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# NEW-BRUNSWICK

## RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, NOVEMBER 7, 1829.

NO. 42.

### DIVINITY.

#### THE GREAT ASSIZE.

A SERMON,

Preached at the Assizes, Bedford, March 10 1768:

BY THE REV. JOHN WESLEY, A. M.

ROMANS, xiv. 10.

We shall all stand before the judgment-seat of Christ.

1. How many circumstances concur to raise the awfulness of the present solemnity! The general concourse of people, of every age, sex, rank, and condition of life, willingly and unwillingly gathered together not only from the neighbouring, but from distant parts; criminals speedily to be brought forth, and having no way to escape; officers waiting in their various posts, to execute the orders which shall be given; and the representative of our Gracious Sovereign, whom we so highly reverence and honour. The occasion likewise of this assembly adds not a little to the solemnity of it, to hear and determine causes of every kind, some of which are of the most important nature; on which depends no less than life and death; death, that uncovers the face of eternity! It was, doubtless, in order to increase the serious sense of these things, and not in the minds of the vulgar only, that the wisdom of our forefathers did not disdain to appoint even several minute circumstances of this solemnity. For these also, by means of the eye or ear, may more deeply affect the heart; and when viewed in this light, trumpets, staves, apparel, are no longer trifling or insignificant, but subservient in their kind and degree, to the most valuable ends of society.

2. But as awful as this solemnity is, one far more awful is at hand. For yet a little while, and "we shall all stand before the judgment-seat of Christ." "For as I live," saith the Lord, "every knee shall bow to me, and every tongue shall confess to God." And in that day, "every one of us shall give account to God."

3. Had all men a deep sense of this, how effectually would it secure the interests of society! For what more forcible motive can be conceived to the practice of genuine morality; to a steady pursuit of solid virtue; and uniform walking in justice, mercy, and truth? What could strengthen our hands in all that is good, and deter us from all evil, like a strong conviction of this, the Judge standeth at the door and we are shortly to stand before him?

4. It may not therefore, be improper, or unsuitable to the design of the present assembly, to consider.

1. The chief circumstances which will precede our standing before the judgment-seat of Christ.

2. The judgment itself; and,

3. A few of the circumstance, which will follow it.

1. Let us in the first place, consider the chief circumstances which precede our standing before the judgment-seat of Christ.

And 1st.\* "God will shew signs in the earth heathenish;" particularly he will "arise to shake terribly the earth. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage. There shall be earthquakes," (not in divers only, but "in all places;" not one only, or a few, but in every part of the habitable world; even "such as were not, since men were upon the earth, so mighty earthquakes and so great." In one of these, "every island shall flee away, and the mountains will not be found." Mean time all the waters of the terraqueous globe will feel the violence of those concussions; "the sea and waves roaring," with such an agitation as had never been known before, since the hour that, "the foundations of the great deep were broken up," to destroy the earth which then stood out of the water and in the water. The air will be all storm and tempest, full of dark & vapour and pillars of smoke, resounding with thunder from pole to pole, and torn with ten thousand

lightnings. But the continuation will not stop in the region of the air; "the powers of heaven shall be shaken. There shall be signs in the sun, and in the moon, and in the stars;" those fixt, as well as those that move round them. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. The stars shall withdraw their shining," yea, and "fall from heaven," being thrown out of their own orbits; and then shall be heard the universal shout, "from all the companies of heaven, followed by the voice of the Archangel, proclaiming the approach of the Son of God and man; and the trumpet of God, sounding an alarm to all that sleep in the dust of the earth. In consequence of this, all the graves shall open, and the bodies of men arise. "The sea shall give up the dead which are therein," and every one shall arise with his own body; his own in substance, although so changed in its properties, as we cannot conceive. "For this corruptible will (then) put on incorruption, and this mortal put on immortality." Yea death and *hades*, the invisible world, shall deliver up the dead that are in them: so that all who ever lived and died since God created man, shall be raised incorruptible and immortal.

2. At the same time the Son of Man shall send forth his angels over all the earth. "And they shall gather his elect from the four winds, from one end of heaven to the other." And the Lord himself shall "come with clouds, in his own glory, and the glory of his father, with ten thousand of his saints, even myriads of angels, and they shall sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, and shall set the sheep (the good) on his right hand, and the goats (the wicked) upon the left. Concerning this general assembly it is that the beloved disciple speaks thus: "I saw the dead (all that had been), small and great, stand before God. And the books were opened (a figurative expression, plainly referring to the manner of proceeding among men), and the dead were judged out of those things that were written in the books according to their works."

3. These are the chief circumstances which are recorded in the Oracles of God, as preceding the general judgment. We are, secondly, to consider the judgment itself, so far as it hath pleased God to reveal it.

1. The person by whom God will judge the world is his only begotten Son, whose "goings forth are from everlasting, who is God over all, blessed for ever." Unto him, being "the out-beaming of his Father's glory, the express image of his person," the Father "hath committed all judgment, because he is the Son of man;" because, though he was "in the form of God, and thought it not robbery to be equal with God, yet he emptied himself, taking upon him the form of a servant, being made in the likeness of men," Yea, because, "being found in fashion as a man, he humbled himself (yet farther) becoming obedient to death, even the death of the cross. Wherefore God hath highly exalted him," as man, to try the children of men; to be the "Judge both of the quick and the dead; both of those that shall be found alive at his coming, and of those who were before gathered to their fathers.

2. The time termed by the Prophet, "The great and terrible day," is usually in Scripture stiled the *day of the Lord*. The space from the creation of man upon the earth to the end of all things, is the day of the souls of men; the time that is now passing over us is properly *our day*. When this is ended, the *day of the Lord* will begin. But who can say, how long it will continue? "With the Lord, one day is as a thousand years, and a thousand years as one day." And from this very expression, some of

the ancient fathers draw that inference, that what is commonly called the *day of judgment*, would be indeed a thousand years. And it seems they did not go beyond the truth; nay, probably they did not come up to it. For if we consider the number of persons who are to be judged, and of actions which are to be inquired into, it does not appear that a thousand years will suffice for the transactions of that day. So that it may not improbably comprise several thousands of years. But God shall reveal this also in its season.

3. With regard to the place where mankind will be judged, we have no explicit account in Scripture. An eminent writer (but not he alone; many have been of the same opinion) supposes it will be on earth, where the works were done, according to which they will be judged, and that God will, in order thereto employ the angels of his strength,

"To smooth and lengthen out the boundless space,  
And spread an area for all human race."

But perhaps it is more agreeable to our Lord's own account of his coming in the clouds, to suppose it will be above the earth, if not "twice a planetary height." And this supposition is not a little favoured by what St. Paul writes to the Thessalonians, "The dead in Christ shall rise first. Then we who remain alive, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thes. iv. 16, 17. So that it seems most probable, that the great white throne will be exalted high above the earth.

4. The persons to be judged, who can count, any more than the drops of rain, or the sands of the sea? "I beheld," saith saint John, "a great multitude which no man can number, clothed with white robes, and palms in their hands." How immense then must be the total multitude, of all nations, and kindreds, and people and tongues? Of all that have sprung from the loins of Adam, since the world began, till time shall be no more! If we admit the common supposition, which seems no ways absurd, that the earth bears, at any one time, no less than eight hundred millions of living souls, men, women, and children: what a congregation must all these generations make, who have succeeded each other for seven thousand years!

"Great Nexes' world is ours, proud Canaan's host,  
They all are here, and here they all are lost:  
Their numbers swell to be discerned in vain,  
Lost as a drop in the unbounded main."

Every man, every woman, every infant of days, that ever breathed the vital air, will then hear the voice of the Son of God, and start into life, and appear before him. And this seems to be the import of that expression, *the dead small and great*: all, universally; all, without exception; all, of every age, sex, or degree; all that ever lived and died, or underwent such a change as will be equivalent with death. For long before that day, the phantom of human greatness disappears, and sinks into nothing! Even in the moment of death, that vanishes away. Who is rich or great in the grave?

5. And every man shall there "give an account of his own works;" yea, a full and true account of all that he ever did while in the body, whether it was good or evil. O what a scene will then be disclosed in the sight of angels and men! Nor will all the actions alone of every child of man be then brought to open view, but all their words; seeing "every idle word which men shall speak, they shall give account thereof in the day of judgment," *Matth. xv. 33*. So that "by thy words," as well as works, "thou shalt be justified, or by thy words thou shalt be condemned," *ver. 37*. Will not God then bring to light every circumstance also that then appear in every word or action; and if not altered the nature yet lessened or increased the goodness or badness of them? And how easy is this to him, who is about our heart, and about our path, and speaketh out all our ways? We know "the darkness is no darkness to him, but the night shineth as the day."

