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RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, APRIL 18, 1829.

NO. 15.

DIVINITY.

THE BREAD OF LIFE.

By Wm. Jay.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John vi. 25.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' Such is the exclamation of Paul. And he does not despise what he could not possess, or undervalue what he did not understand. He was a man of genius and of learning. He had examined the claims of human science, and know how little it could do for man in his most important interests. He was also no stranger to the knowledge of his Lord and Saviour. The Son of God had been revealed in him; and from that blessed hour his acquaintance with him had been constantly increasing. He knew whom he had believed; and such was the efficacy of this knowledge, in purifying his passions, in tranquilizing his conscience, in refreshing and delighting his heart, that he was led comparatively to depreciate every thing else; and determined 'to know nothing save Jesus Christ and him crucified.'

And is not this the determination of every christian? And is it not justifiable? is it not wise? Need we wonder that his Saviour is every thing with him, since he is every thing to him?—his sun and shield—his guide and guard—his physician and friend—his righteousness and strength—his clothing and his food. 'And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'

Observe, I. A representation of the Saviour. II. The way in which we are to derive advantage from him. III. The happiness his followers shall enjoy.

I. A representation of the Saviour. 'I am the bread of life.' All life is valuable, and there are several degrees of it rising above each other. There is vegetable life: this is superior to dead matter, as a tree is more excellent than a stone. There is animal life: this is superior to vegetable, as a bird is more excellent than a tree. There is rational life: this is superior to animal, as a man is more excellent than a beast. His form and his powers proclaim his pre-eminence, and prove him lord of this lower world. But there is a life superior to human, and which 'the natural man understandeth not, because it is spiritually discerned.' It is called 'the life of God.' Of this, man was originally possessed; from this he has fallen by sin; to this he is restored by divine grace.

And there are some who are proofs of the possibility of this restoration. They have 'passed from death unto life.' Though alive to other things, they were once dead to the things of God. They had no spiritual sensibility; but they now feel. They had no spiritual appetite; but they now 'hunger and thirst after righteousness.' They had no spiritual senses, 'to discern both good and evil;' but they now hear his voice, see his glory, and 'taste that the Lord is gracious.' They had no spiritual energy or action; but they now 'strive to enter in at the strait gate, walk in the way overcasting,' and 'labour, that, whether present or absent, they may be accepted of him.' These dispositions may be perfect, and these exertions may be weak; but they could not make the one, nor be conscious of the other—unless they were alive.

The scripture loves to present religion to us under the notion of life: and it is a very important and distinguishing one. In a picture there is likeness, and how striking does the resemblance sometimes appear. But what a difference is there between the shadow and the substance; between the image and the original. It seems to speak; but it is silent. The "breathing can vass" is not life. A figure may be formed equal to the size of a man; and ingenuity may add motion to likeness; but it is not self-moved; its movements, few and senseless, result from foreign force or skill. And mechanism, how-

ever fine or finished is not life. How many things that look like religion fall short of it. How many have the form of godliness while they deny the power thereof. How many, destitute of all inward principle, are actuated in duty by external motives only; and whose duty begins and ends with the operation of the circumstances producing it! But God puts his spirit within us, and causes us to walk in his ways, and to keep his statutes.

Now observe the relation in which the Lord Jesus stands to this life. 'I am (says he) the bread of life.' Bread often stands for all that nourishes and sustains our bodies; and hence we read of the 'staff of bread': the meaning is, that life leans on it for support. And our Saviour is all that is necessary to the life of God in the soul, 'I am come, (says he) that they might have life, and that they might have it more abundantly. For the bread of God is he that cometh down from heaven, and giveth life unto the world.'

Bread corn is bruised. The grain passeth through a process which seems likely to destroy it, before it becomes our food. And what means our Saviour when he says, 'The bread that I will give is my flesh, which I will give for the life of the world?' Some tell us that he refers to his doctrine only. It is admitted that instruction may be called the food of the mind—but why does our Lord refer to his flesh? And what master ever spake of his disciples eating himself? 'My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.' What can this imply but a truth so fully revealed in the scripture—that, he becomes our saviour by being our sacrifice, and that we live by his death!

His language leads us to another reflection, which is not the less important because it is common. It is this: Bread is nothing to us, however prepared, or presented, or possessed, unless it be eaten. You may perish with bread in your house, and even in your hand—it is only by admitting it into the animal system, that it can become nourishment. 'I am the living bread that came down from heaven; if any man eat of this bread he shall live for ever.—Except ye eat the flesh of the Son of God and drink his blood, ye have no life in you. He that eateth me, even he shall live by me.' Is not this saying that a Saviour unapplied will profit you nothing? He may have in himself every thing you need; he may be nigh to you; he may be proposed to you in the gospel—and all this is true; but he must be received by faith. For to vary the image, 'To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'

This brings us to remark,

II. The way in which we derive advantage from him. It is by coming to him; by believing on him. 'He that cometh to me shall never hunger; and he that believeth on me shall never thirst.' And here we are not to suppose that two different characters are intended, of which the one comes to our Lord, and the other believes on him. The expressions designate the same person; and are explanatory of each other. So that if you ask, What is coming to him? You are told that it is believing on him. And if you ask, What is believing on him? You are told it is coming to him.

The case is this. Since so much depends on real faith, it is necessary for us to know what it is; but as we have more to do with the uses of things than with their nature; and as they are more obviously known by their operations and effects, than by their physical and abstract qualities, the scripture holds forth real faith by its office, and in its actings. It tells us what faith does in the man who is the possessor of it: it 'works by love,' 'overcomes the world;' it 'purifies the heart;' it brings a man to Christ. He that believeth on him, comes to him. This representation of faith is very instructive.

First. It reminds us that the Lord Jesus is accessible. In the days of his flesh he was approach-

able in his bodily presence; and many went to him and implored relief; and none ever implored in vain. In this sense we can no longer approach him: in this sense he is 'no more in the world.' But unless he is accessible under another and a higher view, how can he verify the promise; 'Where two or three are gathered together in my name, there am I in the midst of them?' Did he appoint his disciples to meet him in Galilee after his resurrection; and did they go down and find him there? So he has ordained means in the use of which, if we are found, he will be found. For he is present among the assemblies of his people, and in his house, and at his table, and in his word, and upon his throne; there dispensing mercy and grace to help us in every time of need.

Secondly. It teaches us, that faith is not a notion, but a principle; and is always attended with an application of the soul to the Redeemer. Under the influence of it I cannot rest without him; but from a conviction of my perilous and perishing case, and a persuasion of his power, appointment, and readiness to succour and to save me, I go to him and address him. I throw myself at his feet, and cry, 'Lord save, I perish.' I see him as the only refuge, and I seek to enter him. I view him as the Lord my righteousness and strength, and pray to be found in him. On this foundation I begin to build: from this fulness I receive, and grace for grace.'

And let it be remembered, that this application which always distinguishes genuine faith from false, is not a single address, but a renewed, a continued exercise. He that believeth on him is not one that came and transacted an affair with him, and then had nothing more to do with him—no—but one that cometh. Peter has the same thought, and equally excludes those whose religion is an action, instead of a course of action, instead of a habit, instead of a life—to whom coming as unto a living stone.' He will be necessary to the last: as long as we contract fresh guilt; as long as we are called to bear new trials and discharge new duties; as long as we are in the body of this death—so long must we come to him.

Let us notice

III. The happiness his followers shall enjoy: 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst.' This assurance admits of several explanations.

First. The follower of Jesus shall never hunger nor thirst again after the world. This distinguishes him from all unrenovated men; for they hunger and thirst after nothing else. And this was once his own case. But having tasted the provision of God's house, his language now is, 'Lord ever more give me this bread.' Having seen the glory of the only begotten of the Father, full of grace and truth, nothing else allures or charms; 'Whom (says he) whom have I in heaven but thee? and there is none upon earth that I desire beside thee.' Endeavours will be made to draw off the soul from this sovereign good. The world will present its riches, honours, pleasures and prospects; and often ask 'What is thy beloved more than another beloved?' But these syren songs will be sung in vain. All believers indeed are not equally mortified to earthly things; but as far as grace prevails in the soul, they will, they must lose their influence: as far as we are 'after the Spirit' we shall 'mind the things of the Spirit.' And no real christian, who walks by faith and not by sight, can so seek after the world again as to make it his portion, or to place his happiness in it. A covetous, ambitious, sensual, pleasure-taking christian, is a character the scripture knows nothing of.

