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# NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME IV

SAINT JOHN, SATURDAY, FEBRUARY 21, 1820.

NO. 5.

## PROSPECTUS

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

ALEXANDER McLEOD, Editor.

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

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

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

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

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

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

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

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

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

## MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

[CONTINUED.]

Yet, through the mercy of God, has the work of His Grace begun in Africa! In Sierra Leone, on the West, the spectacle of a peaceful and happy Christian Government is exhibited, in delightful contrast with all these horrifying scenes—the fruit of Superstition and of the unchecked vices of the human heart: there, no Slave exists—no blood is spilt—no oppression lights upon the poorest! The Church and the Chapel receive the crowded worshippers of the True God, and his praise is heard in their peaceful dwellings; the security of which is guarded by an equal law, as powerful for the poor, as for the rich, for the black peasant as for his white Governor. Southern Africa, too, now exhibits her converted tribes; and her civilization, carried forward along with the knowledge of Christ and the kind and hallowing influence of the Gospel. Let us not, then, faint, nor be discouraged: by the Messengers of Peace, sent forth into all these dark lands, shall the glorious work be done, under the blessing of God: and the cruelties of Pagan Africa be remembered, only as those of ancient Pagan Britain, to call forth the song of praise from all her tribes, and give new evidence to the truth and power of the Gospel!

A full account of the recent discoveries in the interior of Africa was given in the last Survey: little authentic intelligence has since been received relative to further proceedings. Some ships have been sent out to Fernando Po, for the purpose of forming an experimental settlement on that island. If the place should prove, contrary to the fears of well-informed persons, sufficiently healthy for permanent occupation, the settlement would be important in various respects: it would act beneficially as a further check on the Slave Trade, and would also furnish the means of opening an intercourse with the interior by the rivers which fall into those seas, and especially if it should be ultimately found that the Niger there discharges its waters. We add, on this subject, the sentiments of a Missionary deeply concerned for the good of Africa: in reference to the Report of the Commissioners of Inquiry he says—

I am happy to find that the Commissioners have so fully detailed the sufferings and numerous deaths, to which the Slaves are exposed and fall victims, after the capture of the slave-ship by the British Cruisers, and during the passage to Sierra Leone. The facts detailed by the Commissioners shew the important benefits, in this respect, which would be obtained by the selection of another spot nearer to that part of the coast where most of the Slaves are now captured; and to which place, whether it be Fernando Po, or any other, the cargo of Slaves might be conveyed much sooner than it could be to Sierra Leone. By such an arrangement much misery would be avoided and many lives saved.

It is sincerely hoped, however, that such a measure, if adopted by Government, will not be attended by the abandonment of the Colony of Sierra Leone: were this to be done, we may confidently expect that the rapacious Slave Dealers would desert their present haunts, only to establish themselves on some more northern part of the coast, perhaps on the Sierra Leone River itself; and from thence draw away into interminable slavery those, who, having been liberated, are now enjoying the comforts of domestic happiness and peace, under the fostering care of the British Government.

## WESTERN AFRICA.

There is not a sphere of labour in the whole world, which has such strong claims on the conscience of Christians as those parts of this Continent that have been, for ages, demoralized and desolated by men hearing that name. The disciples of the Arabian Imposter have even dispensed benefits, in

respect of the state of the people as to this world, in all quarters of it where they have banished or contumelious Paganism; while those who dishonour the Holy name by which they are called, and still wear the Cross upon their recreant brows, have been, on these shores, a curse in the things both of time and of eternity. Their evil course is still continued; as may be seen from the summary view of the State of the Slave Trade, collected, at pp. 516—524 of our Volume, from the twenty-first Report of the African Institution.

But better days are approaching: the Christians of Europe and America have entered on a warfare with the Powers of Darkness on this coast; and will never, we trust, lay down the sword till, under the Captain of the Host of the Lord, the victory shall be fully achieved. New Labourers are coming into the field: in the proceedings of the American Board of Missions at its last Anniversary we rejoice to find the following Minute and Resolutions—

Contemplating the miserable and degraded moral condition of our fellow-men in Africa, and reflecting on the causes which have conspired in this quarter of the world to render that condition yet more miserable, Resolved

—That it seems to be the obvious duty of the Board, as almoners of the public charity, to take immediate and decisive measures for communicating that relief, which the light of the Blessed Gospel will afford.

—That the Committee be enjoined forthwith to take such steps as to them shall appear sufficient for the establishment of a Missionary Station on some part of the Continent of Africa.

—That we rely on Almighty God for a blessing upon this undertaking; and on the Christian Sympathy of our fellow citizens for means to enable us to carry this important object into full effect.

If the intended Settlement on Fernando Po should be established, the Church Missionary Society will probably extend its labours to that quarter as soon as fit persons can be found for the work: on this subject, the Rev. Thomas Davoy, who was liberally granted a passage, with Mrs. Davoy, to Sierra Leone, by Capt. Owen, of H. M. Ship Eden, writes, in October—

Captain Owen has frequently expressed a wish, that when the Colony of Fernando Po is sufficiently established, the Committee of the Church Missionary Society would, turn their attention to the spiritual wants of the place. Lieutenant-Col. Lunley, the Lieut.-Governor, accompanies Captain Owen down the Coast, with a small party of soldiers. I believe the intentions of His Majesty's Government toward the Aborigines of the Island to be pacific; and it is hoped that those good intentions will in no way be frustrated. I believe Captain Owen is likely to have charge of the place as Governor for some time, should they succeed: and it is expected that his family will come out: and join him shortly. As many as sixteen houses, ready framed, were brought out from England, with a number of artificers to assist in erecting them: they have also taken down with them a number of mechanics and labourers from among the Liberated Africans of this Colony.

The American Colony of Liberia possesses, it must be acknowledged, very great advantages over every other on the coast, for all the purposes of benevolence and piety; the Government of that Colony being in the hands of a Society and administered by individuals who have the noble and elevated objects in view which respect the Eternal World. We are restrained, on various grounds, from making our readers acquainted with all the difficulties which harass and impede the efforts of a Religious Society, conducted under less favourable circumstances: these difficulties will, however, be easily conceived by those intelligent persons who consider the indifference of the natural heart to all religion, and its settled hostility to all whose life is, conducted on other principles and directed to other ends.

The injurious effects of the climate on Europeans and Americans have turned the attention of the Societies connected with the coast to a supply of Native Labourers or such as are of Native extraction. With this view, more particularly, the Rev. C. L. F. Haasael has proceeded to Sierra Leone, for the purpose of reviving and placing on an efficient footing the Christian Institution for training Native Labourers: a correspondence has also been opened with the Episcopal Church in the United States, in the hope of procuring persons of colour competent to act as Missionaries; and the Society is not without some prospect of success, though the low state of improvement which generally prevails at present among that class precludes the hope of any considerable and immediate aid in that quarter. The following extract from a publication of the American Board will, however, shew that attention is there drawn to the subject—

As a residence on the African Coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man if sent as Missionaries to the land of their ancestors. Inquiries have been made in the Southern States, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent on the claims of the African Race; and we may expect that God will bless their investigations and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants.

(To be continued.)



## ESTABLISHED CHURCH OF SCOTLAND.

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

It was addressed, in April 1826, by a Committee of the General Assembly, in its name, to the People of Scotland. As it is now about to be acted upon in reference to India, and its statements and reasonings, powerful in themselves, derive authority from the quarter in which they originate, we here subjoin the document at large.

#### Obligation to Propagate the Gospel.

In communicating with you, Brethren, on this interesting subject, we do not think it necessary to say a word for convincing you of the obligation, which Christians are under, to employ such means, as may promise to be successful, for imparting to others a knowledge of the Way of Salvation through Christ; for that obligation, so far as we know, has not been denied or called in question.

Perhaps the utmost exertions of our Forefathers were not more than sufficient, for the work of their own emancipation from the errors and bondage of the Church of Rome, and for establishing themselves and their posterity in the possession and exercise of that liberty wherewith Christ hath made us free: but, from the time when we came into the world, we have enjoyed full security for our own rights and liberties in the Kingdom of Christ upon earth; and we have also become so intimately acquainted with the deplorable condition of more than one half of the Human Race, to whom the glad tidings of Salvation have never been made known, that we should be altogether inexcusable for any thing like indifference to their case.

Measures have, in consequence, been adopted by Religious Communities of various Denominations around us, and particularly by associations of good men in our own land, for imparting the light of the Gospel to those of our benighted brethren, to whom they can best and most effectually find access: and the General Assembly of our National Church, having felt that it became them, as a public and representative body, to take a part in this pious and benevolent work, have authorised us to apply to you for such contributions as may enable them to prosecute their object, in a way, which, through Divine Grace, may prove effectual.

In performing the duty which is thus assigned to us, we desire to speak to you with all plainness—for we have nothing to conceal: but with all earnestness,—for our whole hearts are engaged in the cause

which we undertake to advocate: and, whether they, whom we address, be of the class who are wise and learned, or of the more numerous body, who, in this respect, make less pretension, we trust, that, if they do but listen to us without prejudice, we shall not fail to satisfy their minds that we have the strongest claim to their aid and co-operation.

#### Use of Proper Means requisite to Success.

To the measure in question, there is but one objection which we can readily anticipate. It has been said, and, by some whom we address, it may still be thought, that what is proposed is IMPRACTICABLE. Respecting the Natives of India in particular, to whom, as our fellow-subjects, our labour of love may be regarded as peculiarly due, it has been asserted that their religious prejudices are so strong as to render any attempt to make them Christians altogether hopeless.