\* Acts ii. 19. † Luke xxi. 31. ‡ Rev. xvi. 20. § Luke xxi. 25. ¶ Joel ii. 30.

\* Luke xxi. 25, 26. † Joel ii. 31. ‡ Joel iii. 15. § 1 Thes. iv. 15. ¶ Rev. xv. 13. † 1 Cor. xv. 53. \*\* Matth. xxiv. 31. †† Matth. xxv. 31, &c. †† Rev. xv. 12. †† Heb. i. 2. ††† John v. 22, 27. ††† Phil. ii. 6, 7. †††† 1 Pet. iii. 8.

6. Yea, he will bring to light, not the hidden works of darkness only, but the very thoughts and intents of the heart. And what marvel? For he "searcheth the reins and understandeth all our thoughts. All things are naked and open to the eyes of Him with whom we have to do. Hell and destruction are before him without a covering: how much more the hearts of the children of men?"

7. And in that day shall be discovered every inward working of every human soul; every appetite, passion, inclination, affection, with the various combinations of them, with every temper and disposition that constitute the whole complex character of each individual. So shall it be clearly and infallibly seen who was righteous, and who unrighteous; and in what degree every action, or person, or character, was either good or evil.

8. "Then the King will say to them upon his right hand, Come ye blessed of my Father. For I was hungry, and ye gave me meat; thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." In like manner, all the good they did upon earth will be recited before men and angels: whatsoever they had done, either in word or deed, in the name, or for the sake, of the Lord Jesus. All their good desires, intentions, thoughts, all their holy dispositions will also be then remembered; and it will appear, that though they were unknown or forgotten among men, yet God noted them in his book. All their sufferings, likewise, for the name of Jesus, and for the testimony of a good conscience will be displayed unto their praise, from the righteous judge, their honour before saints and angels, and the increase of that far more exceeding and eternal weight of glory."

9. But will their evil deeds too (since, if we take in his whole life, there is not a man on earth that liveth and sinneth not), will these be remembered in that day, and mentioned in the great congregation? Many believe they will not, and ask, "would not this imply that their sufferings were not at an end, even when life ended; seeing they would still have sorrow, and shame, and confusion of face to endure? They ask further, How can this be reconciled with God's declaration by the Prophet, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, all his transgressions that he hath committed, they shall not be once mentioned unto him." Ezekiel xiii. 21, 22. How is it consistent with the promise which God has made to all who accept of the Gospel-covenant, "I will forgive their iniquities, and remember their sins no more" Jer. xxxi. 34. Or, as the Apostle expresses it, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more?" Heb. viii. 12.

10. It may be answered, it is apparently and absolutely necessary, for the full display of the glory of God, for the clear and perfect manifestation of his wisdom, justice, power, and mercy towards the heirs of salvation, that all the circumstances of their life should be placed in open view, together with all their tempers, and all their desires, thoughts, and intents of their hearts. Otherwise, how would it appear out of what depth of sin and misery the grace of God had delivered them? And, indeed, if the whole lives of all the children of men were not manifestly discovered, the whole amazing contexture of Divine providence could not be manifested: nor should we yet be able, in a thousand instances, "To justify the ways of God to man," unless our Lord's words were fulfilled in their utmost sense, without any restriction or limitation, "There is nothing covered that shall not be revealed, or hid that shall not be known," Matth. x. 26. Abundance of God's dispensations under the sun would still appear without their reasons. And then when only God hath brought to light all the hidden things of darkness, whatsoever were the actors therein, will it be seen that wise and good were all his ways, that he saw through the thick cloud, and governed all things by the wise counsel of his own will; that nothing was left to chance, or the caprice of men, but God dispensed all strongly and sweetly, and wrought all into one connected chain of justice, mercy, and truth.

11. And in the discovery of the divine perfections, the righteous will rejoice with joy unspeakable: far from feeling any painful sorrow or shame for any of those past transgressions, which were washed

away by the blood of the Lamb. It will be abundantly sufficient for them, that all the transgressions which they had committed, shall not be once mentioned unto them, (to their disadvantage); that their sins, and transgressions, and iniquities shall be remembered no more, to their condemnation. This is the plain meaning of the promise; and this all the children of God shall find true, to their everlasting comfort.

12. After the righteous are judged, the King will turn to them upon the left hand, and they shall be judged, every man according to his works. But not only their outward works will be brought into the account, but all the evil words which they have ever spoken; yea all the evil desires, affections, tempers, which have had a place in their souls; and all the evil thoughts or designs which were ever cherished in their hearts. The joyful sentence of acquittal will then be pronounced upon these on the right hand: the dreadful sentence of condemnation upon those on the left: both of which must remain fixed and immovable as the throne of God.

[TO BE CONTINUED.]

## BIOGRAPHY.

A SHORT ACCOUNT OF JAMES FERGUSON,  
Born at Keith, in Scotland, A. D. 1710.

The hand on Nature or peculiar minds  
Imprints a different bias, and to each  
Decrees its province in the common toil.  
To some she taught the fabric of the Sphere,  
The changeful Moon, the circuit of the Stars,  
The golden Zones of Heaven.

AKENSIDE.

A very learned Divine has defined the term *Genius*, "an extraordinary capacity for Philosophy, Oratory, Poetry, or any other Art or Science: the constituent parts whereof are a strong understanding, and a lively imagination; and the essential property a just taste." The accuracy of this definition has repeatedly been demonstrated; and it is presumed, that the Philosophic Ferguson, whose portrait is here presented, will not detract any thing from its general correctness.

Some writers have characterized this truly ingenious man, as an "extraordinary phenomenon of the self-taught kind," particularly as relating to that grandest of all sciences, Astronomy.

While employed in tending sheep, which is no disgraceful occupation, he acquired a surprising knowledge of the stars; and his abilities being discovered by some neighbouring gentlemen, he was removed to one of their houses, where he learnt decimal arithmetic, the rudiments of algebra, and also geometry from one of the servants.\* From a description of the globes in Gordon's grammar, he made one in three weeks sufficiently accurate to enable him to work problems. He afterwards made a wooden clock, which, he says "kept time pretty well;" the bell on which the hammer struck the hour, was the neck of a broken bottle. He also attempted to make a watch.† And in consequence

\* After the labour of the day, and when in the service of James Glashan, he frequently went into a field with a blanket wrapped about him; he then lay down on his back, and stretched a thread with small beads upon it, at arms' length between his eye and the stars; sliding the beads upon it, till they hid such and such stars from his eye, in order to take their apparent distances from one another; and then lying the thread down on a paper, he marked the stars by the beads, according to their respective positions.

† Speaking of this man, whose name was Alexander Cantley, and brother to Thomas Grant, Esq. of Achonnaney; Ferguson says:—"He was the most extraordinary man that I ever was acquainted with, or perhaps ever shall see; for he was a complete master of Arithmetic, a good Mathematician, a master of Music on every known instrument except the Harp, understood Latin, French, and Greek, let blood extremely well, and could even prescribe as a Physician upon any urgent occasions. He was what is generally called SELF-TAUGHT; but I think he might with much greater propriety have been termed GOD ALMIGHTY'S scholar."

‡ The circumstances connected herewith, is curious:—"Having," says he, "no idea how any time-keeper could go but by a weight and line, I wondered how a watch could go in all positions; but happening one day to see a gentleman ride by my father's house, I asked him what o'clock it then was; he looked at his watch, and told me. As he did that with so much good nature, I begged of him to show me the inside of his watch; and though he was an entire stranger, he immediately opened the watch, and put it into my hands. I saw the spring-hor with part c' the chain round it, asked him what it was that made the chain turn round; he told me that it was that round by a

of his dexterity, the gentry employed him in clean and repairing their clocks. Having a taste for drawing, he also earned something by sketching pattern for ladies' work; and beginning to draw portrait with Indian Ink, he supported himself creditably for some years.

In 1743 he went to London, where he published some astronomical tables, and calculations, and gave lectures in experimental philosophy, which he repented with success throughout the kingdom. He published in 1754 a brief description of the Solar System, with an Astronomical Account of the Year of our Saviour's Crucifixion; also an Idea of the Material Universe, deduced from a Survey of the Solar System. But his greatest work is his "Astronomy explained upon Sir Isaac Newton's Principles, and made easy to those who have not studied Mathematics." It first appeared in 1756, and has been several times reprinted.