Secondly. He shall not hunger and thirst in vain. The new creature has wants and appetites, but ample provision is made to relieve and indulge them; and the believer knows where to go for those blessings; and is not liable to disappointment in seeking for them. He no longer runs to and fro, asking, 'Who will show me any good?' He has found the source of satisfaction, and derives supplies from it.

It is inadequate to the immensities of his desires.—More than the 'consolation of Israel' he does not long for, though he does long for more of it. But

Thirdly. He shall not hunger and thirst always. The days of imperfect enjoyment will soon be over. Then every power will be filled; every hope accomplished; every wish realized. Then, says David, 'I shall be satisfied when I awake with thy likeness.'

The subject thus briefly explained, is—

A standard by which we may estimate Christ. What a life have we been speaking of! But the higher and nobler this life is, the more does it glorify him—for he is 'the bread of life.' There is nothing men so value as life. Even this vain life, which we spend as a shadow—even this suffering life, which we find to be a series of cares, losses, pains and troubles—how we cleave to it! how concerned we are to secure and continue it; how readily we pay the physician that recovers it; how highly we prize the food that sustains it; and, pressed with want, what exertions and sacrifices are we not willing to make to obtain relief! Surely we are not sensible of our spiritual necessities; surely we have no desire after the life of our souls, eternal life, or we should above all, esteem Him by whom alone it is to be attained; and not urge his compassionate heart to complain, 'Ye will not come unto me that ye might have life.'

The subject is a standard by which we may estimate faith. Why does the Apostle call faith precious? Because 'he that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see light, but the wrath of God abideth on him.' It is indispensable to our salvation. It is the medium of all our intercourse with the Redeemer of sinners; and if faith be nothing without Christ, Christ is nothing without faith.

The subject is a standard by which to estimate the christian. The world knoweth him not: it knew not his lord and master—and why should the servant wish to be above his master, or the disciple above his lord? He may be poor and afflicted; but a man is not to be judged of by outward things, but by the state of his mind and by his future state.

A christian, without pride, may pity philosophers and kings. He is safe. He is happy. His happiness is not only insured, but commenced. He hears nothing but complaints in the world; and no wonder, since they are seeking the living among the dead;—but he has found rest; he feels satisfaction. He has much in hand' and more in hope. The Saviour is now with him; and soon he will be for ever with the Lord.

'Blessed are the people that are in such a case.'

'Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name'. Amen.

PARTICULARS RESPECTING THE REV. ROBERT BRUCE.

Whilst Mr. Bruce was in the ministry, at Edinburgh, he shone as a great light through the whole land; the power and efficacy of the Spirit most sensibly accompanying the word he preached; so that he was a terror to evil-doers. And the authority of God did so appear upon him, and in his carriage, and such majesty was in his countenance, as forced fear and respect from the greatest in the land, even those who were most avowed haters of godliness; yea, it was known with what great reverence King James regarded him, and once said, before many, that he judged Mr. Bruce was worthy of the half of his kingdom.

The great success of his ministry, at Edinburgh, Inverness, and other places, whither Providence called him, is abundantly known. Whilst he was confined at Inverness, that poor dark country was marvellously enlightened; many were brought to Christ by his ministry, and a seed sown in those places which even to this day is not wholly lost. I shall here set down one passage concerning the famous Mr. Henderson, who was brought into the ministry by those high in power, and against the parish's consent, so that on the day of his admission, the church doors being shut by the people, they were forced to break in by a window to get him entrance. But, little after this, upon the report that Mr. Bruce was to assist at a sacramental occasion, Mr. Henderson wished to hear and see him, and therefore went secretly to the church, and placed

himself in a dark part of it, where he might not be known. When Mr. Bruce was come to the pulpit, he, for a considerable time kept silence, as his manner was, which astonished Mr. Henderson; but much more when he heard the first words wherewith he began, which were "He that cometh not in by the door, but climbeth up another way, the same is a thief and a robber;" which, by the Lord's blessing, so greatly affected Mr. H. and left such an impression on his heart, that it was made the means of his conversion.

He was one that had a spirit of prophecy in a great measure, and spoke of many things which afterwards came to pass, as hath been attested to me by sober and grave Christians, who were familiar with him. And divers persons afflicted with lunacy and other disorders, and who were past all hopes of recovery, being brought to Mr. Bruce, and after prayer by him in their behalf, were fully recovered.

He endeavoured, when he was to appear in public as an ambassador of Jesus Christ, to have his spirit deeply impressed with the majesty of that God of whom he was to speak, and with a sense of what high import it was to the souls of men to have the mysteries of salvation unfolded unto them; not with the enticing words of man's wisdom, but in demonstration of the Spirit and power; without which he believed the gospel, though in itself the word of life, would never be the power of God to men's salvation. And, therefore, though he was known to take much pains in searching the Scriptures, that he might know the mind of God, by comparing spiritual things with spiritual, and in preparing suitable matter for the edification of his hearers, which he durst not neglect; yet this was the least part of his preparation-work. His principal concern was to have his soul wrought up to a suitable frame for preaching the unsearchable riches of Christ, and making manifest the mystery of the gospel as he ought; that so his Master, by his service, might see the fruit of the travail of his soul, and be satisfied. And knowing that the success of preaching depended wholly upon the presence of God accompanying the dispensation of the Word, and the administration of the ordinances, his manner was to be much in prayer and supplication in private before he officiated in public; pouring forth his heart before God, and wrestling with him, not so much for assistance to the messenger as the message. One instance was as follows: Being to preach on a solemn occasion, he was late in coming to the congregation. Some of the people beginning to be weary, and others wondering at his stay, the bells having been rung long, and the time far spent, the beadle was desired to go and see the reasons; who, coming to his house, and finding his chamber door shut, and hearing a sound, drew near, and listening, overheard Mr. Bruce often with much seriousness, say, "I protest I will not go except thou go with me." Whereupon the man, supposing that some person was in company with him, withdrew without knocking at the door: and being asked at his return the cause of Mr. Bruce's delay, he answered he could not tell, but supposed that some person was with him, who was unwilling to come to church, and he was engaged in pressing him to come, peremptorily declaring he would not go without him. Mr. Bruce soon after came, accompanied with no man, but he came in the fulness of the blessing of the gospel of Christ; and his speech and his preaching were in such evidence, and demonstration of the Spirit, that it was for the hearers to perceive he had been in the mount with God. Indeed, he preached ordinarily with so much life and power, and the word spoken by him was accompanied so manifestly with the presence of God, that it was evident to the hearers that he endeavoured, to the utmost of his power, to present every man perfect in Christ Jesus. For though he was no Boanerges as to his voice, using a slow and grave delivery, yet he spoke with so much authority and weight, that some of the most stout-hearted of his hearers were often made to tremble, by having the secrets of their hearts made manifest, and went from hearing him under a deep conviction that God was with him of a truth.

The Rev. Robert Blair, another eminent minister, says upon his first going to preach, he had, by a remarkable providence, Mr. Bruce for his hearer; and as he was desirous of having the judgment of so great a man concerning his discourse, he inquired

what it was, and should never forget his words, they had been so much blessed to him. They were, "I found your sermon very polished and well digested, (which was very easy for one of his parts,) but one thing I missed in it, to wit, the Spirit of God, I found not that." This, Mr. Blair often mentioned to others, and said, it helped him to see it was something else to be a minister of Jesus Christ than to be a knowing and eloquent preacher.