To this objection we may certainly reply—That their hearts are in the hand of God, who can change or turn them, even as he turneth the rivers of water; and that it is, therefore, presumptuous to deny the possibility of their becoming a willing people in the day of His power. But, while we know that nothing is impossible with God, we, at the same time, admit that he does not ordinarily execute his purpose without the intervention of natural means accommodated to the object in view; and, consequently, the degree of hope, which we are, in this case, warranted to entertain, must be more or less regulated by a consideration of existing circumstances, and of all the difficulties which we have to surmount. It is, therefore, with a distinct reference to such difficulties, that we desire to meet the question—Whether an attempt to propagate the Gospel in India be a hopeless task; or be, on the contrary, a measure which has a fair promise of ultimate success.

It has been asserted, that, in this case, Experience, in a great measure, forbids us to hope; for that great labour has been bestowed, both by Popish and Protestant Missionaries, without much fruit being reaped from it.

Popish Missionaries may have failed of success, because they were not at liberty to employ that instrument for the propagation of the Gospel, which seems to be the most natural. A late Papal Bull against Bible Societies leaves us in no doubt that they are prohibited from putting the Scriptures of *the* into the hands of those, whom they would convert to the faith of Christ. Even in the Education of the Young they do not appear to have been very well disposed; for they have, hitherto had few Schools of any description in India. Yet it is to these means, as collateral aids to the preaching of the Gospel, that we, in a great measure, trust for the accomplishment of our object.

In the case of Protestant Missions, Schools for the Education of the Young have become a regular accompaniment of all the other means employed; and, though it will require more time, than has been, hitherto, afforded, to develop fully, to the public eye, the practical advantage of this improved system, there are circumstances which will entitle us to expect from it the happiest results.

The Gospel of Christ and its evidences are, no doubt, adapted to the capacities of all men: but, though its leading truths may be both comprehended and received by any mind which makes a fair use of its powers, it is not the less certain that they address themselves to the understanding; and that, in this case, a just exercise of the understanding is greatly facilitated by the removal of those prejudices against pure and undefiled Religion, which are encouraged by Idolatry in all its bearings; nor can it be doubted that an education, calculated to enlighten and invigorate the mind, is an important means of promoting this blessed effect.

#### Good Prospect in respect of the Education of the Young.

It will, accordingly, be seen, from the General Assembly's plan of procedure that Schools for the Education of the Young form a great part of their more immediate object; and it becomes, in consequence, an interesting, though subordinate, question Whether, in this department, we may hope for success.

To this question we cannot hesitate to answer in the affirmative. But, in proceeding to state the grounds of our opinion, we feel that there is a strong call for caution and delicacy, in weighing both the import and the warrant of every word which we

shall employ. Our opinion must be founded on facts and circumstances, with which very few, either of our number or of those whom we address, have the advantage of being personally acquainted. We therefore desire to keep in mind the possibility that such things may be misrepresented; and, for that reason, will make no material avowment, which is not verified, either in its minute or its more general import, by evidence of such a kind, as cannot be rejected upon any principle, that would not go far to put an end to belief founded upon testimony: we shall even be scrupulous of resting upon the evidence of Missionaries themselves, where it is not corroborated by other testimony: not because we doubt their title to credit, but because it is possible that some of those whom we address may regard their testimony as partial, in respect of their being deeply committed in the cause to which it relates.

Under this pledge we desire to assure you that the Natives of India shew themselves willing to have their children educated by Teachers from our land, in all that tend to the cultivation of their minds.

That many Schools, under European Tuition, are already established in India—that the children attending them are proportionally numerous—that they receive, in these schools, an education very nearly similar to what is imparted to people of the same rank or condition in our own land—and that they appear to profit in a corresponding degree by the education which they receive—are facts attested by such a variety of consistent evidence, as seems to us to forbid their being called in question; and, though nothing more particular could be stated, we should conceive it to be out of doubt, that the Youth of India may be educated to that important effect which alone we have in view.

But we will not withhold from you the satisfaction of reading a passage on this subject, from the Fifth Report of the Calcutta School-Book Society, established in 1817; because it seems very nearly impossible that what is there asserted—if it had at all admitted of contradiction—should have been published under the immediate eye of those who knew the whole truth. "Among the advantages now possessed," says the Report, "this will strike the Friends of General Education with the sincerest pleasure, that, ample time having been allowed for the experiment, European Teaching is found to be highly acceptable to the Natives. What was before speculation, is now matter of fact. It is no longer doubtful, whether the Natives will receive help from us: it is ascertained that they gladly avail themselves of our aid: they flock to the schools; they advance in their learning: they prove, to a demonstration, that, if the European will condescend to labour for their good, the Native will gladly receive the aid offered."

So far as regards the hearty concurrence of the Natives, this evidence may even be regarded as stronger than it appears at first view; when it is considered, that, among the Members and Directors of that School-Book Society, the language of which we have quoted, no inconsiderable number are themselves natives, labouring, along with their European Brethren, for the good of the ignorant and uneducated.

For this fact we are indebted to a "History of Calcutta Institutions," lately published by Charles Lushington, Esq. one of the Secretaries of Government at Calcutta, and, with two more facts derived from the same source, we would seal the evidence of the spirit which thus prevails among the Natives. Mr. Lushington informs us, that a rich Native of Benares had himself established a school, and engaged to allow 200 rupees per month for its support but had died without executing the necessary Deed of Trust, to the Committee of the Church Missionary Society; and that his Son had spontaneously confirmed his father's endowment, by making over, to the Committee, landed property sufficient to cover the disbursement. He also acquaints us, that even the Native Princes of India, begin to be favourably disposed towards this great work: two of them, he informs us, have effectually manifested their approbation of it, by liberal donations to the Calcutta School-Book Society.

It was stoutly maintained, that, in India the education of the female Sex, in particular, was altogether a visionary project: yet experience has made it evident, that, in that country, just as much as elsewhere, this portion of the human race may receive all the education which it is our wish to impart to them. The success of those who laboured in this depart-

ment has even led to the establishment of a Society, under the patronage of the Lady of the Governor-General, for the special purpose of Female Education; and our confidence in all the details which have reached us, on this subject, is much enhanced by the peculiar circumstances which we formerly noted—That these details have been published—not in our own country, or in Europe, where an imposition might, for a time, have been practised—but in the very midst of the people who have witnessed the procedure, and upon whose minds, therefore, a gross imposition would not be attempted.

But, while the Native Youth of both sexes appear not so willing to receive the elements of general education, it is peculiarly gratifying to know that the object of their most eager desire is the acquisition of the English Language. Of all the auxiliary means, that we can imagine, of preparing their minds for the Faith of the Gospel, and of permanently establishing the Redeemer's Kingdom in the Eastern World, this appears to us the most likely to prove efficient: not only will our language prove a key by which they may find admission to those treasures of knowledge, by which they can be so advanced in the scale of intellectual improvement as to be ashamed of their idolatrous rites—they will find, more particularly, in the English Version of the Sacred Scriptures a standard to which they can at all times resort—to which even future generations may resort—for correcting such errors as may have been unavoidably committed in any of the recent translations of the bible into Eastern Languages.

It may, perhaps, be thought, that, after all, the advantage gained by such education affords, at the best, but a very distant promise of accomplishing our great object; because, in all that has been said, we have made no reference to direct and immediate instruction in those things which are Spiritual and Divine.

On this point, we are not willing to leave entirely out of view, that, if our labour serves to promote even the temporal and worldly prosperity of our fellow-men, it must not be regarded as altogether vain. But let it not be supposed that the promise of more precious fruit is either very doubtful, or very distant, in its present aspect.

We have no desire to conceal, that, to a certain extent, there appeared a disinclination, on the part of the Natives, to the instruction of their children in the Principles of our Religion; nor can it be matter of wonder, that parents, who are themselves votaries of idolatrous worship, should be so disinclined. As little have we a desire to conceal, that they, who have in their hands the Government of India, have most wisely and discreetly prohibited all offensive interference with the religious opinions of the Natives; indeed, every motive forbids it; the slightest apprehension of an authoritative religious interference would tend, more than any thing else, to counteract our labour for their good. But that, which Authority could never have accomplished, has been, in a great measure, effected by more honorable means. The extraordinary exertions, which have been lately made, to educate the children of native parents, in a way calculated to promote their temporal prosperity, have so engaged the confidence of those concerned, as to remove the scruples of many about the Christian Scriptures being employed as a school-book; and the indiscriminate avidity of the youth themselves to learn our language effectually reconciles them to the use of every extract from the Bible, and every Religious Tract, that are presented to them in English. The consequence is, that the Scriptures and other religious Books are now introduced in a great majority of the schools; portions of Scripture are committed to memory; and some of the children, when examined, have evinced a familiar knowledge of the Gospel History. Is it possible that these exercises and these acquisitions should have no effect in preparing their minds to listen, with more advantage, to those who shall preach to them the Faith of the Gospel?

If what is asserted be true (and we know no reason for doubting its truth), that, already, there are at least 40,000 Native Children receiving instruction in the various schools established by Protestants in India—what an earnest is this of the good which may result from continued and persevering labour in the same pious and benevolent work! The benefit already in the course of being imparted to such a number of our fellow-creatures, who, in common with ourselves, have souls to be saved, will not, we

are convinced, be lightly thought of by those whom we address. Yet what are 40,000, compared to the whole number of Native Children in the British Provinces of India! Millions instead of thousands are waiting for the boon, which you, along with others, have it in your power to bestow.