His Dissertations and Inventions in Mechanics, and other branches of the Mathematics, introduced him to the favour of his present Majesty, who conferred upon him an annual pension. In 1763 he was elected a Fellow of the Royal Society, without paying the admission fee, or the annual subscriptions. His Tables and Tracts relative to several Arts and Sciences, appeared in 1767. Besides these works, he was the Author of "Select Mechanical Exercises;" "the Young Gentleman and Lady's Astronomy;" "an Introduction to Electricity;" "the Art of Drawing in Perspective, made easy;" and several Tracts and Papers in the Philosophical Transactions.

He was a man of the clearest judgment, and most unwearied application to study, benevolent, meek and innocent in his manners as a child; humble, courteous, and communicative. Instead of pedantry, philosophy seemed to produce in him only diffidence and urbanity, a love for mankind and for his Maker. His whole life was an example of industry, resignation, and usefulness. He died November 16, A. D. 1776.

Something there is more needful than expence,  
And something previous e'en to taste—'tis sense;  
Good sense, which only is the gift of Heav'n,  
And, though no science, fairly worth the svezs!

POPE.

## MISSIONARY INTELLIGENCE.

From the Columbian Star, (Phil.)

WONDERFUL DELIVERANCE.—In an extract of the Diary of Frederickssthal, in Greenland, during the year 1827, the following astonishing circumstance is recorded. After giving an account of the safe return of several boats, laden with provisions and the necessary materials for building their successes in gardening, erection of houses, the herring fishery, &c., the Diary of the 24th May, records the arrival of the assistant Nathaniel, and his family. In a report of his success in the seal-fishery, the following remarkable preservation of his life is given. It might almost be deemed fabulous, were not the most unequivocal proof tendered of his unimpeachable veracity. After exclaiming, "I have now experienced what it is to be near death," he related the following:—

"Being in company with another brother, who was yet inexperienced in the management of a kayak, he met a Neitsraok, the largest kind of seal, which

steel spring within it. Having then never seen any other spring than that of my father's gun-lock. I asked how a spring within a box could turn the box so often round, as to wind all the chain upon it. He answered, that the spring was long and thin; that one end of it was fastened to the axis of the box, and the other end to the inside of the box; that the axis was fixed, and the box was loose upon it. I told him I did not yet thoroughly understand the master: well, my lad, says he, "take long thin pieces of whalebone, hold the end of it fast between your finger and thumb, and wind it round your finger; it will then endeavour to unwind itself; and if you fix the other end of it to a small hoop, and leave it to itself, it will turn the hoop round and round, and wind up a thread tied to the outside of the hoop." I thanked the gentleman, and told him I understood the thing very well. I then tried to make a watch with wooden wheels, and made the spring of whalebone. I enclosed the whole in a wooden case, very little bigger than a breakfast tea-cup; but a clumsy neighbour one day looking at my watch, happened to let it fall; and turning hastily about to pick it up, set his foot upon it and crushed it all to pieces; which so provoked my father, that he was almost ready to beat the man." He never attempted to make another.

he killed. He then discovered his companion on a flake of ice, endeavoring to kill another of the same kind of species, and in danger. He therefore left his dead seal, kept buoyant by the bladder, and hastened to help his brother. They succeeded in killing, but suddenly a strong north wind arose, and carried both the kayaks to sea. They now with terror behold themselves on a small flake of ice, far from the land, driving about in the open sea, nor could they discover any kayaks in the neighborhood. They cried aloud for help, but in vain. Meanwhile, the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the former, they now saw themselves without the least hope of deliverance. Nathaniel added, "I continued praying to our Saviour, and thought with great grief of the situation of my poor family, but felt a small degree of hope arising in my breast." Unexpectedly he saw his dead seal floating towards him, and was exceedingly surprized at its approaching against the wind, till it came so near the flake of ice, that they could secure it. But how should a dead seal become the means of their deliverance? and what was now to be done? All at once, Nathaniel resolved, at a venture, to seat himself upon the dead floating seal, and by the help of his paddle, which he had kept in his hand when he joined his companion on the ice, to go in quest of the kayaks. Though the sea and waves continually overflowed him, yet the body of the seal being sufficiently buoyant to bear his weight, he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept and went in quest of that of his companion, which he likewise found. He also kept possession of the seal, and now hastened in search of the flake of ice, on which his companion was anxiously looking out for him. Having reached it, he brought him his kayak, and enabled him to secure the other seal, when both returned home in safety."

In the course of his affecting narrative, the assistant ascribed his preservation, not to his own ingenious forecast and presence of mind—but alone to the mercy of God. He adds, "when I found myself delivered from death, and replaced again in safety in my kayak, I shed abundance of tears of gratitude to our Saviour, for in my great distress my only hope was in Him, and to him alone I ascribe my miraculous deliverance." The Lord has indeed a plentitude of means at His command, to save those who call upon Him in trouble and in peril.

TEMPERANCE.

BEWARE OF DRUNKENNESS.

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder.—SOLOMON.

It is a lamentable fact, that millions of the offspring of Adam have been consigned to everlasting misery, whose principal crimes dated their existence from the commencement of this detestable vice. How requisite, therefore, to guard against the least desire to indulge to an excess in this parent of crime. As the path-way to sin lies down a slippery steep, and though few become adept drunkards all at once, yet when once we give way and become the frequent captives of intoxication, then we are the slaves of slaves, and all our constitutional and acquired vices hold us in constant control. Of all the wretched slaves of satan, the drunkard is the hardest to drag out of his chains. And when this lust has once taken root in the habit and constitution of the human frame, it corrupts the heart; and all that is rational and noble in principle and conduct flies at its approach, or begins to decay. How luxuriant the harvest of crimes and misdemeanors which spring from it, and fill our Assize-lists and Chronicles; employ the gallows, and transport-vessels to rid the country of those who disgrace the soil; and its spreading branches not only bear as its fruit crimes cognizable by the laws of our country, but a host of vices and private acts, amenable only at the bar of God; which strike to the very centre of society,

and spread destruction and misery in the civil and social walks of life—render man an enemy to his best friends—a fiend rather than a rational being—darkens and corrupts the social circle—causes wives to weep and lament, and children to go hungry and naked. O that the solemn admonition of the inspired lawgiver to the offending Israelites would, with sufficient weight, dwell upon the conscience of the drunkard, "Be sure your sin will find you out:" and, "They who swim in sin shall sink in sorrow."—Dr. DOPP.

Drunkenness debases human nature, debilitates the mind, and renders it incapable of reflection; weakens the understanding, as stupidity is the invariable consequence of gluttony, and prevents wisdom from taking up her residence in the soul. Strong drink is raging; and whosoever is deceived thereby is not wise;—SOLOMON:—captivates the will, and causes it to act in opposition to conscience—enervates the actions of the intellect—fatters the imagination—drowns the memory, and prevents improvement in society, as it produces idleness, which exposes to temptation, and throws the flood-gate of sin wide open. "There is not a more contemptible animal upon earth than one that drones away life, without ever labouring to promote either the glory of God, or the good of man."—WESLEY'S Journals, vol. 1, p. 42.—Those sots whose minds are fettered by ignorance and excess, and whose imagination can just make shift to flutter from the tavern to the play-house and back again."—FLETCHER'S Works, vol. v: p. 100.—Destroys reason, and effaces from the soul those traits of character which the finger of Deity has stamped upon it—sensualizes the affections, and transforms a man into a brute—"Of all brutes none are so brutish as human brutes"—sinks the man not only on a level but lower than the beast—Degrades the finest character; wastes the estate; wherever it abounds, disease, poverty, and profligacy prevail—Banishes the reputation, and renders a man of the most respectable family connections, the common associate of the scum and off-scouring of society. And when the unhappy effects of the inebriating liquor has for a while subsided, brings shame, uneasiness of body and mind, fills with foreboding fears and dreadful apprehensions of a future state.

Drunkenness shortens life, and destroys the body, inflames the blood into fevers, excites unlawful lust, brings putrefaction into the bones, weakens the nerves, and produces in its dreadful train, apoplexy, convulsions, phrenzy, inflammation of the stomach, of the liver, of the eyes; gout, carbuncles, jaundice, dropsy, indigestion, wasting and emaciation, fearful dreams, locked jaws, palsy, ulcers, madness, idiotism, melancholy, premature old age, and sudden death.

Drunkenness not only acts against the laws of nature, but it dishonours God, hardens the heart, brutalizes the actions, inflames the animal passions, vulgarizes the tongue, sours the temper, turns natural affection out of the family circle, and produces envy, malice, wrath, strife, fighting, brawling, cursing, and swearing; in short, the tempers and dispositions of the inhabitants of the infernal lake, and eternal punishment in a world to come.

