye flocks that haunt the humble vale,
Ye insects flutt'ring on the gale,
In mutual concourse rise;
Crop the gay rose's vermilion bloom,
And waft its spoils a sweet perfume,
In incense to the skies.

Wake, all ye mountain tribes, and sing;
Ye plumed warblers of the spring,
Harmonious anthems raise
To HIM who shap'd your finer mould,
Who tip'd your glittering wings with gold,
And tun'd your voice to praise.

Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heav'nly praise employ;
Spread his tremendous name around,
Till heav'n's broad arch rings back the sound,
The gen'ral burst of joy.

Ye whom the charms of grandeur please,
Nurs'd on the downy lap of ease,
Fall prostrate at his throne:
Ye princes, rulers, all adore;
Praise him, ye kings, who makes your pow'r
An image of his own.

Ye fair, by nature form'd to move,
O praise th' eternal source of LOVE,
With youth's enlivening fire:
Let age take up the tuneful lay,
Sigh his bless'd name—then soar away,
And ask an angel's lyre. OOLVIE.

MISCELLANY.

An affectionate manner, is in itself amiable and engaging. Men naturally love those who appear benevolent and tender hearted, and, most of all, require and love this character in the minister of the gospel. This character or its opposite can hardly fail to appear in his discourses. There are so many things in the subjects of his preaching which naturally call forth tenderness and affection, that, if he possess this disposition, it cannot fail to appear in his sentiments, in his language, and in his manner of utterance.—Wherever it appears, it will be acknowledged and loved; and the words of a beloved preacher will always come to his flock with a peculiar power of persuasion.—*Dwight.*

MEDITATION.

Meditation and study include all those exercises of the mind whereby we render all the former methods useful for our increase in true knowledge and wisdom. It is by meditation we come to confirm our memory of things that pass through our thoughts in the occurrences of life, in our own experiences, and in the observation we make; it is by meditation that we draw various inferences, and establish in our minds general principles of knowledge; it is by meditation that we compare the various ideas which we derive from our senses or from the operation of our souls, and join them in propositions; it is by meditation we fix in our memory whatsoever we learn, and form our own judgment of the truth or falsehood, the strength or weakness of what others speak or write. It is meditation or study that draws out long chains of argument, and searches and finds deep and difficult truths, which before lay concealed in darkness.

Man is a compound Being, and what little knowledge he can arrive at, to be practical, scarcely can be pure. Like the air he breathes; he may refine it, until the one is unfit to be respired, and the other to be applied. Mathematicians have sought knowledge in figures, Philosophers in systems, Logicians in subtleties, and Metaphysicians in sounds; it is not

in any nor in all of these. He that studies only man, will get the body of knowledge without the soul, and he that studies only books, the soul, without the body. He that to what he sees, adds observation, and to what he reads, reflection, is in the right road to knowledge, provided that in scrutinizing the hearts of others he neglect not his own, and like the Swiss, doubles his exertions abroad, that he may more speedily profit by them at home.

Many books require no thought from those who read them, and for a very simple reason;—they made no such demand, upon those who wrote them. Those works therefore are the most valuable, that set our thinking faculties in the fullest operation. For as the solar light calls forth all the latent powers, and dormant principles of vegetation contained in the kernel, but which, without such a stimulus, would neither have struck root downwards, nor borne fruit upwards, so it is with the light that is intellectual; it calls forth and awakens into energy those latent principles of thought in the minds of others, which without this stimulus, reflection would not have matured, nor examination improved, nor action embodied.

There is only one circumstance in which the upright man will imitate the hypocrite; I mean in his attempts to conciliate the good opinion of his fellow men. But here the similarity must cease, for their respective motives are wider than the poles asunder; the former will attempt this to increase his power of doing good, the latter to augment his means of doing harm.

EXTRAVAGANCE.

By Extravagance the higher sort are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing. A ploughman on his feet is higher than a gentleman on his knees.

FLIGHT OF BIRDS.—Montague is of opinion that many birds, when exerting themselves to the utmost, fly at a rate of not less than thirty miles per hour; even a sparrow has been calculated to fly at the rate of thirty miles in an hour; and Major Cartwright appears to have ascertained, by frequent experiments, that, during the same short period, the flight of an eider-duck is equal to ninety miles. The common kite (*falco milvus*) has been observed to pass, without great exertion, over a space of a quarter of a league in a minute; and it could fly with ease from Cape Pruth to the Land's End in a single day, were an instinctive tendency so to be combined with the physical power of which it is actually possessed. It appears probable, therefore, that the most extended migratory movement which any species is called upon to accomplish, may, in the greater number of cases, be performed in a couple of days; more frequently in the course of a few hours. My intelligent friend, Mr. Andebar, of Louisiana, whose magnificent collection of ornithological drawings has lately excited such general interest in Edinburgh, has communicated to me a singular fact relating to the powers of flight of the passenger pigeon of America. He has shot that bird during his hunting excursion through the forests; and, on dissection, found its stomach full of fresh rice; which, to have resisted the digestive process, must have been swallowed not many hours preceding its death, but could not have been obtained within 500 miles of the place where it was killed.

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