The field for cultivation seems, in this view, inexhaustible: and, yet, there are circumstances tending to encourage a hope, that, within a shorter period than our minds could otherwise imagine, it may be, in all its borders, brought to yield precious fruit. For the system of education, adopted, embraces one object which tends to enlarge and multiply its powers in a degree that is incalculable. Besides the Schools which are intended for the instruction of the great mass of society, there are Seminaries of Education for a more select number; who may there be qualified to become the future Teachers of their countrymen, not only in the arts and sciences of the civilized world, but in the things which belong to their everlasting welfare. Without such institutions, it is obvious that not only the propagation, but the maintenance, of the Gospel in India would be for ever dependant on such foreign aid, as could be very little adequate to the extent of the work: but, by the institution and progressive multiplication of such Seminaries of Learning as those to which we now refer, it is impossible to say with what rapidity the great work of education may ere long proceed; or how soon a great spiritual harvest may, under the blessing of God, be reaped, by the establishment of the Redeemer's Kingdom over the extensive regions of Asia.

(To be Continued.)

## DIVINITY.

### OUTLINE OF A SERMON

On the Love of God, of our Neighbour, and of Ourselves.

By ADAM CLARKE, L. L. D., F. A. S., &c.

LUKE X. 27.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

In these two commandments, mention is made of three kinds of Love, which must not be confounded. In order, then, to avoid all obscurity, it is necessary to give a just and definite idea of each; by which, several modes of speech may be understood, which otherwise might appear contradictory; for the term Love, in relation to God, to our Neighbours, and Ourselves, does not present the same sense.

#### I. Of the Love which we owe to God.

Love, in general, is said to consist of two parts, Esteem and Desire; and has been described by Dr. South as, "The great instrument of nature; the bond and cement of society; the spirit and spring of the universe."—"Love," says he, "is such an affection as cannot so properly be said to be in the soul, as the soul to be in that: it is the whole man wrapt up in one desire."

The Greek word is supposed by Zanchius to be compounded of *vehemently, intensely, and to act*, because love is always active; or *to act in every way*, because he who loveth, is, with all his affection and desire; carried to the beloved object to possess it.—Some derive it from *intensely, and to be at rest*, because he who loves is contented, and rests, and takes pleasure, in that which he loves. The ancient author of a MS. Lexicon, in the library of the late King of France, seems to have taken precisely the same view of the subject: for under the word *Love*, is the following definition:—"A pleasing surrender of friendship to a friend, an indemnity of souls: a sovereign preference given to one above all others present or absent. A concentration of all the thoughts towards a single object, which a man prefers to all others." Apply this definition to the love which God requires from man, and you will have the most correct view of the subject. The love we owe to God, is a love of religious homage and adoration, of obedience and gratitude, of confidence and complacency.—by this love the soul rests in God, supremely pleased and satisfied with him; and acts intensely and constantly towards him, and for him. It is a concentration of all the powers and faculties of the mind in the Lord of the universe. It is a pleasing surrender of our all to him, an identity of spirit with him; being made partaker of the divine nature; in a word, our dwelling in God, and God in us. Such a love, that Being who is infinitely perfect, good, wise, powerful,

beneficent, and merciful, merits and requires from his intelligent creatures. And in fulfilling this duty, the soul finds its felicity and perfection; for it rests in the source of goodness, and is penetrated with incessant influences from him who is the centre of all that is amiable, the God of all grace. This is that love which a creature owes essentially to its Creator, a servant to his almighty Master, a son to his most affectionate Father. This love is founded on all the attributes of the Deity, includes all sorts of duties, and obliges every man. It calls forth all his powers into action, and directs them to the accomplishment of the most important purposes, and the attainment of the most excellent ends. To this love of God all should submit, every thing give place, and to it every thing be referred.

But what is implied more particularly, in loving God with all the heart, &c; and when may a man be said to do so?

1. He loves God with all his heart, who loves nothing in comparison of God; and nothing but in reference to him, and for him; nothing which he is not ready to lose, and give up, in order to please God, and to sacrifice rather than offend him;—who has in his heart neither love nor hatred, desire nor fear, inclination nor aversion, but as it relates to God, and is regulated by him.

2. He loves God with all his soul, or life, who is ready to give up his life for his sake: to endure all sorts of torments, and to deprive himself of all earthly pleasure and comforts, rather than lose the grace of God; who uses the comforts and conveniences of life with the simple desire of glorifying his Maker in all, and through all; to whom life and death are nothing, but as they come from God, and lead to him.

3. He loves God with all his strength, who exerts all the powers of his soul and body in God's service; who for the glory of God spares neither labour nor cost; who sacrifices his time, his body, his health, and his ease, for the honour of his divine Master; and who employs, in the service of his Maker, his goods, his talents, his power, his credit, and his authority and influence.

4. He loves God with all his mind, or intellect, who applies himself only to know God, and his will; who receives with gratitude and submission the truths which he has revealed to men; who studies the sacred testimonies with delight, and meditates in them night and day; who studies no art or science but as far as it is necessary for the service of God, and, when acquired, uses it only for his glory; who forms no projects nor designs but in reference to God, and the interests of mankind; who banishes from his understanding and from his memory every useless, foolish, and dangerous thought, together with every idea that has any tendency to defile his soul, or turn it for a moment away from the centre of eternal repose; who uses all his abilities, both natural and acquired, to grow in the grace of God, and to perform his will in the most acceptable manner:—in a word, he who sees God in all things, thinks of him at all times, acknowledges him in all his ways, and begins, continues, and ends all his thoughts, words, and works, to the glory of his name.

This is the person who loves God with all his heart, with all his soul, with all his strength, and with all his mind: for he is crucified to the world, and the world is crucified to him. He lives, yet not he, but Jesus Christ lives in him; and the life that he lives in the flesh, he lives by faith in the Son of God. O glorious state! far beyond my description; which comprises an ineffable communion between the ever-blessed Trinity and the soul of man!

#### II. Of the Love of our Neighbour.

It is a love of equity, charity, succour, and benevolence. We owe to our neighbour, what we have a right to expect from him. This our blessed Saviour positively asserts: "Do unto all men as ye would they should do unto you." By this rule, therefore, we should think, speak, and write concerning him;—excuse him, bear with him, forgive him; rejoice in his felicity, mourn at his adversity, desire his prosperity, and procure it, when in your power; instruct his ignorance, help his weakness, and risk our lives for his sake, for the salvation of souls, and for the public good. In a word, we should do every thing for other persons, through all possible varieties of circumstance, which we could wish them to do for us, were the situation reversed. How happy would society be, were this sacred and rational precept properly observed! Reader! if others do not attend

to it, it is not the less binding on thee. To him who loves God with all his heart, the fulfilment of this duty is not only possible, but easy and delightful.—The adage says, *Love feels no loads*. And ever remember, that the man who would deprive another of any temporal or spiritual privilege which he requires that man to grant him, is a bad member of civil and religious society, and neither loves God nor man.

#### III. Of the Love of Ourselves.

"Thou shalt love thy neighbour as thyself." *Self-love*, as some have termed it, has been gravously declaimed against by many, who either did not understand the subject, or, mistaking that inordinate propensity which unregenerate men feel to gratify their vicious passions, have called it by this name, whereas that of *self-hatred* or *self-murder* would have been much more proper and expressive. If I am to love my neighbour as myself, and this love worked no ill to its neighbour, then self-love, as used by our Lord, is something excellent. It is proper, a sentiment essential to our nature, and inseparable from our being, by which we desire to be happy; by which we seek that happiness which we have not, and rejoice in it when we possess it. In a word, it is an uniform wish of the soul to avoid all evil, and to enjoy all good. In one sense, this is not so properly *love*, as the affection and bond of love, by which we are united to the object which constitutes our happiness. We are the subject which receives the happiness, and happy in consequence; but we are not the object which constitutes this happiness: for it is *that object*, properly speaking, which we love. The love of God and ourselves is not commanded, except by negative precepts; for this love, in the sense we have given to it above, is inseparable from our nature, and essential to our being.

#### IV. The consequence and recompense of this love.

"This do, and thou shalt live." He whose soul rests in God, supremely and intensely satisfied, who always lives to, and ever acts for God, must be happy. God, the author and fountain of life and society, lives in him: he lives, therefore, a spiritual life, which consists in the union of God and the soul. The works of righteousness which he performs are at once both the evidences and the functions of this spiritual life. He lives to all the important purposes and concerns of life, to glorify his God, and do good among men. He lives under the influences of the life-giving Spirit, and increases daily in love to God and man. The life of the wicked may be justly termed an ever-living death, but the life of the righteous is an ever-living life. He lives in death itself! Death is his: it is the gate of eternal life to his deathless spirit. He lives through eternity! He sees God as he is! Penetrated with the rays of the glory, he contemplates his infinite perfections, each of which must beget in him endless wonder, delight, and gratification. Behold! what manner of love the Father hath bestowed on us, that we might be called the sons of God!—Father of Mercies! God of light, power, and love! illuminate, quicken, and invigorate our minds! Let us see the glorious hope of our calling, and never rest.

"Till transform'd by faith divine,  
We gain that perfect love unknown,  
Bright in all thy image shun e,  
By putting off thy Sox!"