Let the unhappy victim of intemperance and debauchery read and contemplate this dreadful catalogue, these harbingers of awful desolation, and dash the cup from his lips before he is summoned to his account.

"Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them."—ISAIAH.

(From the Journal of Humanity.)

A FAMILY SCENE.

MR. HOOKER.

I have a matter of fact to relate, which may properly enough have a place among your "disgusting statistics of intemperance." That it is a matter of fact, I am informed from a most credible source, and I am ashamed to say that it occurred in my immediate neighbourhood. A man who had seen better days, who was formerly numbered among your respectable farmers—respectable both in point of character and property had pursued the course of temperate drinking, to the end of it; and had the satisfaction of involving his wife in the same ruin. "A few days ago, he prepared some rum with cherries—a very common way of adding to the palatability of ardent spirits.—After his "cherry,"

was well prepared, he and his wife placed themselves upon the floor, with the jug between them and addressed themselves to it, till they were both prostrate and dead drunk. As if Providence had intended to give a striking illustration of the beastly nature of drunkenness, it happened at this time that a sow and litter of pigs came in, and by process of rooting emptied the remaining contents of the jug upon the floor, and fell to eating the cherries; till this whole family of swine was also prostrate and dead drunk on the floor with their owners. In this state the whole family, both beast and man, were found by one of their neighbours, who happened in at the time.

It is no flourish of rhetoric, then, that places the rum drinker on a level with the brutes. No. The swine here must partake of this master's jug before he is brought down to the level with his master. This scene, oh temperate drinker, is but one in a series, the first of which is called temperate drinking. And the temperate drinker stands related to him that gets hog-drunk, by an affinity of which he is little aware and differs from him only in the length of the race he has run. And he is treading hard upon his heels.

SABBATH SCHOOLS.

From an English Periodical.

THE GREAT UTILITY AND IMPORTANCE OF SUNDAY SCHOOLS.

Surely the establishment of Sunday Schools in this kingdom will be a lasting honour, both to their benevolent founder, and our nation, as long as the sun and moon endure. That they have been attended with incalculable success, as it regards the education and religious instruction of thousands, none I apprehend, will have the effrontery to deny. Indeed, the beneficial effects, in so many respects, have appeared to me so obvious, that I have, for some time past, considered, with others, that Sunday schools, above all other institutions with which we are acquainted, are most calculated to better the condition of the poor in general. I say in general, for the advantageous consequences are not only to the children themselves, but to their families, and the community at large. It is one indispensable condition of every Sunday school, (and surely it ought to be the same with every day school) that the children who attend shall be kept clean and decent, or as much so as the parents can make them. The consequence of this rule is, that the parents see, after a few Sundays, that their children look so much better than they did before, that they begin to pay more attention to the rest of their children, who are perhaps too young to go to the school, and then to themselves and to their habitations. Sunday schools also tend to make the parents more industrious and frugal, in order to get decent clothing for their children. But, above all, these invaluable engines for the reformation of the world, are the means of turning many parents from the paths of vice into the paths of virtue. To prove what I here assert, I need only refer your readers to the subsequent testimonies—the first of Joseph Butterworth, Esq. M. P. and the other Mr. John Cooper.

"I would beg to state to the Committee,\* that from much observation, I am satisfied that the Sunday schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday schools for some years past; and I have particularly observed the children, who at first came to the school dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and the report of a great number of teachers, has rapidly improved; I allude to those schools where the teachers are gratuitous, as I find that no persons who are paid, do the work half so well, as those who do it from motives of benevolence. A large school, which I frequently visit in Drury-lane, which has upwards of 600 children, has produced many instances of great mental and moral improvement amongst the lower classes of society. At this time, there is no less than twenty chimney-sweep boys in that school, who, in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order: I have the names of their

\* A Committee that was appointed, some time ago, by the House of Commons, to inquire into the state of mendicity and vagrancy in the metropolis and its neighbourhood.



masters. Some of the employers of those chimney-sweep boys are so well satisfied with the school, that they will take no child but what shall regularly attend it, as they find it greatly improves their morals and behaviour. In another school in Hindoostreet, Mary le-bone, there are eleven chimney-sweep boys. Some time ago, when I happened to be the visitor for the day, a woman attended, to return thanks for the education her daughter had received in Drury-lane school. I inquired whether her child had received any particular benefits by the instruction in the school; she said, she had indeed received much good. And I believe the woman's words were, she should ever have reason to bless God, that her child had come to that school; that before her girl attended there, her husband was a profligate, disorderly man, spent most of his time and money at the public house; and she and her daughter were reduced to the most abject poverty, and almost starved. That one Sunday afternoon, the father had been swearing very much, and was somewhat in liquor. The girl reproved her father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply; but on Monday morning following, his wife was surprised to see him go out, and procure food for breakfast; and from that time he became a sober industrious man. Some weeks afterwards, she ventured to ask him the cause of the change of his character. His reply was, that the words of Mary made a strong impression upon his mind; and he was determined to lead a new course of life. This was twelve months prior to the child being taken out of the school, and his character had become thoroughly confirmed and established. He is now a virtuous man, and an excellent husband. She added, that they now had their lodgings well furnished, and that they lived very comfortably; and her dress and appearance fully confirmed her testimony. I have made particular inquiry of a great number of teachers, who act gratuitously in Sunday Schools, and they are uniformly of opinion, that Sunday school instruction has a great tendency to prevent mendicancy in the lower classes of society. One fact I beg to mention, of Henry Haidy, who, when admitted a scholar at Drury-lane school, was a common street beggar. He continued to attend very regularly for about eight years; during which time he discontinued his former degrading habit. On leaving the school, he was rewarded, according to custom, with a bible, and obtained a situation at a tobacconist's to serve behind the counter. His brother was also a scholar; afterwards became gratuitous teacher in the same school; obtained a situation; and, up to the period of his quitting London, bore an excellent character."

Mr. Cooper relates another instance of the salutary effects of these invaluable institutions.—A poor woman applied one Sunday morning, for a bible for her daughter, who had left the school on the preceding Sunday, and had gone to service. "I asked her," says he, "whether she thought her children were any the better for the instruction they had received there? she replied with great earnestness, 'The better. Sir! I never can be thankful enough to God, and to the gentleman of this school, that my children were brought here, and for the instruction they have received.' I inquired in what respect; and she told me, that before the eldest girls were admitted into the school, neither she nor her husband attended a place of worship, and they lived by no means comfortably together; but after the two eldest girls had been some time in the Sunday school, they said to her one Sunday, 'Mother, you never go to church or chapel, why do you not go?' She was very much struck with this, and began to think of the circumstance of being taught in this manner by her child, and began herself to attend a place of worship, and, some time after, her husband also. She added, that they considered their children their greatest blessings; that all the girls had gone to service, and had behaved well, and obtained a good character. And, as she moreover added, as one motive of her thankfulness, that when she looked into other poor families, and observed what trouble many of them had with their children, and when she heard them cursing and swearing in the streets, never hearing a bad word from any of her's, she thought she could not say enough, as to the benefits her children and her family had derived from the school."

From these pleasing accounts it is clearly evident, that Sunday Schools are of the highest importance; and, consequently, ought to be attended to with the unremitting exertion of every person engaged in the delectable employment of instructing the lower classes. It is a great pity, when persons profess to engage in this laudable work, that they should neglect it for any thing of a minor importance. Let such it be reminded of this line of the Poet—

"If I one soul improve, I have not liv'd in vain!"

And surely they will be disposed to adhere, with inflexible firmness, to their noble engagements as teachers in Sunday schools. Let them be told, that he who labours, by all means in his power, to advance the universal good—to improve the knowledge and the happiness of mankind, is at once an ornament to his nature, and a blessing to the community; a good planet shining with a benign influence on all around him; the truest resemblance of his God, whose goodness is continually displaying itself through the whole extent of being; and, like that God, seeking pleasure in conferring good, and feeling happiness according to the degree in which he communicates it. O, what a pleasure will it be, by and by, to look back and say, five, ten, twenty years ago, I endeavoured to cultivate that field, to break up the barren ground, to sow that seed; and now behold what a crop! Quo comes and says, "The word you dropt upon a certain occasion, became the word of life to my soul." "In that school in which you were a teacher, (says another) I was a scholar, and have reason to expect that I shall praise God in heaven, for having there first learnt to praise him on earth." But, behold a crowd surrounds your door; and who are these? These are the children, who, now grown up to maturity, are come to testify their gratitude to their kind benefactor; and to say, "Let a thousand blessings rest upon his head, for he taught us to read our bibles, he visited us in our days of calamity, and lent an ear to the tale of our distress, he raised us from ignorance, misery, and ruin. The God of peace be with him, and when he comes to the grave, may it be as the ripe shock of corn in its season. Amen." Much more might he said, to those who feel a disposition to supineness or neglect in their work; but I must trespass no further on your valuable pages. I hope enough has been said to encourage those who are actuated by a principle of zeal, and who, not only feel it an imperative duty, but consider it a pleasing task "to rear the tender thought," and to "teach the young idea how to shoot." May their "labours of love" be crowned with abundant success!