A little before his death, when he was at Edinburgh, and through weakness kept his chamber, there was a meeting of several godly ministers there, upon some important concerns of the church; who, hearing he was in town, waited upon him, and gave him information of those things which caused them considerable uneasiness. After which Mr. Bruce prayed, and in his prayer mentioned to the Lord the substance of what they had said, being a sad representation of the state of the church; at which time there was such an extraordinary influence on all present—so sensible an out-pouring of the Spirit of God, that they could scarcely contain themselves; yea, and which was more strange, even an unusual influence on those that were in other parts of the house, and were unacquainted with the cause thereof at the very instant; one Mr. Weems, being then occasionally present, when he went away, said, "O how strange a man is this! for he knocked down the Spirit of God on us all!" expressing himself thus because, in praying, Mr. Bruce divers times knocked with his fingers on the table. What follows respects his death:

Being now aged, and through infirmity of body confined to his chamber, where he was frequently visited by his friends, to whom the abundant grace of God in him had endeared him, and being asked by one of them how matters now stood betwixt God and his soul, he, with holy confidence and joy, made this answer, "When I was a young man, I was diligent, and lived by faith in the Son of God; but now I am old, and am not able to do so much, yet he condescends to feed me with lumps of sense," meaning by the expression, sensible influences of the Holy Spirit, and abundant consolation.

The morning before the Lord removed him, he came to breakfast, and having, as usual, eat one egg, he said to his daughter, "I think I am yet hungry, you may bring me another egg;" but, instantly after falling into deep meditation, he said, "Hold! daughter! hold! my Master calls me!" With these words his sight failed him; whereupon he called for the Bible, but finding his sight gone, he said, "Cast up to me the eighth chapter to the Romans, and set my finger on these words, 'I am persuaded that neither death nor life, &c. shall be able to separate me from the love of God, which is in Christ Jesus my Lord.' Now," said he, "is my finger upon them? When they told him it was, without any more, he said, "Now God be with you, my children, I have breakfasted with you, and shall sup with my Lord Jesus Christ this night;" and afterwards died; death shutting his eyes that he might see God.

Thus that valiant champion for the truth, who, in his appearing to plead for the honour and interest of Jesus Christ, knew not what it was to be daunted by the face and frowns of the highest and most incensed adversaries, was, by his Master, taken off the field as more than a conqueror; and as the reward of much faithful diligence about the souls of others, and much pains and seriousness about making his own calling and election sure, he had an entrance ministered unto him, abundantly, into the everlasting Kingdom of his Lord and Saviour, Jesus Christ.

ACCOUNT OF A REMARKABLE SERMON, PREACHED IN EDINBURGH.

(Related by a Clergyman.)

Some time ago, I was sent for to visit a person named ADAM WATSON, who was thought to be dying. On entering his apartment, I saw a venerable looking old man in a chair, and apparently much distressed from a difficulty of breathing. His daughter told me that he was then a good deal fatigued with the exertion of rising out of bed, but that he would be able to speak to me in a little time. Being told who I was, he said to me after a short pause, "I am glad to see you, Sir, and thank you for coming so

readily to visit me in this poor habitation." I then asked him a few questions about his bodily health: these he shortly answered, and then said, "You see me, Sir, on the verge of eternity; but I bless God I have no fears of death. I hope that I can truly say 'I know whom I have believed;' and my chief reason for sending for you at present is to help me to praise the Lord for his great and wonderful mercies to me." "What mercies do you mean?" said I. "I mean his great and wonderful mercies in Christ Jesus. I am now an old man, in my eighty-fourth year, and, blessed be his name, I can say, I have known the Lord since I was eighteen." "Since you were eighteen! pray did any thing very remarkable happen at that time, that you remember it so particularly?" "Yes, yes," said he, "something very remarkable indeed; something that I shall never forget while I am able to remember any thing, and for which I shall bless God through all eternity."—"May I ask what it was?" "Certainly," he replied, "and when I get a little breath, I shall tell it you with pleasure." After pausing for two or three minutes, he spoke, as nearly as I can remember, to the following purpose.

"When I was about eighteen years of age, I happened to be in Edinburgh, following my business.—Though I was not addicted to any gross immorality, I was a stranger to true religion. I had something like the form of godliness, but it was nothing but a form. One Sunday I went to the West Church.—It was about the time of dispensing the Sacrament, and a Minister of the name of Pitcairn was preaching. I shall never forget his text; it was in 1 Pet. ii. 7: 'Unto you, therefore, which believe, he is precious.' The church was exceedingly crowded, and the congregation very attentive. Nothing very particular happened till about the close of the discourse, when Mr. Pitcairn made a long pause. A dead stillness immediately ensued. Every eye was fixed on him, and several of his hearers seemed to be a good deal agitated. When he resumed his discourse, he spoke, to the best of my recollection, nearly as follows:—'Last night, when I was on my knees before God, pleading with him in the prospect of this day's service, it was impressed on my mind in a very unusual manner, and as if I heard a voice from heaven, charging me that I should make a full and particular offer of Christ to all who hear me; and also, that I should require of them an immediate answer whether they accept the offer or not. I do therefore, in the name of the Most High God, offer to all and every one of you the Lord Jesus Christ, with all his benefits; I offer him to the young and the old, to the rich and the poor, to sinners of every kind and degree; assuring you, that if you accept of him as he is offered in the Gospel, you shall be blessed in time, and blessed through eternity. Well what do you say? Do you accept of him or not? What answer am I to carry back to him whose servant I am? Consider the matter, and make up your minds.' On saying this, he sat down in the pulpit, and the most solemn silence followed that ever I witnessed. I was very much affected, and the tears ran down my cheeks in abundance. My sins crowded into my mind. I saw myself to be a lost and ruined creature, and was enabled to cast my guilty soul on Jesus Christ, believing that he, and none but he, could save me. On looking up, I saw many persons in tears around me.

"Mr. Pitcairn continued sitting, I think, about five or six minutes; then rising up, and looking round on the congregation, he said to them with great solemnity, 'Well my friends, what is your determination? Are you now willing to obey the commands of God, to believe in his Son Jesus Christ? Do you accept of the Saviour, as he is offered in the Gospel, and give yourselves up to Him, as God hath commanded, that he may wash you in his blood, clothe you with his righteousness, and sanctify you by his Spirit? Or, on the contrary, do you proudly and wickedly reject him? Or, which amounts very much to the same thing, are you resolved to delay this important business to a more convenient season?' Then, in a very earnest and forcible manner, he urged his hearers immediately to accept of Christ, and to comply with the invitations of the Gospel. In the name of God he conjured them neither to decline nor to delay so important a duty. 'Many,' said he, 'to whom the same offer was made are now in hell, bitterly lamenting their guilt and folly in rejecting it. And, O! were they permitted now to address you, with what earnestness would they beseech you to

beware of what must assuredly bring you to that place where they are tormented!' (Luke xvi. 28.)—Many of your pious friends and relations, who lately worshipped with us in this place, were enabled through grace to accept of Christ, and to give themselves up to him, and are now before the throne;—and were they permitted to address you, O! with what earnestness would they join in the exhortation I am now giving you; and beseech you to accept of Christ, that you may by and by be united to their blessed society, and made partakers of their joy.'—In this manner did Mr. Pitcairn exhort and beseech his hearers to comply with the calls of the Gospel, and to embrace the Lord Jesus Christ. It was the most solemn season I ever witnessed. It was much spoken of in Edinburgh and its neighbourhood, and many dated their conversion from that day."

The old man added, that he himself knew several persons who were then awakened to a serious and lasting concern about their salvation; and no doubt, as he justly observed, there would be many of whom he had no opportunity of hearing.

I was surprised at the distinctness and animation with which the poor old man narrated the above particulars. His weakness and difficulty of breathing obliged him to stop from time to time, but the whole circumstances seemed to be as fresh in his recollection as if they had lately occurred. As soon as I returned home, I wrote down all I could remember of what he told me; and, from the deep impression it made on my mind, I believe that I remembered the greatest part of it. I soon called on him again, but found him greatly worse. He was unable to rise, and, though perfectly sensible, he had become so deaf, that it was almost impossible to make him hear. He continued tranquil and resigned to the will of God; and enjoyed to the last a steady hope in the divine mercy through Jesus Christ.

LITERATURE.

ON PRECISION.

The exact import of Precision may be drawn from the etymology of the word. It comes from "precidere," to cut off: it imports retrenching all superfluities, and pruning the expression so, as to exhibit neither more nor less than an exact copy of his idea who uses it. I observed before, that it is often difficult to separate the qualities of Style from the qualities of Thought: and it is found so in this instance. For in order to write with Precision, though this be properly a quality of Style; one must possess a very considerable degree of distinctness and accuracy in his manner of thinking.