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

#### LITERATURE.

##### THE PULPIT, THE BAR, AND THE SENATE.

Though the art of printing has been productive of incalculable advantage to the cause of literature, it has, in some respects at least, been injurious to the interests of eloquence. In modern times the invaluable teachers under whose guidance we range through all the departments of science, wander over the field of history, or mount on the wings of poesy, are constant residents in our own habitation. It was not so in ancient days. In those periods when all the knowledge of the age was confined to manuscripts, inaccessible to general use, the literary student attached himself to some celebrated master, attended his lectures, and, from his oral instructions, derived

his acquaintance with that particular branch of study which was the object of his pursuit. Hence the teacher of every science was also an orator, and eloquence was associated with every department of knowledge. The absence of a public means of correspondence produced a more frequent intercourse between the learned. By friendly debate in the porticos of Athens, they solved each others doubts, and improved each others knowledge; while the statues of their predecessors, placed around them, invigorated their genius and awakened their emulation. In a distant grove, beneath a sky as serene and pure as ever soothed the passions, or as nurtured thought, while the lofty trees cast their shade over his head, and the winds of heaven waited around him the odour of ten thousand flowers, the philosopher, standing on an eminence in all the dignity of conscious greatness, poured forth with the living voice into the ears of his disciples, who were seated around him, those lessons of instruction which his own study and his own experience had supplied. While on the adjacent plain those who had by genius or travel completed works worthy of immortality, publicly recited their compositions to the multitudes assembled at the Olympic games, and received the garland of honour which their grateful and enlightened auditors placed around their brows.

The only public discourses which we have in our days in connexion with science, are the lectures delivered at our philosophical institutions. But as these lectures are confined chiefly to those subjects that require to be illustrated by experiments, they afford but little opportunity for the introduction of eloquence.

Military eloquence, for which the ancients were so remarkable, and which on particular occasions produced such surprising effects, has, in consequence of the alteration in the manners of society, and the difference in the mode of warfare, been altogether discontinued.

The eloquence of the Bar has become also restricted. The following advice given to pleaders by Aristotle is inapplicable to modern times:—"If it happen that a certain law makes in favour of an advocate, then he must contend for the advantage of written laws, and argue in their favour, that a legislator will in vain establish laws if they are not to be strictly observed; for to make laws and not to observe them, is the same thing as if they were never made. But when the advocate shall perceive any written law to make against his cause, he must have recourse to common law and equity, and maintain that the latter are more incomparably certain than the others, and more friendly to justice; for these are permanent and unchangeable, and conformable to nature, whereas written laws are variable, and of short duration." No pleader would now be permitted to argue against the authority of the written law. Hence appeals to natural equity, so friendly to the orator, are excluded from our courts; and this kind of eloquence is still further limited by the comparatively small number of our judges, and the multiplicity of our statutes.

With regard to the eloquence of the Senate, as these assemblies among the ancient republics possessed the executive, as well as the legislative functions, they appear to have presented a wider and more interesting field of discussion. But, on the other hand, the scope of political economy is considerably enlarged, the page of history is more ample, and the orator, from the events and institutions of other nations, or of particular periods, can more easily gather arguments to prove the propriety or impropriety of the measure proposed. It must be recollected, too, that the most important acts of the executive power are subsequently brought under the notice of parliament.

Pulpit eloquence was unknown to the ancients: it is almost peculiar to Christianity; and in no age has it reached a higher degree of eminence than in the present times.

\*Vide Aristotle's Rhetoric, translated by Crimmin, page 162.

(To be Continued.)

#### LADIES' DEPARTMENT.

##### LEGH RICHMOND, TO HIS DAUGHTERS.

The name of Legh Richmond is familiar to all the readers of Tracts. He wrote the "Dairyman's Daughters," the "Negro Servant," and "Little Jane"—most delightful specimens of religious narrative. Like all other consistent Christians, he loved his family, and sought their happiness, especially in the things pertaining to another life. The following letter, to a daughter, was written while absent on a journey:—

*My Dear Child:*—This may probably reach you on your birth day. It is a day which should remind you of the importance of time, and the swift approach of eternity. It bids you remember your Creator in the days of your youth. But have you ever done so aright? Have you seen yourself a sinner, and gone to the blood of Christ for pardon? Forms and notions never yet saved a soul; and have you, indeed, ever gone farther than forms and notions? My child, be in earnest; it is no trifle whether you have real grace or not; it is every thing to ascertain this point, and to act upon it. Do you feel a burden of sin for daily offences? Do you repent? Do you pray from the heart? Suppose God were to see good to bring you to a bad of death, where are your evidences that you are really his child? Think in how many ways you have offended Him in thought, word, and deed. What but a Saviour's blood can wipe it away?

It is full time, my dear F——, that you show a decision of character, in that humble yet determined separation of life, which distinguishes a common (alas! too common) nominally Christian child, from a child that believes in Christ, loves God, and is taught by the Holy Spirit.

Secret free prayer, is a great testimony that a work of grace is begun. But do you thus pray? Have you found out the sins into which you are the most liable to fall, and most easily tempted to commit? These are your bosom foes, and must be resisted in a different strength from any which you naturally possess. That strength is only to be obtained in Christ, and by believing in him, and him alone. Grace, free grace, reigns in every step of the Christian progress. Do you ever feel these things as a matter of uneasiness, or desire, or hope, or fear? It will not satisfy me, and I hope it will not satisfy you, that you have had so many advantages of a Christian education, unless you prove to yourself and me, that there is a work of the Spirit in your heart.

#### So on leaving home:—

*My Dear M——,* I leave you in much love, a few fatherly hints.

1. Be constant in private prayer.
2. Be wise in the choice of books; shun every thing of the romance and novel kind; and even in poetry, keep to what is useful and instructive, as well as pleasant.
3. In company, show that the principles of your father's house and ministry are your rule of conduct and your real delight. Be consistent—cheerful, but not light; conversible, but not trifling.
4. Keep ever in view that you are supporting my character and credit as well as your own.
5. Show a marked preference to such conversation, remarks, persons, discussions, and occupations, as may tend to essential good.
6. Always think before you speak; say and do neither hastily nor unadvisedly.
7. If any proposal is ever made to you, in which you hesitate how to act, first say to yourself—how would God have me to act? Secondly what would my parents have me to do, if they were here to advise me?
8. Never lose sight of this: that the more public my name, character, and ministry is become, the more eyes and ears are turned to my children's conduct; they are expected, in knowledge and circumspection, in religion and morals, in opinions and habits, to show where they have been educated; and to adorn, not only their Christian profession, but their parents' principles.
9. In music, prefer serious to light compositions; and in vocal, keep close to sacred words.
10. Pray much for your affectionate father,

LEGH RICHMOND.

#### MISCELLANY.

##### ALFRED.

Extract from a Latin work by Asser, a Monk, intitled "Annals of the deeds of Alfred the Great."

"While he was beloved by his father and mother, beyond all his brothers, he was likewise greatly endeared to all other persons, and invariably brought up at Court. As he advanced through the stages of infancy and boyhood, he appeared more genteel in figure, and more graceful in countenance, as well as in language and manners, than his other brothers. His great object, from his cradle, seemed to be, with a true nobility of soul, to unite a love of wisdom with the dignity of illustrious birth, evincing it in all his

studios and pursuits; but, alas! through the unworthy neglect of his parents, and those to whose charge he was entrusted, he remained illiterate until he was twelve years old and upwards. However, both night and day, he paid critical attention while listening to recitations from Saxon poems, and faithfully retained them in his memory. In the art of hunting, his labours were always successful; for his skill and aptitude in that art, and, indeed, in all others, for which by the gift of God, he had a natural talent, were incomparable, as ourselves have frequently witnessed. And on a certain day, when his mother showed him and his brothers a Saxon book, treating on the Art of Poetry, she said, holding it in her hand, "Whichever of you shall first make himself acquainted with this book, I will give it to him." At which words, struck with a sort of divine inspiration, and attracted by the beautiful form of the principal letter in the book, he replied to his mother in these terms, anticipating his brothers, who were before him in years, though not favour—"And will you indeed give that book to any of us—that is, to him who shall soonest understand and recite it in your presence?" Upon this, with a smiling expression of joy, she affirms the promise: "Yes, I will give it to him." Then, eagerly taking the book from her hand, he went and read it to his master, which being done he returned, and recited it to his mother. After this he went through his daily course, that is, the celebration of the hours, and afterwards some psalms and prayers, which being collected in one book, as we ourselves have seen, he constantly carried with him in his bosom, both night and day, in the favour of devotion, under all the vicissitudes of this life. But alas! that which he wanted most of all, an acquaintance with liberal art, was not attended by his anxious desire, because at that time there were no good teachers to be found in the whole kingdom of the West Saxons."

**THE DEMON OF DESTRUCTION.**—As I was travelling through the wilderness of this world, I fell in company with a sage looking man whose name was Sobriety. After we had travelled together for a while, he led me to the top of a hill called Discontentment, where he showed me several rarities of the place, and then told me to look around me on every side. I did so, and beheld a multitude of people of every age, sex, and complexion. I saw a huge monster, in human shape, making great havoc among the people. His feet were "swift to take life." His waist was bound round with living snakes, denoting his subtilty; his face red and bloated; his eyes fiery; his hair stiff with blood; and in his hand he held a cup of poison, with which he destroyed the nations of the earth. I perceived that he was continually offering his poison to every one, telling them "it was an excellent stimulus for the stomach, and a good medicine in all diseases." I saw several people *tasting* of his poison, and as soon as they had drank the intoxicating draught they were inclined to follow the monster; and the more they drank of his cup, the more they resembled him in his looks and actions; and they were continually striving to seduce others by saying, "Come, let us take a social glass together." In this way they soon enlisted a large army that followed the monster down to everlasting misery, unless "snatched like a brand from the burning." After viewing this miserable group as they passed along, I turned my eyes to another quarter, where I saw a multitude of people wringing their hands, and making bitter lamentations. I asked them the cause of their grief. The first that answered was a poor old man who said, "I had once a kind wife and obedient son; but now they are both gone after the devouring monster, and I am left without any one to comfort me in my old age." The second said, "My father has been dragged down to the grave." A third had lost a mother, a sister, and brothers. The last one I questioned was an amiable but disconsolate young widow, who said, "I once had a kind husband, but now he has gone from me, and given himself up to the monster, and I am left here with a large family of small children, without a kind father to feed them when they cry. Their cries would melt a heart of adamant." The sight was too much for a philanthropist to behold, so I turned from it.