#### COMMUNICATIONS.

For the Religious and Literary Journal.

MR. EDITOR.—Critics are agreed, that the description given by Moses of the creation of light by God, is one of the finest examples of the sublime extant. "GOD SAID LET THERE BE LIGHT AND THERE WAS LIGHT." It is certainly a most sublime passage shewing with extreme simplicity the Almighty power of the great Creator. But I am not aware that specimens of the sublime in the New Testament depicting with equal simplicity and showing in an equal degree the mighty power of God, have ever been noticed by literary men. When Christ said to the sea, "peace be still" it is added, "the wind ceased and there was a great calm." Again when he raised from the dead—the widows son—how strikingly sublime is the description. "He touched the bier and they that bare it stood still. He said to the lifeless corpse, "young man I say unto thee, arise; and he that was dead sat up and began to speak, &c." To Lazarus, dead four days, the Lord said, "Lazarus come forth: and he that was dead came forth, &c." To the Leper who said to him, "Lord if thou wilt, thou canst make me clean," Jesus replied, "I will: be thou clean;" and the Leprosy left him. "Stretch forth thine hand," he said to him with the withered hand, and he stretched it out; and his hand was restored whole as the other. In the same sublime strain are described all the miracles done by

that mysterious Being, God-Man, who tabernacled for a short space among the children of men.

How lauded by scholars are the sublimities of Homer and Virgil, but where even in these first of Poets are to be found such passages as those I have here selected. What unadulterated and unprejudiced mind, but throbs when it contemplates the Divine Saviour without preparation of time, place, or circumstance, by a few words healing a body so diseased as to be no longer fit for the dwelling of the immortal spirit; recalling that spirit and again uniting it to its earthly partner, and all this in a moment of time. "Lazarus come forth," and Lazarus in whose bod in the opinion of every one, decomposition had already commenced, "came forth"; no traces of the disorder which carried him off this mortal stage remain, not even the usual weakness of convalescence. Jesus does not direct him to be put to bed. "Louse him and let him go"—let him go to fulfil the duties of his station, as before. How grand! how sublime! how simple is this. To the sea he says "Peace be still," and does the sea as is usual with it continue troubled, after the storm is abated; no such thing. Both wind and sea cease their agitation on hearing the Almighty fiat, "there was a great calm."

Were such extraordinary descriptions, such heart stirring sublimities as those, to be found in the history of Socrates, or his sublime scholar, the whole world would have echoed their praises; who then would have dared to deny their divine origin. But appearing as they do in the history of the Carpenter's son, disowned, and crucified by his own nation, leading, not a school of Philosophers, but a few simple fishermen unskilled in human learning, they are in this world's estimation unworthy of the critic's notice. When will the offence of the Cross have ceased among the children of men.

Roussenu, unbeliever as he was, grants, that if the history of Jesus be a fiction, the writer of it must have been more than man. Let infidels think of this. No man in any age or nation could have written the New Testament. There is no Book in the world's history to be compared with it for a single instant. Its pure and perfect morality, different from any previously known, different from that of the Jews themselves, where is it to be equalled? Its uniform and consistent doctrines, so worthy of a Divine Being, so ennobling to man, are we to compare them with the nauseous theology of the Greeks or Romans? I have feebly endeavoured to point out a few of its sublimities. Read any description of miracles that has ever been penned, those by God himself in the Old Testament excepted, and mark the extraordinary difference. No human being could, in short, have portrayed such a character as the blessed Jesus. What an argument is here for the truth of his history. Well, is Abraham supposed to say to the rich man in torment, calling upon him to send one from the dead to convert his brethren; "If they hear not Moses and the Prophets, neither will they believe though one rose from the dead."

If you think Mr. Editor these reflections worthy of a place in your valuable paper you will oblige by inserting them

Your most obedient Servant,  
SENER.

For the Religious and Literary Journal.

#### FLEETING IDEAS JUST CAUGHT AND DETAINED. THE PUBLIC WORSHIP OF GOD.

The peace and security of civil society require this public worship. Without it nothing but anarchy and confusion would ensue. By assembling together at stated periods, men acknowledge the existence of God and his authority over them. This

belief, or acknowledgment, prepared the way for the reception of His Word as the rule of life. Obedience to earthly superiors is enforced in the sacred volume by the highest sanctions; hence, men are taught to yield this obedience, not from a principle of fear but of choice. So that, without a firm belief that there exists an infinite, independent, and a just and Holy Being, social and civil society could not be. For, if men believed there was no being superior to themselves, all restriction would necessarily cease, and, to a great degree, temporal laws would be of no avail. Because, the pleasure of each individual would be the only object of pursuit; and in obtaining this object, the will of each would be the only guide. Now, the dispositions or inclinations of men are as diverse as their countenances, and when all legal restraint, which is founded on the belief of a God, is entirely removed, what barriers can be erected against daring presumption and unholy desire?—Clashing of interests, confliction of opinions and diabolical designs would nerve the arm, whet the sword, point the dagger, and select the victim. CARNAGE would erect her terrific throne and spread her bloody banner. Placid PEACE would be excluded from the world altogether; there would be no place found for the sole of her foot. Hence to go back to the first proposition, we perceive the advantage, which a nation derives from the solemn worship of the uncreated Jehovah. It is to society what the key-stone is to the arch; or the gravitating principle to the Universe. Or to use another figure, it is to society, what cement is to a castle; or that delicate, though bold and invincible feeling, which, in a free and enlightened kingdom, unites subjects to their sovereigns.—Without the key-stone the arch could not be sustained; without gravitation chaos would immediately ensue; without cement the castle would sink into dilapidation; without loyalty free government must cease; and without Religious Worship, civilized society could not exist.

WILLIAM.

Gronville, N. S. September, 1829.

## MISCELLANY.

## ADVANTAGES OF CHEERFULNESS.

There is in the Scotsman an ingenious article on the subject of a new publication, An Experimental Inquiry into the Laws which regulate the Phenomena of Organic and Animal Life. by George Culvert Holland, M. D. &c. Edinburgh.

"In our author's opinion," says the writer in the Scotsman, "The mind has only one way of communicating its influences to the body, namely through the function of respiration; he holds that *breathing*, or something similar to it, is the primary source of the continuance of existence in the whole animal and vegetable creation: that what excites or depresses the respiratory function, excites or depresses the whole system; that the great object attained by respiration, and especially by the expiratory part of the operation is the due oxygenation of the blood, on which its healthy and complete circulation depends: that vitality is in the blood, and depends on the preservation of certain qualities or combinations in its constituent parts, which again depend upon respiration. But that this, and its further development, may be fully comprehended by the general reader, some anatomical explanations are necessary."

Let us observe the important consequences deducible from this theory.

"On this theory we perceive readily how, in orators, pedagogues, and loquacious persons generally, we should find so many instances of longevity. The expiratory function is constantly and fully exercised by them; their circulation is comparatively well sustained; they have neither time nor disposition to be depressed. It is equally manifest how exercise in the open air, cheerful company, and other similar stimuli, are so favorable, so necessary to health. We have seen what an immense quantity of air is inhaled and subjected to change in each human

body—that a volume of it is constantly diffused through the lungs. It is, in the first place, therefore, of great consequence that the air should be pure, or of good quality; and, we may observe also, in passing, that when the lungs have to discharge such a function as that of communicating the great principle of vitality to the system, by presenting a largely expanded surface of air to a comparatively small portion of blood, it is of great moment that the lungs, and all the viscera of the chest, should have full scope, and suffer nothing by compression, either from dress or position. It is held, as established by direct experiment, that the blood acquires at least one degree of heat in passing through the lungs; and as the whole 20 lbs. of blood is transmitted through the organ in three minutes, we have an accession of 20 degrees of heat each hour, or 480 degrees every 24 hours. This accounts for the expenditure of heat which the human body is able to sustain, but the object of making the statement at present was to explain more clearly how exercise by quickening respiration, and accelerating circulation increases the animal heat.