The words, which a man uses to express his ideas, may be faulty in three respects. They may either not express that idea which the author intends, but some other which only resembles, or is a-kin to it;—or, they may express that idea, but not quite fully and completely; or, they may express it together with something more than he intends. Precision stands opposed to all these three faults; but chiefly to the last. In an author's writing with propriety, his being free from the two former faults seems implied. The words which he uses are proper:—that is, they express that idea which he intends, and they express it fully; but to be Precise, signifies, that they express that idea, and no more. There is nothing in his words which introduces any foreign idea, any superfluous, unseasonable accessory, so as to mix it confusedly with the principal object, and thereby to render our conception of that object loose and indistinct. This requires a writer to have, himself, a very clear apprehension of the object he means to present to us; to have laid fast hold of it in his mind; and never to waver in any one view he takes of it; a perfection to which, indeed, few writers attain.—Blair.

LAW OF ENGLAND.

The municipal law of England, or the rule of civil conduct prescribed to the inhabitants of that kingdom, may, with sufficient propriety, be divided into two kinds, the *lex non scripta*, the unwritten or common law; and the *lex scripta*, the written or statute law.

COMMON LAW.—The *lex non scripta*, or unwritten law, includes not only general customs, or the common law, properly so called; but also, the particular customs of certain parts of the kingdom, and likewise, those particular laws that are, by custom,

observed only in certain courts and jurisdictions. In calling these parts of the law, *leges non scripte*, we would not be understood as if, all those laws were at present merely oral, or communicated from the former ages to the present, solely, by word of mouth. It is true, indeed, that in the profound ignorance of letters, which formerly overspread the whole western world, all laws were entirely traditional; for this plain reason, that the nations among which they prevailed, had but little idea of writing. Thus, the British, as well as the Gallic Druids, committed all their laws, as well as learning, to memory. But with us at present, the monuments and evidences of our legal customs, are contained in the records of the several courts of justice, in books of reports and judicial decisions, and in the treatises of learned sages of the profession, preserved and handed down to us from times of the highest antiquity.—We therefore stile these parts of our laws *leges non scripte*, because, their original institution and authority, are not set down in writing, as acts of parliament are: but they receive their binding power, and force of laws, by long and immemorial usages and by their universal reception throughout the kingdom. Our antiquaries and first historians positively assure us, that our body of laws is, of a compound nature; for, in the time of Alfred, the local customs of the several provinces of the kingdom were grown so various, that he found it expedient to compile his doom book, for the general use of the whole kingdom. This book is said to have been extant so late as the reign of Edward IV. but it is now unfortunately lost. The irruption and establishment of the Danes in England, which followed soon after, introduced new customs, and caused this code of Alfred, in many provinces, to fall into disuse, or at least, to be mixed and debased with other laws: so that, at the beginning of the 11th century, there were three principal systems of laws prevailing in different districts.

The *Written Laws*.—The oldest of these now extant, and printed in our statute book, is the famous *Magna Charta*, as confirmed in parliament, 9 Hen. III. though doubtless there were acts before that time, the records of which, are now lost, and the determinations of them, perhaps, at present currently received, from the maxims of the old common law. These are the several grounds of the law of England: equity is also frequently called in to assist, moderate, and explain them. What equity is, and how impossible, in its very essence, it is, to be reduced to stated rules, has been already shewn. It may be sufficient, therefore, to add, in this place, that besides the liberality of sentiment with which our common-law judges interpret acts of parliament, and such rules of the unwritten law as are not of a positive kind, there are also, courts of equity established, for the benefit of the subject, to detect latent frauds and concealments, which the process of the courts of law is not adapted to reach; to enforce the execution of such matters of trust and confidence, as are binding in conscience, though not cognizable in a court of law; to deliver him from such dangers as are owing to misfortune or oversight; and give a relief, more specific, and better adapted to the circumstances of the case, than can always be obtained by the generality of the rules of the positive or common law. This is the business of the court of equity, which, however, are only conversant in matters of property. For the freedom of our constitution will not permit, that in criminal cases, a power should be lodged in any judge, to construe the law, otherwise but according to the letter. This caution, while it admirably protects the public liberty, can never bear hard upon individuals. A man cannot suffer more punishment than the law assigns, but he may suffer less. The laws cannot be strained, by partiality, to inflict a penalty beyond what the letter will warrant; but, in cases, where the letter induces any apparent hardship, the crown has the power of pardoning.

Act of Parliament is a positive law, consisting of two parts, the words of the act, and its true sense and meaning; which being joined, make the law. The words of acts of parliament should be taken in a lawful sense. Cases of the same nature are within the intention, though without the letter of the act and some acts extend, by equity, to things not mentioned therein.

JUDGE; an officer appointed by the sovereign powers of any country, to distribute that justice to their subjects which they cannot administer in per-

son. The character of judge is a part of the regal authority, of which, the king divests himself. The chief function of judges is, for the trial of causes, both civil and criminal. The English judges are chosen from among the serjeants at law, and are constituted by letters patent. There are twelve judges in England. By Statute 1 Geo. III. c. 23, they are to continue in their offices during good behaviour, notwithstanding any demise of the crown (which was formerly hold immediately to vacate their seats) and their full salaries are secured to them during the continuance of their commissions; by which means the judges are rendered independent of the king, the ministers, or successors. The salary of the lord chief justice of the King's Bench is 4,000*l.* a year; (the value of the patronage, is supposed to the nearly double the sum;) the chief justice of the common pleas, 3,500*l.* the chief baron of the exchequer, 3,500*l.* and the *puisné* or under judges, 2,000*l.* a year, each.

SERJEANT at law, is the highest degree taken in the common law, as that of doctor is, in the civil law. Serjeants were anciently called *servientes ad legem*. Mr. Selden adds, they were also called *doctores legis*: though others are of opinion, that the judges are more properly *doctores legis* (doctors of law,) and serjeants, bachelors of law. Spelman observes, that however, a serjeant may be richer than all the doctors of the commons, yet a doctor is superior in degree to a serjeant: for the very name of doctor, is magisterial; and that of a serjeant, ministerial.

Of *counsellors*, there are two degrees, *barristers* and *serjeants*. Barristers, after having been admitted five years in any inns of the court, such as Lincoln's Inn, the Temple, &c are called to the bar; and after sixteen years standing, they may be called to the degree of serjeants. Out of these the king's counsel is usually selected, to plead for him in all causes, especially treason; the two principal of whom, are called his attorney and solicitor-general, who are usually members of parliament. The king's council cannot be employed in any cause against the crown, without special license. They are heard before other counsel, and even before serjeants.

OF THE METEORS.

(CONTINUED.)

Clouds are those well-known assemblages of vapours that float in the atmosphere; have different degrees of opacity, which arise from their extent and density; and generally have pretty well defined boundaries. Their height above the surface of the earth (we mean not above the mountains) is various, but hardly ever exceeds a mile or a mile and a half. In hot weather or hot climates, the clouds, being more rarified, are lighter, and ascend much higher than they do in colder climates, or colder weather: and indeed, in cold weather, the clouds frequently touch the very surface of the earth; for a fog may with propriety be called a cloud close to the ground.

A *mist* is a very indefinite word. It means an incipient formation of clouds, or haziness; and it often denotes a very small rain, or a deposition of water in particles so small as not to be visible singly.

The *snow* is formed when the atmosphere is so cold as to freeze the particles of rain as soon as they are formed; and the adherence of several of those particles to each other, which meet and cling to each other as they descend through the air, forms the usual flocks of snow, which are larger (since they are longer in descending, and have a greater opportunity of meeting) when the clouds are higher than when they are lower.

The *hail* differs from snow in its consisting of much more solid, and much more defined pieces of congealed water. It is supposed that the water, already formed into considerable drops, is driven and detained a considerable time through a cold region of the atmosphere by the wind, which almost always accompanies a fall of hail. But the globes of ice, or *hail-stones*, in a fall of hail, sometimes far exceed the usual size of the drops of rain; which shews that, by the action of the wind, the congealed particles must be forced to adhere to each other; and, in fact, though the small hail-stones were more uniformly solid and globular, the large ones almost always consist of a harder nucleus, which is surrounded by a softer substance, and sometimes by various distinct pieces of ice, just agglutinated. Their shape is seldom perfectly globular.