My guide, Mr. Sobriety, then addressed me thus: "Young man, I have showed you a monster whose name is Intemperance. You have so seen the effects of his alluring cup upon mankind: therefore I warn you to be on your guard. Listen not to his enticing words; touch not, handle not the intoxicating draught. Many have tried to defend themselves against his

attack, with a spear called PRUDENCE, but nearly all have been overcome by him. The weapon is good! but there are but very few who can wield it. But here is a sword called ABSTINENCE, that I now give you and as long as you hold fast to this sword, you will be able to keep this demon at a distance, but as soon as you let this sword fall from your hand, you are in danger. Therefore beware, and hold fast."

### THE ALGEBRAIST.

Translated from the "Historical Parables of P. Bonaventura."

A philosopher accustomed to algebraical calculations, having heard a sermon upon eternity, was dissatisfied with the suppositions and examples proposed by the preacher; and returning home, and retiring to his study, he set himself to think upon the subject, and threw his thoughts together upon paper as they arose, in the following manner:—

1. Finite, or what has an end, compared with infinite, or what has no end, is nothing. A hundred millions of years, compared with eternity, are nothing.
2. There is more proportion between the least finite and the greatest finite, than there is between the greatest finite and infinite. There is more proportion between an hour and a hundred millions of years, than there is between a hundred millions of years and eternity; because the least finite makes part of the greatest, whereas the greatest finite makes no part of infinite. An hour makes a part of a hundred millions of years, because a hundred millions of years are only an hour repeated a certain number of times; whereas a hundred millions of years make no part of eternity; and eternity is not a hundred millions repeated a certain number of times.
3. With regard to infinite, the least or the greatest finite are the same thing; with regard to eternity, an hour or a hundred millions of years are the same thing: the duration of the life of man, or the duration of the world are the same thing, because both of them are nothing, and nothing, admits not of more or less.

All this being evident and granted, I now suppose God to grant you who read this but a quarter of an hour to live, wherein to secure an eternity of happiness and avoid an eternity of misery; and at the same time, to reveal to you that the world itself should come to an end an hour after your death; I ask you, upon this supposition, what account you would make of the world and its judgment? What account you make of its pains or pleasures during your lives? With what care would you not think yourselves obliged to employ yourselves for God every moment of your lives to prepare yourselves for death! O fools that ye are! do ye not perceive with respect to God, with respect to eternity, the supposition I have just made is indeed a reality; that the duration of your lives, compared with eternity, is less than a quarter of an hour; and the duration of the universe less than an hour?

I also make another supposition:—If you had a hundred years to live, and, for your support the whole of this period, must only have what you could carry off in the space of an hour, from a treasury of gold and silver coin, the entrance to which should be left open during that hour; I ask, in what would you employ the hour? In sleeping, walking, feasting, or diversion? Doubtless not; but in amassing riches, and even in loading yourselves with gold in preference to silver. O fools that we are! we must exist to all eternity, and during this eternity we should have the reward secured in time, and during the short space of our lives; and yet we employ not all our time in endeavouring to obtain a great reward.

But you will say to me during our lives it is necessary to sleep, to drink, to eat, and to take some recreation. I grant it: but what hinders, but like St. Paul you may do all for the love of God, and thereby obtain a recompence for all? It must be confessed, that the passions are so lively, and opportunities so seducing, that it is a wonder there should be one righteous man upon earth: nevertheless there are such; and this is the effect of the mercy of God, and the grace of the Redeemer. On the other hand, death, judgement, eternity, are truths so terrible that it is astonishing there should be one sinner upon earth: such however there are: this is the effect of these great truths being forgotten. Let us then meditate, watch, and pray, that we may be of the number of the righteous in time and in eternity.

Such was the sermon our philosopher made for himself, and with which he was so satisfied that he read it every day—he did more; he profited by it,

and led a holy life, conformable to the great truth he had continually before his eyes.

**ADVICE TO THE YOUNG.**—If you would have esteem you must deserve it. You must cultivate your intellectual powers. You must read. If I were to give directions on this point, I should say, remember always that the Bible is the first and best of books. The great Selden found more satisfaction in this, than in the whole of his immense library. The King of Sicily once said, "I hold my Bible dearer than my kingdom. If I must quit either, it should be my diadem." It was the opinion of the American statesman and orator, Mr. Ames, "That no man can be truly learned or eloquent, who does not study the Scriptures!" Much less can he be truly pious. Read some portion of the Bible then, daily, carefully, prayerfully. Read other valuable books as you have opportunity. In the choice of them, be guided by some judicious friend. Life is too short to be wasted upon books that are frivolous or licentious. Would time allow, I might add under this head, that to gain useful knowledge, you must sometimes associate with those who are wiser than yourselves. The person with whom you converse, and the subject of your conversation are more important than you can well imagine. Finally, you must cultivate a habit of attention, of inquiry, of *thinking*. The reason there is so little sound knowledge among the mass of mankind, is, that there are ten readers, and a hundred talkers, to one thinker.

If you would be useful and happy, you must be diligent. Idleness is the rust of the soul. It will certainly clothe the mind in ignorance as the body in rags. The compass of human life is but a span. The bloom of youth, if not despoiled by the untimely stroke of death, must soon give place to grey hairs and wrinkles. The fair morning of life is shortly succeeded by the setting sun; the gay attire of spring, by the autumn and the winter. If you live to become heads of families and active members of the community, many temporal cares and duties will devolve upon you. In addition to all these, your great work for eternity must be done in this short life, or remain undone for ever.

Lay these things together, and your conscience will bear witness, that time is precious beyond all price. Yes! eternity hangs on every breath! Infinite consequences hang in every pulse! And shall your precious fleeting time be carelessly and extravagantly squandered! How soon is a minute wasted! Yet life is made up of minutes. Take care then of the small portions, the fragments of time. Gather them up, that nothing be lost. Take care of your long winter evenings.—they are the most precious part of the whole year. The flight of time is rapid and resistless. The steady sun and the rolling seasons measure out our days. The grave is before you. Queen Elizabeth, on her death-bed, exclaimed, "O time! time! a world of wealth for so much of time!"—*Ball Herald*.

**ECCLES. xi. 1.** *Cast thy bread upon the waters: for thou shalt find it after many days.*

The design of this verse is plainly pointed out by the context, as containing an exhortation to benevolence and liberality. Yet few if any, understand the letter of the metaphor, wherein that exhortation is in a manner wrapped up. It has been observed by several interpreters, that the original word, here rendered *bread*, may as well be translated *corn*. Besides other places where it has that signification, no other construction can be put on it, Isaiah xxviii. 28.; nor yet in this place, if we consider, that Solomon makes use of a proverbial metaphorical sentence, which must have a known rational literal sense, independently of the remoter moral application. But to cast one's *BREAD* upon the surface of the waters, where it must be either devoured by the fishes, or diluted to nothing before the waves leave it upon the shore, would be a very odd way to provide for futurity; and it is to be doubted, whether any one, who would try the experiment, could find his bread again *after many days*.—But the case is quite otherwise with respect to *seed* or *corn* thrown on the surface of an inundation.—When the waters subside, the corn that remains in the mud grows, and is found again, *many days after*, at the time of harvest. This is a very rational construction of Solomon's words, which the judicious Lowth thinks may be illustrated from Psalm civ. 14.

**PIETY** is the brightest ornament and the best safeguard of youth.

## BIOGRAPHY.

MEMOIR OF THE REV. JAMES MORGAN,  
Late of Bridgewater County of Somerset.

Mr. MORGAN was born at Langlydon, in the County of Carmarthen, in the year 1753, of honest and respectable parents. His father attended Divine worship at the Independent meeting at Llandwr, and was a moral, upright man. His mother was a member of the Baptist Church at Newcastle Emlyn, and was a woman of exemplary piety and devotedness to God. In his earliest years his father and mother took care to train him up in the nurture and admonition of the Lord, and to instruct him in the principles of true religion. And they had the unspeakable pleasure of seeing their labours crowned with success.

Mr. Morgan received the rudiments of his education at the Grammar school, at Llandwr; and as his father had designed him for business, the learning he acquired at that school was considered sufficient to qualify him for it.

At the age of 14 he was bound an apprentice to a clothier, and served his master faithfully for the space of seven years, several of which he had the entire management of the business.

He had serious impressions very early in life, which I believe is generally the case with those who are blessed with religious parents, provided they attend to the spiritual and eternal welfare of their children; but these impressions were but of momentary duration.

In early life Mr. Morgan delighted very much in reading, and used to buy up every opportunity for that purpose. But I have heard him acknowledge, with deep regret, that he read principally with a view to excel in controversy, of which, to use his own words, his proud, vain heart was exceedingly fond.

As he had regularly attended the means of grace from his childhood, and had been preserved from scandalous sins, for he was never addicted to cursing and swearing, Sabbath-breaking or drunkenness, his friends and neighbours considered him to be a very religious young man. Indeed, such is the self-flattery of the human heart, that Mr. Morgan entertained a very favourable opinion of his own moral and religious character.