"Melancholy and inertness generally go together. They have similarly injurious effects. They detain the blood in the lungs and central viscera, prevent oxygenation, diminish internal heat, and retard circulation towards the extremities and surface of the body. Instead of lying on a sofa, sighing and courting painful ideas, the hypochondriac, the valetudinarian, the despairing lover, should have recourse to moderate exercise, and, as soon as possible, to cheerful company.—And the society of children will be tolerated and relished before that of any other persons. Full of life themselves, their playfulness is vivifying, and being, comparatively at least, unobnoxious, and willing to be happy, they are not only void of offence, but suggest many pleasing ideas and generate a variety of grateful feelings. They disarm asperity, take away bitterness from grief, and gradually amuse and exhilarate. When the society of those more advanced in life is sought for a similar purpose, it ought to be carefully selected.—The sanguine, benevolent, and gay, if moderately considerate, should be preferred; the formal, envious, and sneering, most anxiously avoided: for they either impose unnecessary restraints, or, by saying what is painful—but so as it cannot be resented—render it necessary to repress feeling.—Hope, confidence, freedom, cheerfulness, activity, are the best of medicines. Intelligence, gaiety, kindness, are blessings. They carry health and happiness in their train; while their opposites are accompanied by uneasy or bitter feelings, unhappiness, disease, misery.

"The passions are thus, medically as well as morally, a great source of good and evil. Fear, melancholy, grief, jealousy, repressed indignations, and all this class of the passions, are depressing, from the manner in which they affect respiration. They generate a disposition to respire; detaining the blood in the central viscera, occasioning congestion, disordering the functions of the stomach, and occasioning many other derangements and diseases. Passion (says our author) has its origin undoubtedly in the brain; it may be considered a part of the mind, and is as essential for the continuance and regularity, of every function of the system, as the intellectual qualities themselves." "Hope (he observes further) is one of the most gentle of excitements; it disburdens the present of its weight and misery, and emboldens the future with all that imagination can create. There are few clouds it cannot disperse, and few objects which it cannot brighten; but its influence is so mild, that it may somewhat be likened to that of the moon, which diffuses more light than warmth. Yet this passion, tho' apparently so feeble, is of great importance to the animal economy; it is a constant and benignant stimulus to the mind, and as the involuntary actions of respiration are regulated by the latter principle, it is the indirect means of distributing, through out the system, blood of a more invigorating quality. Joy excites the mind still more. And thus it is of vital importance to cultivate pleasurable and buoyant feelings in our domestic and friendly circles, not for a momentary gratification, but because such are stimuli to that function, whose office it is to improve the condition of the blood, and to regulate its distribution; circumstances so important, that every other function, whether intellectual or organic, operates in extent and correctness according to the

nature and quantity of this fluid. The sort of company we keep, and the feelings we cultivate, are thus not simply matters of taste; they deteriorate or improve the blood, and invigorate or depress the system. An overcharged state of the heart is not a metaphor. It may be loaded with blood by painful and depressing feelings by mental anxiety; it may be relieved by exercise, fresh air, society, amusement, and pleasurable or joyous feelings. "If the character of the mind be cheerful, it will invigorate the system; if melancholy, it will depress it."



## THOUGHTS ON DEVOTION.

Devotion considered simply in itself, is an intercourse between the creature and the Creator; between the supreme, self-existent, inconceivable Spirit, who formed and who preserves the universe; and that particular spirit, with which, for awful reasons, he has animated a portion of matter upon earth, to give existence to man. It is an act, in which the soul divests itself of outward things; flies into heaven; acknowledges its guilt; and pours forth all its wants, wishes, hopes, and fears, into the bosom of an almighty friend.

Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of our nature, or the influence of our passions. Through divine assistance, a little habit will overcome this reluctance. When we have fairly entered on our journey, "the ways of this wisdom will be ways of pleasantness, and all its paths peace." True devotion, doubtless requires a considerable degree of abstraction from the world; hence modern Christians treat it as a vision,—hence, many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the Fathers; it burned in an Austin; and in many other of those persecuted Martyrs, who are now with God. That we hear little of this true devotion, is not wonderful. It makes no noise in the circles of the learned or the elegant. Under a heap of worldly cares, we smother the lovely infant, and will not let it breathe. Vanity, ambition, pleasure, avarice, quench the celestial fire. And these, alas! are too much the god of mortals. Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, persecution, an august temple, or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of Reason and Truth; while the lukewarm have rested in a few outward ceremonies, which have had no vigour, and, as they sprang not from the heart, never entered the temple of the Most High.

Real piety is of a very different, and much more animated nature. It looks up to God; sees, hears, and feels him, in every event, in every vicissitude, in all places, in all seasons, and upon all occasions. It is theory, vivified by experience; it is faith, substantiated by mental enjoyment; it is heaven, transplanted into the human bosom; it is the radiance of the Divinity, warming and encircling man; it is the spiritual sense, gratified by spiritual sensations.—Without this, all ceremonies are inefficient.—Books, prayers, sacraments, and meditations, are but a body without a soul; a statue without animation.

That man is capable of such an intercourse with his Maker, there are many living witnesses to prove, without having recourse to the visions of fanatics, or the dreams of enthusiasts. Its source may be as clearly ascertained, as those natural causes may be discovered whence visible effects result; and in both cases, the reasonings which conduct our inquiries to their conclusions, are equally philosophical. God is a spirit; so is the mind; bodies can have intercourse; so can souls. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise. Sin interrupted it, and holiness must restore it. To a soul thus disposed, the Creator communicates himself, in a manner which is as insensible to the natural eye, as the falling of dew; but not less refreshing to its secret powers, than that is to vegetation. The primitive saints are describing this, when they speak of their transports. David felt it,



The 81st Regiment, under the command of Lt. Col. Creagh, are now embarked on board the Transports *Ann Amelia* and *Wellington*, and will proceed to Bermuda with the first fair wind.

The following documents show, the good understanding which has uniformly existed between the people of this City, and the officers and men of that Regiment during the time it has been stationed here.

St. John, 31st October, 1829.

DEAR SIR,—

I am directed by the Common Council of the City, to present the enclosed Address, and am also requested by the County Magistrates, to state their entire concurrence in the sentiments expressed by the Corporate Body.

I need hardly mention, that it affords me much gratification to be the organ of these communications, and that, with the highest respect, and best wishes.

I have the honor to remain,

Dear Sir,

Your most obedient,

And very humble Servant,

L. DONALDSON.

To Lieut.-Col. CREAGH, }  
81st Regiment. }

To Lieutenant-Colonel CREAGH, Commanding His Majesty's 81st Regiment of Foot

SIR,—

We, the Mayor, Aldermen, and Commonalty of the City of Saint John, beg leave to assure you, that we observe with regret the preparations for the departure of the Regiment under your command. It will carry with it the respect and esteem of the Inhabitants: and it affords the Corporate Body of this City much pleasure to state that the honorable and orderly conduct of the Regiment, has created the unanimous wish, that an Address should be presented on its departure.

We hope it will have a safe and pleasant passage to Bermuda; that, in Peace, the Regiment may enjoy all the comforts and happiness of social life; and we are perfectly assured, that when War may take place, fresh Honors will adorn the Banners of the 81st.

L. DONALDSON.

MAYOR.

City of Saint John, New-Brunswick,  
31st October, 1829

By order of the Common Council,  
(In the absence of the Common Clerk.)  
J. WILLIAM BOYD, D. C. C.

St. John, N. B. October 21st, 1829.

DEAR SIR,—

I have been extremely flattered by the receipt of your enclosure, an Address from the Common Council of the City of St. John, expressive of their sentiments towards the Corps I have the honor to command; and also feel highly gratified by the kind manner in which you have conveyed to me the concurrence to the Address on the part of the Magistrates of the County.

To yourself, Sir, for the prompt assistance you have always given every application for your aid, as well as for your uniform good feeling towards the Regiment, I cannot be too thankful.

I have the honor to be,

Dear Sir,

Your most obedient,

And very humble Servant,

A. CREAGH, Lieut.-Colonel.

Commanding 81st Regiment.

To His Worship the Mayor of the }  
City of St. John, N. B. }

To His Worship the Mayor, the ALDERMEN, and COMMONALTY of the City of SAINT JOHN.

GENTLEMEN,—

I have had the honor to receive, with great pride and satisfaction, your Address, presented to me this morning by his Worship the Mayor, on the approaching departure of the Regiment under my command, from this Province, which I have not failed to communicate to the Officers and Corps at large, and allow me in their name and my own, to return you our most grateful thanks for the honor you have conferred on us, as well as for the kind wishes therein contained.