The phenomena of *dew* and *hoar-frost* seem to proceed from a quantity of aqueous and undecomposed vapour which always exists in the atmosphere, and which, being raised by mere heat, is condensed by more cold, without undergoing that process by which water is changed into air.

If the cold be very intense, hoar-frost appears instead of dew, which is nothing more than the dew frozen after it falls upon the ground, in the same manner that the vapour in a warm room congeals on the inside of the windows in a frosty night.

Lightning is found to be a flash, produced by the electrical fluid rushing from one part into another, and *thunder*, the sound of the rushing torrent, reverberated among the clouds. The *auroa borealis*, or northern dawn, is likewise an electrical phenomenon. It is a lambent or flashing light, seen at night in some periods more often than in others, especially about the poles.—The *fiery bells*, which are seen shooting through the atmosphere in the night, of various magnitudes and of different forms, seem all to rise from inflammable vapours, taking fire from their fermenting, or churning in the air.

The *rainbow* is one of the most surprising of the works of God, which the Hebrews called the Bow of God, and the Greeks the Daughter of Wonder.—This phenomenon is seen in the falling rain or dew, and not in the cloud whence that rain or dew proceeds; it is caused by a reflection and refraction of the sun's rays from the globular particles of rain.—The face of this beautiful iris, or bow, is tinged with all the primigenial colours in their natural order;—viz. violet, indigo, blue, green, yellow, and red. It always appears in that of the heavens opposite the sun.

The *halos* are circles somewhat akin to the rainbow, which appear about the sun and moon, and are sometimes variously coloured. They never appear in a rainy sky, but in a rainy and frosty one;—and are formed by the refraction of the rays of light, without any reflection, as in the rainbow.

Mock-suns and *mock-moons* are representations of the face of the true sun and moon by reflection in the clouds.

The weight and pressure of the atmospherical air have been explained in the preceding section. We shall now examine the particulars relative to its progressive motion, which we denominate *wind*.

Wind is a stream or current of air. As the air is a fluid, its natural state is that of rest, which it endeavours always to keep or retrieve by an universal equilibrium of all its parts. When, therefore, this natural equilibrium of the atmosphere happens by any means to be destroyed in any part, there necessarily follows a motion of all the circumjacent air towards that part, to restore it; and this motion of the air is what we call *wind*.

Hence, with respect to that place where the equilibrium of the air is disturbed, we see the wind may blow from every point of the compass at the same time; and those who live northwards of that point, have a north wind; those who live southwards, a south wind; and so of the rest: but those who live on the spot where all these winds meet and interfere, are opposed, with turbulent and disorderly weather, whirlwinds, and hurricanes, with rain, tempest, lightning, thunder, &c.

Many are the particular causes which produce wind by interrupting the equilibrium of the atmosphere, but the most general causes are two, viz. heat, which, by rarefying the air, makes it lighter in some places than it is in others; and cold, which, by condensing it, makes it heavier. Hence it is, that in all parts over the torrid zone, the air, being more rarefied by a greater quantity of the solar rays, is much lighter than in the other parts of the atmosphere, and most all over the equatorial parts of the earth. And since the parts at the equator are most rarefied which are near the sun; and those parts are, by the earth's diurnal rotation, eastward, continually shifting to the west; it follows that the parts of the air which lie on the west side of the point of greatest rarefaction, and, by flowing towards it, meet it, have less motion than those parts on the east of the said point, which follow it; and therefore the motion of the eastern air would prevail against that of the western air, and so generate a continual east wind, if this were all the effect of that rarefaction. But we are to consider, that as all the parts of the atmosphere are so greatly rarefied over the equator, and all about the poles greatly condensed by extreme cold, this heavier air from either pole is

constantly flowing towards the equator, to restore the balance destroyed by the rarefaction and levity of the air over those regions; hence in this respect alone, a constant north and south wind would be generated.

Now it is easy to understand, that, by a composition of these two directions of the air from the east and north, a constant north-east wind will be generated in the northern hemisphere, and a constant south-east wind in the southern hemisphere, to a certain distance on each side the equator, all round the earth. And this case we find to be verified in the *general trade winds*, which constantly blow from the north-east and south-east, to about thirty degrees on each side the equator, where those parts are over the open ocean, and not affected with the reflection of the sun-beams from the heated surface of the land; for in this case the wind will always set in upon the land, as on the coast of Guinea, and other parts of the torrid zone, we know it does.

The temperature of a country, with respect to heat or cold, is increased or diminished by winds, according as they come from a hotter or colder part of the world. The north and north-easterly winds, in this country and all the western parts of Europe, are reckoned cold and drying winds. They are cold, because they come from the frozen region of the north pole, or over a great tract of cold land. Their drying quality is derived from their coming principally over land, and from a well-known property of the air, namely, that warm air can dissolve, and keep dissolved, a greater quantity of water than colder air: hence the air which comes from colder regions, being heated over warmer countries, becomes a better solvent of moisture, and dries up with greater energy the moist bodies it comes in contact with; and, on the other hand, warm air coming into a colder region deposits a quantity of the water it kept in solution, and occasions mists, fogs, clouds, rains, &c.

In warm countries sometimes the winds, which blow over a great tract of highly heated land, become so very drying, scorching, and suffocating, as to produce dreadful effects. These winds, under the name of *solanos*, are often felt in the deserts of Arabia, in the neighbourhood of the Persian gulph, in the interior of Africa, and in some other places. There are likewise in India, part of China, part of Africa, and elsewhere, other winds, which deposit so much warm moisture as to soften, and actually to dissolve glue, salts, and almost every article which is soluble in water.

It is impossible to give any adequate account of irregular winds, especially of those sudden and violent gusts as come on at very irregular periods, and generally continue for a short time. They sometimes spread over an extensive tract of country, and at other times are confined within a remarkably narrow space. Their causes are by no means rightly understood, though they have been vaguely attributed to peculiar rarefactions, to the combined attractions of the sun and moon, to earthquakes, to electricity, &c. They are called in general *hurricanes*, or they are the principal phenomenon of a hurricane, that is, of a violent storm.

Almost every one of those violent winds is attended with particular phenomena, such as droughts, or heavy rains, or hail, or snow, or thunder and lightning, or several of those phenomena at once. They frequently shift suddenly from one quarter of the horizon to another, and then come again to the former point. In this case they are called *tornadoes*.

In some parts of the Indian ocean there are winds which blow one way during one half of the year, and then blow the contrary way during the other half of the year: These winds are called *moonsons*, and owe their origin to causes similar to what has been pointed out.

When the gusts of wind come from different quarters at the same time, and meet in a certain place, there the air acquires a circular, or rotatory, or screw-like motion, either ascending or descending, as it were, round an axis; and this axis sometimes is stationary, and at other times moves on in a particular direction. This phenomenon, which is called a *whirlwind*, gives a whirling motion to dust, sand, water, part of a cloud, and sometimes even to bodies of great weight and bulk, carrying them either upwards or downwards, and lastly scatters them about in different directions.

The *water-spout* has been attributed principally, if not entirely, to the meeting of different winds.

In that case the air in its rotation acquires a centrifugal motion; whence it endeavours to recede from the axis of the whirl; in consequence of which a vacuum, or at least a considerable rarefaction of air, takes place about the axis, and, when the whirl takes place at sea, or upon water, the water rises into that rarefied place; for the same reason which causes it to ascend into the exhausted tube, and forms the water-spout, or pillar of water, in the air. The water-spouts generally break about their middle, and the falling waters occasion great damage, either to ships that have the misfortune of being under them, or to the adjoining land; for such spouts are sometimes formed on a lake or river, or on the sea close to the land.

As the motion of the air has a greater or lesser velocity, the wind is stronger or weaker; and it is found from observation, that the velocity of the wind is various, from the rate of from 1 to 100 miles per hour.

The following particulars respecting the velocity, &c. of the wind are extracted from a table which appeared in the 51st volume of the Philosophical Transactions, by Mr. J. Smeaton, the celebrated engineer.