In the year 1759, when he was 23 years of age, the Rev. Griffith Davis, of Swansea, came to Rhyd-wilm for the purpose of soliciting contributions for a meeting-house. Under the ministry of that gentleman God was graciously pleased to call him out of darkness into marvellous light. But as this part of the memoir is particularly important and interesting, I shall relate it as nearly as possible in his own words.

"It was (says Mr. Morgan) under a sermon delivered by Mr. Davis, that I was convinced of sin, of righteousness, and of judgment. By the gracious influence and energy of the Divine Spirit working with the word, my conscience was awakened in a very powerful manner; I saw myself to be a sinner of the first magnitude, and this discovery was attended with the most exquisite sorrow and distress of mind. In the anguish of my soul I cried, What shall I do to be saved? Lord save, or I perish. Formerly when I had some slight convictions, I strove, as much as possible, to shake them off; but now my only fear was lest my present alarming convictions and pungent distress should, by any means, be removed, without my being really converted to God. Before this, I occasionally used prayer, and trusted in my own righteousness; but now my every breath was prayer to my Redeemer; and I saw the total insufficiency of my own righteousness to justify me before God. I had such awful views of my fallen state, my sins appeared so heinous, so aggravated, and so numerous; and I saw myself to be so vile and polluted, that I thought it impossible for God to save me consistently with justice and holiness, and his other Divine perfections. However, I still sought redemption through the blood of Christ, in a diligent use of the means of grace; and in particular, I prayed earnestly and vehemently to him for salvation and eternal life. One evening, when I was in private, agonizing with God in prayer for mercy, and almost hopeless of obtaining it; all at once Divine light shone upon my mind. That precious passage of scripture was powerfully applied to

my soul, 'The things which are impossible with men are possible to God,' Luke xviii. 27. In that moment I was delivered from the horrors of a guilty conscience, from the anguish of a troubled spirit, and from the dreadful, terrific fears of death, judgment, and eternity, with which my mind had been so painfully exercised. Oh what joy and peace filled my heart! Jesus now became so precious as no language can express. His love was shed abroad in my heart, I felt his presence to be greater to me than all created good. I now saw that there was hope even for me, a poor hell-deserving sinner; and, through grace, I was enabled to cleave to Jesus Christ, by the exercise of a living faith, and to expect present and eternal salvation through his merits alone. No sooner was my soul converted to God, than I lost all relish for controversy. I felt a love for all good men, however they differed from me in some points of doctrine and discipline."

A few months after his conversion, Mr. Morgan gave in an account of his religious experience to the church of Rhyd-wilm, and was publicly baptized by the pastor, the Rev. John James; after which he was received a member of that church.

He was soon particularly noticed for his sincere piety by his beloved pastor, who very much encouraged him to pray at their public prayer-meetings. But such was his excessive modesty and diffidence, and such the mean opinion he entertained of his abilities, that he was very reluctant to appear, in any respect, as a public character in the church of God. What is extraordinary, a few months after Mr. Morgan's admission to the Baptist church, Mr. James observed to him, and to many others of the brethren, that he had two things very powerfully impressed upon his mind: one was, that he should soon be taken from them to a better world; and the other was, that Mr. Morgan would soon be called to the ministry. It is very remarkable, that Mr. James died about nine months after Mr. Morgan was admitted a member of his church. As the prediction of his own death had been so wonderfully accomplished, they began to think that the other would be accomplished also. In this they were not mistaken, God, who had intended his servant for great usefulness, laid the foundation of it in a sound conversion; and, what is of great importance to the ministerial character, in genuine humility of mind. For he had such views of preaching the gospel, and believed himself to be so deficient both in gifts and grace for so holy and Divine an employment, that he trembled lest he should run before he was sent. But after the decease of their venerable pastor, the brethren were very importunate with him to labour in the Lord's vineyard; nor would they listen to any thing he said in opposition to their request, or acquiesce in his desire to continue a private member.

Yielding at length to their incessant importunity, with fear and trembling, and much prayer, he ventured to preach that gospel which he had found to be the power of God unto salvation. He began first, in the neighbouring villages, chiefly among his own friends, that they might judge whether or not the Great Head of the Church had furnished him with gifts for the great work of the ministry. The more they heard him for the Lord was with him) the more thoroughly were they persuaded that a dispensation of the gospel was committed to him.

About this time, Mr. Morgan's father engaged suitable premises, and purchased tools and other necessary articles preparatory to his son's commencing business: but God, who soon found, had other business for him to be engaged in. To his great surprise, he learned, that his beloved son, with heartfelt concern, saw the dangerous condition of sinners, and thought that he could spend his whole life in warning them to flee from the wrath to come, and in inviting them to Christ as the only refuge for guilty mortals. Mr. Morgan considering the importance and necessity of mental improvement to qualify him for expounding God's holy word, told his friends, that if they would recommend him to an academy, he would cheerfully relinquish all his worldly prospects, and wholly dedicate himself to the service of his ever-blessed Redeemer. The church unanimously recommended him to the late Rev. Mr. Evans, of Bristol. He left Wales in the year 1762, and on his arrival at Bristol was kindly received by his tutors.

[TO BE CONTINUED.]

## DOMESTIC MISSIONARY INTELLIGENCE.

To the Editor of the New Brunswick Religious and Literary Journal.

DEAR SIR,—I have much pleasure in communicating to you, for insertion in your interesting Paper, the following particulars respecting a Missionary Meeting, held in this Town last evening, should they meet your approbation, have the kindness to give them a place in your next number.

FREDERICTON, Feb. 17, 1829.

On the last Lord's day, according to previous notice, a Missionary Sermon was preached at the Wesleyan Chapel in Fredericton, by the Rev. Mr. Smithson, in the forenoon, and one in the evening by the Rev. Mr. Strong, on both which occasions the importance and necessity of making every proper exertion to spread the knowledge of the Redeemer amongst the benighted nations of the earth, was very powerfully and impressively set forth.

And on Monday evening, 16th inst.—the Anniversary of the Fredericton Wesleyan Branch Missionary Society, was held in the Wesleyan Chapel, which was crowded with an attentive congregation. The services commenced with singing and prayer, by the Rev. Mr. Williams, after which William Taylor, Esq. (one of the Representatives of this County) was called to the Chair. A very interesting Report was then read by the Rev. Mr. Strong.—After the Report had been received it was moved by the Rev. Mr. Williams, and unanimously carried, that you Sir, as Editor of the New Brunswick Religious and Literary Journal, should be requested to insert that Report in the pages of your valuable paper, with as little delay as possible. Among the speeches delivered upon this interesting occasion, there was little, if any, of that studied eloquence which merely gratifies the ear, without producing any beneficial effect. But the individuals who addressed the meeting, appeared in doing so, to give utterance to some of the best emotions of the human mind, whilst they were impressively pleading the cause of the perishing heathen. And the congregation thus affecting addressed proved by the collection which was made that their hearts warmly responded to the sentiments advanced. The amount collected at this Anniversary is £13, which considering the unprecedented scarcity, of money is a sum far beyond what might have been expected.

After the meeting had continued more than two hours and a half, it was concluded by singing that admirable Hymn on the 47th page "On all the earth, &c." and by Prayer.

## REPORT

OF THE FREDERICTON WESLEYAN MISSIONARY BRANCH SOCIETY.

In presenting this Report of the Fredericton Wesleyan Missionary Branch Society, the Committee feel much satisfaction in meeting the friends of this good cause in a tone of congratulation on the efficiency of their past exertions, and with the most lively sentiments of gratitude to Almighty God, for the encouraging success which has attended the parent Institution, in the widely extended field of its operations.

The progress of Christian Missions in the arduous but merciful enterprise, to enlighten, and bless the world, cannot be contemplated by a pious mind, without feelings of the deepest interest; every year adds to the number of their victories; and by hastening the period of their universal triumph, over the polluting superstitions which have so long debased and afflicted mankind, strengthens the confidence and invigorates the efforts of their benevolent supporters.

We are warranted by the faithful word of prophecy, connected with the signs of the times, in believing that the sublime and glorious object, to which the united prayers and energies of the whole Christian Church are directed, will be certainly, and perhaps speedily realized. The Protestant Church, which has been for some time increasingly Catholic in its spirit, is already, in no small degree, Catholic also in its extent; and circles in its pale, people of many nations and kindreds and tongues. It is true, the aggregate number of converts made by all Missionary Societies taken collectively, is comparatively small; but then they are the first fruits of nations;—they prove, by actual experiment, that universal man may be evangelized. If our dove of peace has returned with but one olive branch in its mouth, we have satisfactory assurance that the wasting water

of that deluge, by which the earth has for so many ages been made desolate, are beginning to retire; and that the soil is prepared to receive and supply the labours of the husbandman;—peace, joy, and righteousness have already visited the shores of many Continents and Islands, over which a dark and dreary winter has long held its desolating reign; and they are the harbingers of a universal spring. The time of the singing of birds is come, and the earth shall soon yield her increase, and God, even our own God, shall give it his blessing.

In adverting to the proceedings of the general Committee of our Missions in London, the success with which the Almighty has been pleased to crown their labours during the past year, and the still continued encouraging prospects which open before them, your Committee cannot but thank God and take courage. The amount of receipts for the year ending December, 31st 1827, is £43,235 7 9. The sum which the benevolent and zealous friends of Missions in New Brunswick, have raised within the same period, is £352 9 4 1/2, towards which the generous inhabitants of Fredericton, contributed £40, which is an advance upon the preceding year of £17 5 3, and for which your Committee now present their thanks to that God, who put it into the hearts of the people to offer so willingly for the extension of his Kingdom of truth and mercy in the world.