Wherever the commands of our Sovereign may place us, the cordial hospitality which the Regiment has experienced from the respectable community

over which you preside, will long be a source of pleasing remembrance,

To you Gentlemen, in your official capacity, I beg leave particularly to express my thanks for the uniform kindness and attention which has ever been paid where the aid of Civil Power was requested.—With every wish for your individual welfare, and for the general prosperity of the City of Saint John,

I have the honor to remain,

Gentlemen,

Your most obedient,

And very humble Servant,

A. CREAGH, Lieut.-Colonel,

Commanding 81st Regiment.

St. John, New-Brunswick, October 31st, 1829.

NOVA SCOTIA.

CHESTER.—On a late visit of the Right Rev. the Bishop of the Diocese to Chester, the friends of the Church were gratified by the moral and affecting spectacle of an Ordination in their Parish church. GEORGE SEMOUR JARVIS, Master of Arts, of the University at Windsor, was admitted into the holy order of deacons. The arguments for the observance and preservation of three distinct orders in the ministry, were ably and clearly set forth by the Bishop, in a sermon which preceded the Ordination. The Bishop was attended by his Lordship's CHAPLAIN, and by the Rev. Messrs. COCHRAN and WHITE.

The labours of Mr. SHRIEVE the worthy Rector of the Parish, in preparing his flock for a Confirmation, had like those of Mr. COCHRAN at Lunenburg, and of Mr. MOODY at Liverpool been unremitting, and a number of well behaved and promising candidates of all ages offered thanks here, as at the above-mentioned places, for this primitive rite. Here an interesting female was baptised in the face of the congregation, was confirmed and received the Lord's Supper all in the same day. In the two latter ordinances she was attended by a promising young woman who was her daughter. The ordination of Mr. JARVIS gave the regular communicants of the church an unexpected opportunity of celebrating the Lord's Supper. The number of those who devoutly availed themselves of it, gave good proof of the fidelity, with which their Pastor must inculcate the great duty of never turning aside from this sacred feast; and the serious department of all who were assembled, gave convincing testimony to the impression which the solemn service of the day had excited. A few Sundays after these events another adult, who had witnessed the baptism to which allusion has been made, was publicly baptised in the same church; and there is every reason for trusting that the well directed zeal of the excellent Rector of this place, will not be without a portion of its reward in this world, as an increased respect for the doctrine and discipline of the church of which he is so faithful a minister, is the evident fruit of his zeal.

Since the Ordination which is noticed above, two Deacons the Revd. ADDINGTON DEVERPORT PARKER of Prince Williams, N. B. and the Rev. ARCHIBALD GRAY, of Miramichi N. B. both Bachelors of Arts of the University at Windsor, were admitted into the Order of Priests in the church of St. Pauls Halifax.



From the Miramichi Schediasma.

We have been politely handed a letter, dated 6th of August last, which a gentleman in Richibucto, has just received from his friends in Scotland; the following is a copy *verbatim*.

"My Dear Sir,—What the Fire was to Miramichi some years ago, the Floods were to Rothes and many places of Morayshire, on 3rd and 4th inst. with only one exception, the loss of lives. We ourselves have the greatest reason to be thankful, as in the midst of the general calamity, we have neither suffered in person nor property. But Oh! what devastation does our Village and Haugh, exhibit, The streets like the channels of the rivers, the gardens covered with mud and the greater proportion of the fields which were not swept away by the river, resemble nothing but the sea shore at the ebbing of the tide. The Vule of Stanispey, the pride of the north, will not, while the world lasts, ever recover its pristine grandeur, hundreds if not thousands of acres have been either destroyed, or carried off. Machinery, Furniture, Hay, and even live cattle were floating down the tremendous

stream, like leaves along a rivulet in the month of November. The farms of the Haugh, Dandlèth; Mains Orton, Greens of Dipple, and Burnside, are apparently destroyed for ever. The occupants are now dismissing their servants, selling their cattle, &c. your friends of the Haugh were saved in a boat, but their House, and Crop, are both destroyed. There is not a Bridge on the Spey but what has suffered—two of the arches are gone at Fochabers—the small arches at Craigelachic—and one or more of the principal arches of the bridge at Grantown. The bridges of Nairn Finhorn, and Voues have shared the same fate—and only two or three remain on the Lossy. In consequence all communication to north and south is cut off, except across the rivers by boats, and along the roads on foot. Rothes, Aug. 6."

From the Royal Gazette.

KING'S COLLEGE, NEW-BRUNSWICK.

At a recent meeting of the College Council the Rev. Edwin Jacob, D. D. was introduced as Vice President of the Institution; and the Rev. James Somerville, L. L. D. and the Rev. George M'Cauley, A. M. were also appointed Professors.

Students will now be matriculated on application to the Vice President, and permitted to choose their rooms in the order of seniority. Those who have been members of the former College will be entitled to the Terms which they may have kept; and all Graduates of the acknowledged Universities of the British Empire will be admitted *ad eundem*.

BY AUTHORITY.

PUBLIC Notice is hereby given, that the disposal of CROWN LANDS in New-Brunswick, will hereafter be conducted in conformity with the following arrangement:—

1st. Persons desirous of obtaining any quantity of Land, not exceeding 1200 acres, will apply at the Office of the Commissioner of Crown Lands and Surveyor General, where plans of the most eligible vacant Tracts will be exhibited, with the price attached to each Lot. Plans of Tracts in each County will also be lodged with authorized Deputies in several districts of the Province.

2d. The Land will be sold, subject to the usual conditions of improvement, but no quit rent, or farther payment will be required from purchasers paying the whole of the purchase money at the time of sale.

3d. Settlers unable to pay the whole sum may have the option of paying the purchase money by four Annual Instalments with interest, one Instalment to be paid in advance, in which case a location ticket will be given, for which the sum of Two Pounds must be paid down, and to be exclusive of the Annual Instalments as above; the Patent to issue when the whole of the Instalments are paid.

4th. Persons desirous of buying Land in situations not included in the Tracts already surveyed must previously pay for the expense of survey.

5th. Poor settlers may receive Grants of 50 Acres on payment of a Fee not exceeding Twenty Shillings. The Land of course to be subject to the necessity of cultivation within a limited period, and the form of application to be as follows:—

To His Honor the President and Commander in Chief of the Province of New Brunswick, &c. &c. &c.

The Petition of: Humbly Sheweth:—  
That he is a British subject, has not the means to purchase, and does not own any Land in the Province, and is desirous of obtaining Fifty Acres for the purpose of immediate settlement and cultivation by himself; he therefore prays that a Lot may be granted to him situate as follows:  
He has not bargained or agreed for the sale or transfer hereof. And as in duty bound will ever pray.

NOTE.—If the application is complied with, the applicant will receive a Location Ticket, and on his complying with the conditions thereof, a Grant will be issued to him.

KINGSTON, September 23.

Last evening the anniversary of the Kingston Auxiliary Wesleyan Missionary Society was held in the Society's chapel. After singing and prayer by the Rev. Mr. Lang, of Odell Town, the Rev. Mr. Knowlton, chairman of the Canada District, was called to the chair. As a report is to be published, it is only necessary for us to say that, the business of the meeting was conducted in a very pleasing and edifying manner. Several good speeches were delivered to a numerous and attentive audience, every one of whom we believe retired from the chapel highly gratified.



## POETRY.

## PARAPHRASE ON 23d PSALM.

As some kind shepherd guides his flock,  
And guards his fleecy care,  
So Israel's God my safety is  
To ward off every snare.

I cannot want when he is near,  
To lead me by the hand,  
Through the green pastures of his love,  
The streams of Canaan's land.

My soul's return he hath procured  
When sunk in depths of woe,  
And taught me for his own name's sake,  
In righteous paths to go.

Tho' call'd to travel the dark gloom  
Of Death's cold dreary shade,  
Then shall his rod and staff still prove  
My kind support and aid.

With all the good that nature craves,  
My table shall o'erspread,  
E'en in the sight of raging foes,  
With oil anoint my head.

And tho' my cup hath oft o'er-flown,  
Still all my days shall prove  
That his great goodness knows no bounds,  
So constant is his love.

Within his temple I shall dwell  
His mercy to adore!  
His power to know, and his blest name  
To praise for evermore.

April 3, 1879.