When the velocity of the wind is one mile per hour, it is hardly perceptible.

- From 2 to 3, just perceptible.
- 4 — 5, gentle, pleasant wind, or breeze,
- 10 — 15, pleasant, brisk gale.
- 20 — 25, very brisk.
- 30 — 35, high winds.
- 40 — 45, very high.
- 50 miles per hour, a storm or tempest.
- 60 - - - - - a great storm.
- 80 - - - - - a hurricane.
- 100 - - - - - { a hurricane that tears up trees,
carries buildings before it, &c.

The winds are of immense and indispensable use. Besides their most obvious effects in driving of ships, windmills, &c. they preserve, by mixing, the necessary purity of the air. The winds likewise drive away vapour, clouds, fogs, and mists, from those parts in which they are copiously formed, to others which are in want of moisture; and thus the whole surface of the earth is supplied with water. It is the winds that diminish the heat, and augment the moisture of the torrid zone; and produce contrary effects on those of the polar regions; so as to render those districts of the globe, which the ancients deemed totally unfit for the abode of man, and other animals, by reason of excessive heat, not only habitable, but salutary and pleasing to man and beast, and yielding great variety and abundance of the choice productions of nature.

COMMUNICATIONS.

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

THOUGHTS ON DEATH.

Death has been emphatically styled the king of terrors, by the venerable Job, whom, if we are allowed to judge from the afflictions and trials, he endured was capable of forming a just estimate of the greatest change human nature is subject to. But as an implicit deference to the opinions of others is sometimes a source of error, we (in order to ascertain whether death is entitled to that alarming appellation assigned it) will enquire, what is death? At first view the subject seems incomprehensible, and more than a finite being can develop, but by reference to the word of God; the only infallible standard of truth, we find it is that change which human beings undergo when the soul is separated from the body. That in death we must be disunited from every thing that is dear to us in this world. It is the period that will put an end to our probation and cut us short in righteousness, or mow us down as cumberers of the ground. Death is no respecter of persons, no rank, or station in life, will be of any avail when the grim tyrant aims his blow. No connexions, however dear and tender, no talents, or qualifications, however splendid or useful, will turn aside 'is malignant shafts. The cries of the darling infant, the bitter lamentations of the affectionate mother, the entreaties of the suffering victim, all, all are alike disregarded by the fell archer. Let the destroying angel once be commissioned from on high, and he will be armed with sufficient power to execute the mandate of Jehovah. — Death is so certain, and common to all, as to be

designated the last debt of nature; and it we have any doubt of the truth of the remark, the daily occurrences, we witness, are sufficient to remove such doubts, and to convince us of our mortality; who then is prepared to undergo the solemn transition? Who, or where is the man that can say, "tho' I pass through the valley, and shadow of death, yet will I fear no evil;" and if this is not the language of our hearts, we are not prepared to die. How long then shall we remain in a state of apathy, and indifference towards this most momentous of all subjects?—it we do, surely we cannot expect to die, the death of the righteous. There will then be no time to prepare for the eternal world! No, if we expect to die, in the Lord, we must be united to him in our lives.

No doubt many are thinking they will eat, drink and be merry. God is merciful, and will afford time for them to repent, God certainly is merciful, mercy is his darling attribute, we, every moment of our lives enjoy his favours. But did we receive our deserts, we would long ere this, have been banished from his presence, and from the glory of his power. Therefore we ought now while in health, and strength, to prepare to meet our God; for sooner or later we shall have to give an account of every idle word and thought at his tribunal. If this be the case how necessary it is, for us to examine ourselves, and see if we are in readiness, to meet the grim messenger.

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

DEAR SIR,—Every person who sincerely desires to see the fulfilment of the Divine promises, in the extension of the Redeemers Kingdom, will give his hearty approbation to all such means as have an apparent tendency to produce this effect. It is now very generally admitted, that Religious Periodicals, on account of the brevity of the selections they contain, the rich variety of their matter, and their interesting anecdotes, at once illustrative of the evil of sin, and of the propriety and necessity of holiness, are a sort of introduction to the Bible—and the intelligence generally found in their columns of the success which the Almighty has deigned to grant to the great variety of means now in operation for the promotion of the best interests of mankind, render them a truly valuable acquisition to the Church of Christ. The Scriptures contain a history of the progress of the Church in the days of the Apostles, and who can read that sacred Book without blessing God for the detailed accounts it contains of the many instances of the power of grace in the conversion of sinners? Various histories have been written of the triumphs of the Cross in successive ages, but at the present eventful period when from the Divine promises, the expectations of the Church are elevated to a high pitch, and when the signs of the times contribute to raise them still higher; such information as is contained from week to week, in your valuable "Journal," as a tendency to establish and increase the faith, and confidence of the humble followers of the Redeemer, to enliven their zeal, and to excite their diligence, in the work of faith and labour of love; that haply in their day and generation they may be found workers together with God, and in their several spheres of labour, and according to their capacities, and opportunity of doing good, they may as instruments in the Divine hand, contribute towards the glory of the latter day,—towards the permanent establishment of "peace upon earth, and good will toward men."

The accounts given of the increasing liberality of Christians in contributing to their substance for the purpose of furnishing the means of spiritual instruction, and improvement to the Heathen World, abundantly shew, the noble, the disinterested, the purely benevolent principles, with which the gospel inspires the hearts of those who receive it by a true and living faith. Freely they have received; therefore they also give freely.

I was much gratified in reading the account you lately gave us of the lively interest which has been excited in various parts of New-Brunswick at the Wesleyan Missionary Meetings, and now have the pleasure to inform you that in this Circuit, a good degree of the same spirit has been evinced, the Lord is graciously displaying his Power, and has granted unto many an experimental acquaintance with the truth as it is in Himself. On my arrival here last June, though peace generally prevailed in the Church, yet no particular enquiry of a religious nature was

heard; but towards the conclusion of the year a spirit of hearing was excited in the Township of Aylesford, this was accompanied by deep pungent conviction of sin, the cry of "what shall I do to be saved," was heard in various quarters—places of public worship became crowded, and in a short time the Almighty who is rich in mercy towards all that call upon him in sincerity, enabled many to testify that he has power on earth to forgive sins. About thirty have been admitted on trial into our Society, and I understand that nearly twice this number have been received as members of the Baptist Church.

I am dear Sir,
Your's truly
ALBERT DESBRISAY.

Granville, N. S. 14th March, 1829.

OBITUARY.

DEATH OF DR. HOLYOKE.

From the Salem Gazette.

The hearts of all our citizens were saddened on Tuesday evening by the tidings, announced by the tolling of all our church bells, that the virtuous, the eminent, and the excellent EDWARD AUGUSTUS HOLYOKE, L. L. D. the skilful Physician, the learned Philosopher, the active Philanthropist, and the Good Man, had departed this life at six o'clock on that evening, in the one hundred and first year of his age.

This beloved and venerated man was born at Marblehead, in 1728. The house in which he was born is still standing. He was graduated at Harvard University, in 1746, and settled in this place in 1749, where he has ever since, for a period of eighty years, resided, useful, beloved and honored. He was married the first time in 1753, and a second time in 1759. He had by the second marriage twelve children, of whom only two survive. His only child by his first wife died in infancy. He has lived in his mansion house in Essex-street, for the last 66 years, and at one period of his practice, he has stated, there was not a dwelling house in Salem which he had not visited professionally. For a long period he nearly engrossed the medical practice of the place, and is known to have made an hundred professional visits in a day. This was in May or June 1783, at which time the measles prevailed epidemically. He passed his long life in almost uninterrupted health, without any of those accidents and dangers which his skill was exerted to remedy and remove in others, and his old age has been almost without infirmity, and literally without decrepitude. Who that saw him does not recollect his firm and elastic step and cheerful looks on the day of his hundredth anniversary? To much exercise and great temperance he was disposed to attribute his health and advanced age. And if to these causes we add those of pious opinions, virtuous practice, and a calm, cheerful, and contented spirit, we shall have disclosed much of the secret of his corporeal advantages. His temperance we are induced to make one remark, that it was not a system of rules in diet and regimen, but a temperance of moderate desires. He enjoyed all the bounties of Providence with remarkable appetency, but his well regulated mind always saved him from excessive indulgence. Of his exercise some idea may be formed by a computation which he made a short time before his decease, that he had walked, in the course of his practice, a distance which would reach three times round the globe.