It cannot be expected that your Committee should give a minute detail of the extent, labours, and prospects of the Wesleyan Missions in this Report. They feel it, however, to be their duty to lay the following synopsis of them, before the Members and friends of this Society.—According to the last accounts, the number of stations at present occupied by the Wesleyan Missionary Society, is 138, and the number of Missionaries engaged in the great work of Christianizing the nations of the heathen, is not less than 188, besides Catechists and Teachers of schools. As a joyful instance of the blessing of God upon the labours of his servants, your Committee have it in their power to state, that in the course of the last year between 2 and 3000 souls were added to that department of the Church of Christ, which make the total number of persons in our Foreign Societies about 38,000. Besides these, the Missionaries have under their care extensive and prosperous schools in which upwards of 18,000 children receive instruction either daily, or upon the Sabbath days.

That the friends of this Institution may be furnished with every information as to those scenes of labour, in which the Wesleyan Missionaries are employed, and the prospects which present themselves to them, your Committee now apply with no ordinary degree of pleasure.

In Ireland there are 21 Missionaries supported by the Society, and by which they are taking no inconsiderable share in the benevolent attempts, now making with increased zeal, for the illumination of this long neglected part of the empire, with evangelical truth. The labours of these devoted and unvaried men have produced very gratifying results in the course of the last year, and their letters have borne testimony to the cheering fact, which has been so often stated of late, that a new era of light is dawning upon their country.

On the Continent of Europe and in the Mediterranean, there are 11 Missionaries, who serve to afford in several places, the means of instruction in righteousness, and the ordinances of Divine worship, to many of our countrymen, seamen, soldiers, travellers, and residents; and, in connexion with this object, open the way to profitable intercourse with the members of Foreign Protestant churches; they also afford opportunities of conveying the truth by the circulation of the Scriptures, and translations of useful books, through the population generally.

In Ceylon and Continental India, where 27 Missionaries are employed, the Missions continue to encourage the exertions which, though bestowed at first on a soil so unpromising, have, by the blessing of God, not been in vain. It is, at least, among the triumphs and illustrations of the Christian benevolence and piety, of our own day, that throughout a vast extent of those distant regions, when no light was seen but light which led astray; no incense rose unpolluted with guilt and blood; no sounds of native worship were heard, but the discordant accents of idol festivals;—there Christian houses of prayer stand like a "City on a hill;" there our

Saviour is adored in solemn hymns; there once Pagan parents present their offspring at his Altars, and place them in Christian Schools, to learn his word of truth and purity; and there the call of God, sounding forth the native labourer into his native fields, "winto unto the harvest, has been heard and obeyed by no inconsiderable number who are now accredited, approved, and faithful teachers of their own countrymen," in faith and verity, "and themselves the impressive examples of the power and efficiency of the Gospel."

The Missions in the South Seas continue to spread their influence among the settlers and convict population of those rising and important Colonies. On the application of the Lieut. Governor of Van Dieman's land, two Missionaries have been voted by the Committee in London for two of the Convict Settlements, considering it as a public work, the Government have appointed an annual allowance from the funds of the Colony towards the support of this Mission; and have furnished also a sum which will, in a great part, cover the expense of the voyage.

In consequence of the commotions and contests of the different native tribes, the Missionaries have been driven from New Zealand, at least for the present; the lawless and predatory followers of the contending chiefs, having plundered and burned the Mission premises, and nearly depopulated the Valley of Wangaroa.

South Africa has opened, during the last year, still wider and brighter prospects. From the commencement, the work there has been progressive; and it continues to bear that character. Twelve Missionaries are employed in this scene of the Societies labours.

In Western Africa, the brethren three in number, have suffered much by sickness, but have been spared and are enabled to prosecute their work.

The Missions in our West India Colonies continue to repay the culture bestowed upon them, and to offer still more pressing and influential motives for the liberal support of the public.

In the British American Colonies, the Missionaries occupy upwards of thirty Stations, which give them in most places access to the neighbouring settlements; in some of which there is no other provision made for the religious care of the people or the instruction of their children.

Having given this condensed view of the Wesleyan Mission, your Committee would now call upon both old and young, to further and promote this good work. Shall the men of science hazard their valuable lives to find a plant, survey a ruin, or to explore a river! Shall Parry plunge among the ices of the Polar Seas! And shall not we come forward in the most momentous cause under the sun, the cause of God, of Christ, of Truth, and of degraded suffering humanity.

Your Committee have no doubt of ultimate success. The signs of the times bear witness to the dawn of some great event.—The awaked zeal of all true Christians is a coincidence that should not be overlooked—the powerful Auxiliary of a Bible Society—the promptitude and Christian ardour of promising young men—the talents of eloquent Preachers to plead the cause of missions—the eagerness of the heathen world to receive missionaries—the piety of humble Christians to pray down success, and the liberality of opulent persons to afford support, show that we are not going before, but following after the divine purpose "Workers with God the call obey." Rally round the standard of Missionary Society.—You are second to none in the Province in the career of benevolence; but you can only maintain your rank by renewing your efforts. Prosecute therefore, what you have so nobly begun till the means shall be afforded of evangelizing the Heathen upon a grander scale; till truth shall prevail, and triumph in every place; God in Christ be adored by all his creatures, and "the whole earth be filled with the knowledge of his glory."

Before we take our leave of our friends, for the present, your Committee would offer another remark. We are sensible that without the energy of the Holy Spirit, no human means can convert the Heathen. The Gospel must be preached with the Holy Spirit sent down from on high, or we labour in vain, and spend our strength for nought. Impressed with a conviction of this humbling, yet consoling truth, your Committee earnestly invite their friends and fellow helpers to unite in prayer for the divine

blessing. The great and precious promises shall be fulfilled when a spirit of grace and supplication is poured upon the Church of Christ; in all ages of the world, God has honoured the faith and fervour of his people; and it stands upon record as an everlasting monument of his goodness; that he is a "God hearing prayer."

#### ANNIVERSARY OF THE FREDERICTON BIBLE ASSOCIATION.

On Thursday evening the 5th Feb. 1829, the Fredericton Bible Association held its Annual Meeting in the County Court House.—WILLIAM TAYLOR, Esq. the President of the Society took the Chair, who requested the Rev. Mr. HARRIS to open the meeting with singing and prayer, after which the Secretary read the Report of the Committee.

It mentioned, that while the primary object of the Institution was to assist by its funds the operations of the British and Foreign Bible Society, and thus as far as its limited means would allow, to extend the knowledge of the Redeemer to the uttermost parts of the earth, it was also designed to be the instrument of procuring the richest blessings into their own bosoms, which circumstance had not been overlooked by the Committee.—The number of copies of the Sacred Scriptures distributed during the year was 321. It presented a most gratifying account of the success which had attended their exertions, and acknowledged with peculiar satisfaction the support which the Society had received from their Female Auxiliary and its Juvenile Branch; and it was truly pleasing to learn that no less a sum than five Pounds had been added to their funds through the exertions of the Children connected with the Society. Many resolutions were moved, seconded, and unanimously adopted, and the meeting was closed with singing and prayer by the Rev. Mr. Strong.

The meeting was more numerous and more respectably attended than on any previous occasion, and an unusual degree of seriousness appeared to pervade the whole assembly. The collection amounted to £10 16 3.

#### OBITUARY.

DIED, yesterday morning, after a lingering illness of nearly ten months, Mrs. ANNE MORREL, in the 91st year of her age. Mrs. M. was a native of Staten Island, in the State of New York, and came to this Province, in the year 1783.

Under the Ministry of the Rev. James Mann she was brought to a happy experience of the saving power of religion, and in the early days of Methodism in this Province, she attached herself to that Society of which until her death, she continued to be an acceptable Member. Her profession of religion was modest, humble, and unassuming, and although a deep sense of her unworthiness, frequently, occasioned her to have doubts and fears, as to the safety of her state, yet the power of faith prevailed, and for nearly forty years, she kept on the even, noiseless tenor of her way. When visibly sinking under the gradual decay of nature, with much composure she anticipated her approaching dissolution, and although frequently assailed by the enemy, she retained her confidence in the Redeemer; and it was abundantly evident to her relatives, and to those who visited her, that her treasure and her heart were in heaven. She has left behind her, a good testimony that she has gone to rest in the Paradise of God.

Far from a World of grief and Sin,  
With God eternally shut in.

Her funeral will take place to-morrow, Sunday, at half-past one o'clock, from the residence of Mr. William Barlow, Prince William Street, where the friends and acquaintance of the family are respectfully requested to attend.

#### THE 'GATHERER.'

In learning, the true order is, first, things necessary; next, things useful; and lastly, things ornamental. The farmer must look first to his corn-field, then to his kitchen-garden, and afterwards to his flower-beds.—"Weeds, says a good writer, will grow apace, grow merely by negligence; but plants of value, of delicacy, of fragrance, or of clustered fruitfulness, demand all the fostering care, watchfulness, and support, which the owner can give them."

If men did but know what felicity dwells in the cottage of a poor man—how sound he sleeps, how quiet his breast, how composed his mind, how easy his provision, how healthful his morning, how sober his nights, how moist his mouth, how joyful his heart—they would never admire the noises, and diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.—

Liberty of conscience is sometimes made a shelter for men of no conscience.



POETRY.  
CHURCH FELLOWSHIP.  
BY MR. MONTGOMERY.

People of the living God!  
I have sought the world around,  
Paths of sin and sorrow trod,  
Peace and comfort now have found,  
Now to you my spirit turns,  
Turns—a fugitive unblest;  
Brother! where your altar burns,  
O receive me to your rest.