H. W. C.

## LOCAL.

## New Brunswick Auxiliary Bible Society.

In our last number we gave a brief notice of the Annual Meeting of the New-Brunswick Auxiliary Bible Society, which had taken place on the preceding Wednesday evening; in addition to which we now observe, that the Report stated, that the issue of Bibles and Testaments from the Depository was greater than it had been in any preceding year, and that multitudes of the poor in various parts of the Province had been supplied with the word of God; and that notwithstanding the perplexing scarcity of money that prevailed, the contributions had rather increased than diminished. This latter circumstance is peculiarly encouraging to the friends of the Bible cause, inasmuch as it goes to shew, that in a great trial of pecuniary difficulty, the zeal of many to assist in promoting the circulation of the Holy Scriptures, abounded to the riches of their liberality.

The following are the Motions which were made and passed at the Meeting:—

Moved by Mr. William Ewing, Teacher in Portland—and seconded by Mr. N. S. Jenmill:

That the Report now read be received and printed under the direction of the Committee.

Moved by W. B. Kinnear, Esq.—and seconded by Mr. Gilbert T. Ray:

That the thanks of this Meeting be due to the Committee of the Parent Society for the liberal grant of 600 copies of the Scriptures made to this Province, through the Rev. John West, by which many of our poor have been put in possession of the Word of God.

Moved by Alexander McLeod, Esq.—and seconded by Mr. James Taylor, Junr. Secretary of the Fredericton Bible Association.

That this Meeting truly rejoice in the intelligence that the cause of Bible circulation is gaining ground in every quarter of the world, and that the contributions to the British and Foreign Bible Society, and its issues of Bibles and Testaments during the past, have so far exceeded those of former years.

Moved by Mr. Campbell Gibb—and seconded by Mr. James Holman:

That the accounts received concerning the wonderful activity of Bible Committees in Britain, on the Continent, and in the States of America, should prove a stimulus to the conductors of Bible Societies in this Province.

Moved by Mr. Angus McKenzie—and seconded Mr. L. H. DeVeber:

That the Thanks of this Meeting be given to the President, Office Bearers, and Collectors of the Ladies Bible Association, and that they be encouraged not to faint nor be weary in well doing.

Moved by Rev. Robert Davis—and seconded by John Robertson, Esq. President of the Grand Lake Branch Bible Society:

That this Meeting desire to recognize the hand of God in the concerns of this Society and feel altogether dependent upon Him for success in the cause which they have undertaken.

Moved by Mr. Alexander W. McLeod—and seconded by Mr. Everett:

That the Office Bearers be requested to continue in Office; and that the following gentlemen be the Committee for the ensuing year:—viz.:

Messrs. G. Harding,	Messrs. Joshua Bunting
J. C. Waterbury,	Henry Hennigar,
Stephen Sinnott,	Campbell Gibb,
L. H. DeVeber,	Zobulon East,
N. S. Jenmill,	Gilbert T. Ray,
Angus McKenzie,	William Ewing,
Samuel Stephen,	Hugh Allen,
John Wishart,	Thomas Lockey.

Moved by W. B. Kinnear, Esq.—and seconded by the Secretary:

That the Annual Meeting be fixed to take place hereforth on the last Wednesday of October in each year.

By the ship *Ann* which arrived yesterday, in 34 days from Liverpool, a London paper of the 28th of September and Liverpool papers of the 1st and 2d October have been received in town. We have not seen any of them, but we learn from a gentleman who came passenger in the *Ann*, that peace was not then definitely concluded: The reports from the East were contradictory from day to day. It was however understood, that through the intervention of the English and French Ambassadors, an Armistice for a certain number of days had been agreed on, and that Gen. Deshutch had delivered the conditions upon which he would make peace, to the Turkish Negotiator. These conditions were dispatched with all possible expedition to the Porte, and he manifested a strong reluctance to comply with them. Thus matters stood when the *Ann* sailed on the second of October.

We are informed, that one object of the Convocation assembled in England, is to make a more equal distribution of the Church Livings, and another is to oblige those who hold Livings to reside in their Parishes. It is added, that the Duke of Wellington, intends to apply a part of the Church Revenues, to the service of the State.

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Six of the Seamen belonging to the Barque *Thoma*, said to be concerned in a mutiny on board that vessel, have been taken and secured in the Gaol at St. Andrews: and two are in the Gaol in this City. Those in our Gaol were examined on Friday last, before His Worship the Mayor, but no decisive proofs of guilt appeared. They were remanded for further examination.

We are informed that on Sunday last, the Ship *Waterloo*, from Liverpool for this port, dragged her anchor, and went on shore at Little River, where she now lies.

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On Tuesday night, 27th ult. MICHAEL KENNEDY, a mariner, belonging to the brig *Daniel O'Connell*, in attempting to go from Loverr's wharf on board that vessel, fell between the vessel and the wharf, and unhappily was drowned. Several attempts have since been made to find the body, but they have hitherto been unsuccessful. Kennedy was a young man about 26, and was from Passage near Cork. His body was this day found.

—♦—

HALIFAX SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Committee of that Society, have lately made an appeal to the benevolence and christian liberality of the public, on behalf of the Funds of the Institution. The appeal states, that the greater number of the members of the Society for Promoting Christian Knowledge, who formed the original Diocesan Committee in Halifax, have paid the debt of nature, or have become lost to the Society through their removal to other places. The

annual subscriptions have in consequence considerably declined, and the Committee have latterly been only able to keep up a stock of Books, from the sale of those which were remaining in the Depository. The remittances (arising chiefly out of the sale of Books,) made in the spring and autumn of each year, to procure new supplies, are greatly diminished, by the expenses of correspondence, freight, insurance, packages, &c. and the constant necessity that exists of giving gratuitously, a considerable number of Books to indigent persons, or of selling them at prices below those at which they are imported, materially lessens the amount of sales. Under these circumstances there is a progressive diminution of the funds, and the Society's means of usefulness is proportionably circumscribed. The object of the appeal is to solicit, annual, quarterly, monthly, or weekly, subscriptions, or donations of any amount however small. We confess we are surprised, not that the appeal is made, but that from the causes above mentioned, a necessity should exist of making such an appeal. We are not professedly members of the Established Church, nor of the Society for Promoting Christian Knowledge, nevertheless we are friendly to every institution which has for its object, the present and future welfare of mankind; and we regret that in Nova-Scotia, such apathy should prevail in the minds of the friends of that venerable institution. We are not expressly informed on the subject, but we are unwilling to think that the same is the case in New-Brunswick.

From the tenor of the appeal, there appears to be a culpable want of zeal, in the members of the Established Church in Nova Scotia, and a want of all proper interest in its prosperity, or they could not allow the operations of that venerable Institution, thus to languish for the want of Funds. The rich, the affluent, the influential, generally are professed members of the Established Church; it cannot therefore be the inability of individuals to contribute, which has produced this state of things. But whatever may have been the cause, we trust that the appeal will not have been made in vain, and that the friends of that venerable Institution will not allow themselves to be surpassed in zeal and liberality to promote the interests of religion, by their poorer brethren of different denominations.

## Collect for the Twenty-first Sunday after Trinity.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

## MARRIED,

On Wednesday evening last, by the Rev. the Rector of the Parish, Mr. WILLIAM HAMMOND, Merchant, to JANE, youngest daughter of George Harding, Esq. all of this City. Tuesday morning, in St. John Church, by the Rev. B. G. Gray, Rector, HORATIO NELSON HICKS LUGGINS, Esq. to LOUISA CHAMBERLAIN, youngest daughter of the late Saml. Greenwood, Esq. of Halifax, Nova-Scotia.

On Wednesday evening, by the Rev. B. G. Gray Rector, Mr. GEORGE A. NAGEL, Merchant, to Miss MARY CABLE.

## DIED,

In this City, on Friday morning last, after a lingering illness, which she bore with great fortitude and resignation, Mrs. ELIZABETH BAILEY, relict of the late Mr. Oliver Bailey, aged 73 years.

## AGENTS FOR THIS PAPER.

Fredricton, Mr. Asa Coy. Woodstock, Mr. Jeremiah Connell. Sheffield, Dr. J. W. Barker. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, Benjamin Dawson. Esq. Sussex Vale, Mr. George Hayward. Sackville, Rev. Mr. Bushy. Moncton, William Wiley, Esq. Shepody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard. Richibucto, J. W. Weldon, Esq.

## NOVA-SCOTIA.

Halifax, Mr. John McNeil. Cumberland, Thos. Rorch, Esq. Newport, Mr. James Allison. Bridge Town, Mr. A. Henderson. Granville, Rev. A. Desbrisay. Yarmouth, Mr. John Murray. Barrington, W. Sargent, Esq. Sydney, (Cape Breton) Joseph Noad, Esq. P. M.

## PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Boyes.

## CANADA.

Quebec, John Eiguall, Esq. P. M.