He had been indisposed during the past winter and went into his chamber on the first of March, and we regret to say has suffered much during his confinement from pain and distress. His mind during this period has been, for the most part, clear and tranquil, and he was enabled to communicate his parting advice with peculiar and affecting minuteness, to the several individuals of his family. He was sensible to the last of the presence and affectionate attentions of his family, and when all other power of expressing his emotions had left him, would denote by the kind pressure of his hand that he was still sensible to the assiduities of those around him. We refrain from alluding to those minute and interesting circumstances in his peaceful and useful life which would be doubtless interesting to the public, since they will so much better be learned from his ecoulogist and biographer.

MEDICAL.

DISEASES OF THE TEETH AND GUMS.

Bad teeth are sometimes the effect of (1st) generally bad health; but they are more commonly the effect of local causes. One of the most fruitful sources of diseased teeth is (2d) the alternate effect of heat or cold—breathing cold air, drinking hot tea, eating hot victuals, and taking water into the mouth immediately after. In the West India Islands, where the climate is uniformly warm and the water not cold, the inhabitants are remarkable for their fine teeth, except in the Island of St. Croix, where the water issuing from the sides of the mountains is very cold, and of course a great luxury and much used—the inhabitants have bad teeth. (3d) Unskilful dentists frequently occasion the destruction of teeth, by filling or in other ways destroying the enamel, but more commonly by the use of acid dentifrice, washes, and powder. These whiten, but wound and create a morbid sensibility in the nerves and corrode the enamel, in both ways insuring their decay. (4th) Biting hard substances is extremely hurtful, not from the mechanical injury done to the bone of the teeth, but from its affecting the fine organization of their vessels and producing internal diseases and decay. (5th) Permitting the teeth and gums to become foul, the accumulated matter growing acid and corroding the teeth or irritating the nerves. (6th) Remedies for the tooth-ache, such as the metallic salts and the essential oils. (7th) One disease tooth, by internal sympathy, or by the deposition of matter externally, injuring others. (8th) The scurvy; which is occasioned by the irritation of tartar, that is suffered to accumulate on the teeth. (9th) By the gums becoming soft and spongy from not being sufficiently rubbed. (10th) Tartar is produced by the neglect of cleaning the mouth. These are some of the principal causes of diseased teeth. Good teeth contribute to beauty, to health—by enabling us to masticate our food well, and to pleasure; for a person whose mouth is filled with decaying bones, must be disagreeable to himself and others. Avoiding the causes will do much. A few preventive and curative remedies will be mentioned.

1. The mouth ought to be rinsed, and the gums and tongue rubbed with a brush early in the morning, to remove the accumulation of the preceding night. 2. The mouth should in the same manner be washed after meals with water not cold, and all extraneous matter removed from between the teeth by a tooth-pick not made of metal. 3. To ease the pain of a decayed tooth, the best remedy is powdered camphor, introduced into the cavity on the point of a tooth-pick, and secured by putting raw cotton over it. The tooth must be made clean, so that the camphor can come in contact with the diseased nerve; and the camphor must lie so lightly on it as not to produce pain by its pressure. This will relieve the pain, correct the fetor of the decaying tooth, and do no injury to the sound teeth, whereas oil of cloves or cayuput are less certain to give relief, and always do mischief by roughening the other teeth, and favoring the accumulation of tartar. 4. Tartar is produced by the neglect of washing and cleaning the mouth. Where teeth are naturally smooth and the gums sound, mastication alone is often sufficient to prevent the accumulation of tartar; but if from tooth-ache or other cause, the teeth of one side are not used, tartar will collect without the greatest care. This substance injures the teeth by its direct effect upon them, and by its irritating the gums, and producing scurvy. It may be prevented by washing the mouth often, or picking the teeth with a pin of dry wood. If these are not sufficient, and powders are necessary, beware of those which have a rough grit, or acids in them. The best tooth powder is finely levigated charcoal. The best brush to apply it with, is a small stick of the althea shrub, made into a small broom at the end by hitting it between the teeth, but better than this to rub between the teeth is a piece of seasoned oak wood, made pointed and broomed by biting it. If, however, the tartar has been long fixed, and adheres firmly, it will be necessary to remove it by instruments. The point of a penknife will for the most part be sufficient, but the process will be aided by a small sharp hook, which scraping towards the end of the teeth is less liable to injure the gums. 5. The scurvy is cured by removing the tartar, by rubbing the gums with what is called a tooth brush, but which more properly might be called a gum brush. The powder of Peruvian bark is excellent to rub into the gums; it should be kept between the cheeks and teeth, and the gums should also be washed with a decoction of it. If the scurvy is bad and has continued long, the whole system becomes tainted with it. In this case, or if the system is feverish, it will be necessary to take half an ounce of bark, and 60 or 70 drops of elixir vitriol daily. If it is objected that the gums are too tender to permit the use of the brush, this is an evidence that it is needed. A brush and tumbler of water not cold, or suds of old Windsor soap, if assiduously used, will for the most part, keep the gums hard. If, however, the gums show a disposition to become soft and spongy, bark may be used as a preventative.

MISCELLANY.

IMPORTANCE OF THE SABBATH.

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self government to an auspicious result; the only power which can balance the too aptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God, with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour, under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates, by the habits of cleanliness and industry which it creates; by the rest and renovated vigor which it bestows on exhausted animal nature; by the lengthened life and higher health it gives; and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance insures,—that the Sabbath becomes the great moral conservator of nations.

It is the government of God, made effectual by his Spirit, which produces that righteousness which exalts a nation; and the Sabbath is the chief organ of its administration; the main-spring of all moral movements; the great centre of attraction and fountain of illumination to the moral world.

BEHAVIOUR IN COMPANY.—Be cheerful, but not gigglers.

Be serious, but not dull.

Be communicative, but not forward.

Be kind, but not servile.

In every company, support your own and your father's principles by cautious consistency.

Beware of silly, thoughtless speeches; although you may forget them others will not.

Remember God's eye is in every place, and his ear in every company.

Beware of levity and familiarity with young men: a modest reserve, without affectation, is the only safe path—grace is needful here; ask for it; you know where.

PRAYER.—Strive to preserve a praying mind through the day; not only at the usual and stated periods, but every where; and at all times, and in all companies. This is your best preservative against error, weakness, and sin.

Always think yourselves in the midst of temptations; and never more so, than when most pleased with outward objects and intercourse.

Pray and watch, for if the spirit be willing, yet the flesh is deplorably weak.

CURIOSITIES RESPECTING MAN.

"Come, gentle reader, leave all meaner things

To low ambition, and the pride of kings.

Let us, since life can little more supply

Than just to look about us, and to die;

Expatiate free o'er all this scene of Man,

A mighty maze! but not without a plan.

A wild, where weeds and flowers promiscuous shoot;

Or garden, tempting with forbidden fruit.

Together let us beat this ample field,

Try what the open, what the covert yield;

The latent tracts, the giddy heights, explore,

Of all who blindly creep, or sightless soar:

Eye nature's walks, shoot folly as it flies,

And catch the manners living as they rise;

Laugh where we must, be candid where we can,

But vindicate the ways of God to man."

Dr. Hunter shows that all the parts of the human frame are requisite to the wants and well-being of such a creature as man. He observes, that, first the mind, the thinking immaterial agent, must be provided with a place of immediate residence, which shall have all the requisites for the union of spirit and body; accordingly, she is provided with the brain, where she dwells as governor and superintendant of the whole fabric,

In the next place, as she is to hold a correspondence with all the material beings around her, she must be supplied with organs fitted to receive the different kinds of impressions which they will make. In fact, therefore, we see that she is provided with the organs of sense, as we call them: the eye is adapted to light; the ear to sound; the nose to smell; the mouth to taste; and the skin to touch.