Lonely I no longer roam,  
Like the cloud, the wind, the wave,  
Where you dwell shall be my home,  
Where you die shall be my grave.  
Mine the God whom you adore,  
Your Redeemer shall be mine;  
Earth can fill my soul no more;  
Every idol I resign.  
Tell me not of gain and loss,  
Ease, enjoyment, pomp, and power,  
Welcome poverty, and cross,  
Shame, reproach, affliction's hour  
—“Follow me”—I know thy voice,  
Jesus, Lord! thy steps I see;  
Now I take thy yoke by choice,  
Light thy burthen now to me

## ELEGANT EXTRACT.

Art thou a Christian? Though thy cot  
Be small, and poverty thy lot,  
Rejoice, thy Saviour bent to know  
The ills of want, the cares of wo:  
And to the faithful poor hath given  
The rich inheritance of Heaven.  
Art thou a Christian doom'd to roam,  
Far from thy friends, and native home?  
Look round on valley, hill and plain,  
Cliff crown'd with trees, and fields with grain.  
View nature's charms, and busy man,  
And tell me, midst the varied plan,  
What hast thou mark'd or what survey'd,  
That God thy father, hath not made?  
Then love his works, and love to trace  
His semblance in a stranger's face;  
Call each sweet spot a home to thee,  
And every man God's family.  
Art thou a Christian, mid the strife,  
Of years mature, and busy life?  
Be active: for thy race is short,  
Thy bark is hastening to the port;  
Be cheerful; holy angels bear  
An antidote for all thy care;  
And let no pangs disturb a breast,  
Prepared for everlasting rest.

## VARIETY.

LANGUAGE OF THE TURKS.—Recent events, political and religious, having attracted much attention to the Ottoman empire, many of our readers will probably be interested in the following remarks on the Turkish language, translated for us from the French of Mr. Jaubert by a learned correspondent:—The Turkish language is a dialect of the Tartar, brought by the Ottomans to Constantinople in 1453. —Before this period, however, and since, it increased its native stores by a large accession of words and phrases from the Arabic and Persian, introduced by the Mussulman religion, the necessities of commerce, and the frequent wars of the Turks in Asia. But, contrary to the analogy that is found in European idioms, which have appropriated to themselves a multitude of Greek and Latin expressions, continually recognized, although they are modified, according to the genius of the language which adopts them; the Turkish language, without enriching its original character, has received unaltered all those foreign words which have been found necessary to represent new ideas.

As a natural consequence of the causes which produced it, this happy alteration of the national language is more perceptible among literary persons than the common people, and in writing more than in conversation. Hence, in order to speak, and still more to write Turkish correctly, it is almost indispensable to have obtained previously some knowledge of the Persian and Arabic, particularly the latter. In fact, it is from the Arabs that the

Turks have borrowed their alphabetic characters, their arithmetical figures, and mode of using them, all the words that express moral or religious ideas, and those which relate to the sciences; literature and the arts, forming a very extensive vocabulary.

It is certain that the Turkish language, considered in itself, and in reference to the northern origin of the nomadic tribes who first spoke it, has not, either in its genius, construction, or turn of expression, any greater relation to the other two, than, for example, the German has to the French. But it must be admitted, that, if the written Turkish is in some respects inferior to the language of Mohammed, to which it is indebted for most of the expressions that raise and ennoble it, yet, when spoken, it equals, and perhaps even surpasses the Persian, with respect to its numerous cadence, harmony and elegance, and is, unquestionably, the most majestic, and one of the most beautiful of the whole oriental family.

We must confess, however, that, whether the short time since its establishment has prevented its obtaining a classical character, or the manners and habits of the Turks have led them to despise every kind of study but that of their religion, and every species of glory but that of arms, they reckon but very few distinguished authors. They have no poet, who is, if not in merit, at least in celebrity, to be compared with Ferdousi, Sadi and Hafiz, and no philosopher who can be placed by the side of Averroes and Avicenna. They can boast of no discovery, nor even of any important observation in the exact sciences. And even their literature is composed only of Ottoman history, theological works in abundance, geography, medicine, and a few romances in prose and verse, translated, or in a great degree imitated from the Persian.

But if the Turkish language be considered incapable of interesting the mere philologist, or student of general history, it offers in other respects very important advantages. It is in fact the only language of diplomatic throughout the Levant, written and spoken by all public characters in the remotest parts of the Turkish empire. To those who navigate the Aegean, the Propontis and the Black Sea, it is exceedingly useful, as well as to those who trade in European or Asiatic Turkey on commercial speculations, and even in the western provinces of Persia, on the banks of the Caspian, and at the court of Teheran, where the king, ministers and agents of the Persian government speak only Turkish. Nor is it an oriental exaggeration to assert, that with this language a person may make himself understood from Algiers, on the west, to Caudahan, almost on the frontiers of India.

It would, indeed, be absurd to suppose that a language, spreading over so great a space, should not experience a variation in its idioms and pronunciation agreeing with the diversity of countries and people. The pronunciation, for instance, observable at Constantinople and in Greece is daily increasing in softness, while that of Asia Minor, Tartary and Persia has lost nothing of its guttural sound and primitive coarseness. The Turkish, too, that is spoken in Romania, differs considerably from that which is found on the Asiatic coasts, the country watered by the Halys and Araxes, and at the sources of the Euphrates and Tigris. Still it may be affirmed that these differences are not greater than those which are observable in the French language, as spoken by the inhabitants of different provinces where it prevails. Besides, in Turkey, as in every country where unlightened conquerors have carried their manners and their laws, the primitive language of the inhabitants is not lost. Thus the Arabic is spoken at Algiers and Tunis, in Egypt and in Syria, by the common people; in Bosnia, Illyria, Servia, and Bulgaria different dialects of the Slavonian are employed; the Walachian is found beyond the Danube; Greek in the Morea, the Archipelago, at Constantinople and Smyrna; and the Armenian and Kurdish in Asia. Nevertheless, in all these countries you meet with no educated man who does not understand and talk the Turkish language. It is, however, at Constantinople, the centre of the affairs of this extensive empire, and especially among persons of the court, and the Turkish ladies of the capital, that we are to look for the purity, elegance, and attractive features of the language.—*Mrs. Herold.*

\* That is, its applicability to the uses of poetry.

† Written in 1828.

MORAL INFLUENCE.—It is a maxim among divines, and one upon which many plausible arguments and theories are founded, that every individual, whatever may be his character, and station in life, exerts an influence upon the destinies of mankind, not only down to the remotest ages of this world, but throughout eternity. This axiom may be applied, in a certain degree, to the moral condition of man, and likewise, as connected with it, to every thing which comes within his influence and control. Not an act of wickedness is perpetrated, but it has its effect in retarding the improvement of the human race; nor a temptation resisted, which does not hasten its march towards that perfection which it is destined to attain. If we apply the principle to minor objects we may say, that not a cent is taken from the mint, which will not exert its influence upon the future prosperity of the country, down to its latest existence. Indeed, this is a principle which ought to regulate the conduct of every individual. But notwithstanding its truth, the actions of men generally, are totally at war with every sentiment of morality which it inculcates. Does the merchant who imports the article of distilled spirits, consider the influence which his conduct will have upon the retailer? Does the retailer consider the baneful effect which his business has upon the morals of his fellow men? Does the moderate drinker consider the effect his example has upon the more intemperate? Or does the more professedly temperate man, but occasional drinker, consider the sanction he is giving to the conduct, and ease of the conscientious, of the moderate drinker? Does the lottery vender consider the deeds of madness and despair to which he is inciting his too eager customers? Does the Legislature who permits the establishment of lotteries consider it is giving its sanction to crime, and encouraging the progress of vice and wickedness? Each of these questions may be answered in the negative. But, notwithstanding this answer, the evil effects of these actions are not the less certain. Besides, it is to be recollected that every one who wastes his money for these purposes, retards the prosperity of the country in proportion to the amount expended. Every one, therefore, should reflect that he is accountable for every word and action of his life, and that, long after he may have forgotten it, the effect of some of his indiscretions will, perhaps, have fixed the fate of more than one of his fellow men.

The mind in ignorance is like a dark, damp, empty house; the mind stored with abundance of unprofitable learning, is like a house filled with lumber and heaps of rubbish; but the mind possessed of valuable knowledge, is like a house furnished for use and ornament, which serves its owner with conveniences and comforts, and supplies entertainment to his friends.

He who seriously and frequently considers the shortness, the rapidity, the uncertainty, and the value of time, will gladly hear the lessons of wisdom.

Books are the treasures of knowledge and experience: They contain whatever genius has invented, labour discovered, learning collected, and judgment arranged.

## AGENTS FOR THIS PAPER.

Frederickton,	Mr. WILLIAM TILL.
Sheffield,	Dr. J. W. BARKER.
Chatham, Miramichi,	Mr. ROBERT MORROW.
Newcastle, ditto,	Mr. EDWARD BAKER.
Sussex Vale,	Rev. M. PICKLES.
Sackville,	Rev. S. BUSBY.
Moncton,	WILLIAM WILEY, Esq.
Shepody,	Mr. GEORGE ROGERS.
St. Andrews,	Mr. G. RUDOLPH.
St. Stephen,	Geo. S. HILL, Esq.
Maguaguadavic,	Mr. THOMAS GARD.
NOVA-SCOTIA.	
Halifax,	ROY, Mr. CROSCOMBE.
Cumberland,	THOMAS ROACH, Esquire.
Newport,	Rev. R. H. CRANE.
Bridge Town,	Mr. A. HENDERSON.
Granville,	Rev. A. DESERISAT.
Yarmouth,	Mr. JOHN MURRAY.
Barrington,	W. SARJENT, Esquire.

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