Further, she must be furnished with organs of communication between herself in the brain, and these organs of sense; to give her information of all the impressions that are made upon them; and she must have organs between herself in the brain, and every other part of the body, fitted to convey her commands and influence over the whole. For these purposes the nerves are actually given. They are soft white chords which come from the brain, the immediate residence of the mind, and disperse themselves in branches through all parts of the body. They convey all the different kinds of sensations to the mind in the brain; and likewise carry out from thence all her commands to the other parts of the body. They are intended to be occasional monitors against all such impressions as might endanger the well-being of the whole, or of any particular part; which vindicates the Creator of all things, in having actually subjected us to those many disagreeable and painful sensations which we are exposed to from a thousand accidents in life.

Moreover, the mind, in this corporeal system, must be endued with the power of moving from place to place; that she may have intercourse with a variety of objects; that she may fly from such as are disagreeable, dangerous, or hurtful; and pursue such as are pleasant and useful to her. And accordingly she is furnished with limbs, with muscles and tendons, the instruments of motion, which are found in every part of the fabric where motion is necessary.

But to support, to give firmness and shape to the fabric; to keep the softer parts in their proper places: to give fixed points for, and the proper directions to its motions, as well as to protect some of the more important and tender organs from external injuries, there must be some firm prop-work interwoven through the whole. And in fact, for such purposes the bones are given.

The prop-work is not made with a rigid fabric, for that would prevent motion. Therefore there are a number of bones.

These pieces must all be firmly bound together, to prevent their dislocation. And this end is perfectly well answered by the ligaments.

The extremities of these bony pieces, where they move and rub upon one another, must have smooth and slippery surfaces for easy motion. This is most happily provided for, by the cartilages and mucus of the joints.

The interstices of all these parts must be filled up with some soft and ductile matter, which shall keep them in their places, unite them, and at the same time allow them to move a little upon one another; those purposes are answered by the cellular membrane, or adipose substance.

There must be an outward covering over the whole apparatus, both to give it compactness, and to defend it from a thousand injuries; which, in fact, are the very purposes of the skin and other integuments.

Say, what the various bones so wisely wrought?

How was their frame to such perfection brought?

What did their figures for their uses fit,

Their numbers fix, and joints adapted knit;

And made them all in that just order stand,

Which motion, strength, and ornament, demand?

BLACKMORE.

Lastly, the mind being formed for society and intercourse with beings of her own kind, she must be endued with powers of expressing and communicating her thoughts by some sensible marks or signs, which shall be both easy to herself, and admit of great variety. And accordingly she is provided with the organs and faculty of speech, by which she can throw out signs with amazing facility, and vary them without end.

Thus we have built up an animal body, which would seem to be pretty complete; but as it is the nature of matter to be altered and worked upon by matter, so in a very little time such a living creature must be destroyed, if there is no provision for repairing the injuries which she must commit upon herself, and which she must be exposed to from without.

Therefore a treasure of blood is actually provided in the heart and vascular system. Full of nutritious and healing particles; fluid enough to penetrate into the minutest parts of the animal; impelled by the heart, and conveyed by the arteries, it washes every part, builds up what is broken down, and sweeps away the old and useless materials. Hence we see the necessity or advantage of the heart and arterial system.

What more there was of blood than enough to repair the present damages of the machine, must not be lost, but should be returned again to the heart; and for this purpose the venous system is provided. These requisites in the animal explain the circulation of the blood, *a priori*.

All this provision, however, would not be sufficient; for the store of blood would soon be consumed, and the fabric would break down, if there was not a provision made by fresh supplies. These, we observe, in fact, are profusely scattered round her in the animal and vegetable kingdoms; and she is furnished with hands, the fittest instruments that could be contrived for gathering them, and for preparing them in their varieties for the mouth.

But these supplies, which we call food, must be considerably changed; they must be converted into blood. Therefore she is provided with teeth for cutting and bruising the food, and with a stomach for molting it down; in short, with all the organs subservient to digestion: the finer parts of the aliments only can be useful in the constitution; these must be taken up and conveyed into the blood, and the dregs must be thrown off. With this view, the intestinal canal is provided. It separates the nutritious parts, which we call chyle, to be conveyed into the blood by the system of the absorbent vessels; and the coarser parts pass downwards to be ejected.

We have now got our animal not only furnished with what is wanting for immediate existence, but also with powers of protracting that existence to an indefinite length of time. But its duration, we may presume, must necessarily be limited; for as it is nourished, grows, and is raised up to its full strength and utmost perfection; so it must in time, in common with all material beings, begin to decay, and then hurry on into final ruin.

Thus we see, by the imperfect survey which human reason is able to take of this subject, that the animal man must necessarily be complex in his corporeal system, and in its operations.

He must have one great and general system, the vascular, branching through the whole circulation: another, the nervous, with its appendages—the organs of sense, for every kind of feeling: and a third, for the union and connection of all these parts.

Besides these primary and general systems, he requires others, which may be more local or confined: one, for strength, support, and protection,—the bony compages: another, for the requisite motions of the parts among themselves, as well as for moving from place to place,—the muscular system: another, to prepare nourishment for the daily recruit of the body,—the digestive organs.

Dr. Paley observes, that, of all the different systems in the human body, the use and necessity are not more apparent, than the wisdom and contrivance which have been exerted, in putting them all into the most compact and convenient form: in disposing them so, that they shall mutually receive from, and give helps to one another: and that all, or many of the parts, shall not only answer their principal end or purpose, but operate successfully and usefully in a variety of secondary ways. If we consider the whole animal machine in this light, and compare it with any machine in which human art has exerted its utmost, we shall be convinced, beyond the possibility of doubt, that there are intelligence and power far surpassing what humanity can boast of.

One superiority in the natural machine is peculiarly striking.—In machines of human contrivance or art, there is no internal power; no principle in the machine itself, by which it can alter and accommodate itself to injury which it may suffer, or make up any injury which admits of repair. But in the natural machine, the animal body, this is most wonderfully provided for, by internal powers in the machine itself; many of which are not more certain and obvious in their effects, than they are above all human comprehension as to the manner and means of their operation. Thus, a wound heals up of itself; a broken bone is made firm again by a callus; a dead part is separated and thrown off; noxious

juices are driven out by some of the omentories; a redundancy is removed by some spontaneous bleeding; a bleeding naturally stops of itself; and the loss is in a measure compensated, by a contracting power in the vascular system, which accommodates the capacity of the vessels to the quantity contained. The stomach gives intimation when the supplies have been expended; represents, with great exactness, the quantity and quality, of what is wanted in the present state of the machine; and in proportion as she meets with neglect, rises in her demand, urges her petition in a louder tone, and with more forcible arguments. For its protection, an animal body resists heat and cold in a very wonderful manner, and preserves an equal temperature in a burning and in a freezing atmosphere.

A farther excellence or superiority in the natural machine, if possible, still more astonishing, more beyond all human comprehension, than what we have been speaking of, is the distinction of sexes, and the effects of their united powers. Besides those internal powers of self-preservation in each individual, when two of them, of different sexes unite, they are endued with powers of producing other animals or machines like themselves, which again are possessed of the same powers of producing others, and so of multiplying the species without end. These are powers which mock all human invention or imitation. They are characteristics of the *Divine Architect*.—Thus far Paley.

Galen takes notice, that there are in the human body above 600 muscles, in each of which there are, at least, 10 several intentions, or duo qualifications, to be observed; so that, about the muscles alone, no less than 6000 ends and aims are to be attended to! The bones are reckoned to be 234; and the distinct scopes or intentions of these are above 49—in all, about 12,000! and thus it is, in some proportion, with all the other parts, the skin, ligaments, vessels, and humours; but more especially with the several vessels, which do, in regard to their great variety, and multitude of their several intentions very much exceed the homogenous part.

—How august,
How complicate, how wonderful, is man!
How passing wonder He who made him such!—
From different nature marvellously mixt;—
Though sully'd and dishonour'd, still DIVINE! Young.

"Come! all ye nations! bless the LORD,
To him your grateful homage pay:
Your voices raise with one accord,
Jehovah's praises to display.
From clay our complex frames he moulds,
And succours us in time of need:
Like sheep when wandering from their folds,
He calls us back, and does us feed.
Then thro' the world let's shout his praise,
Ten thousand million tongues should join,
To heav'n their thankful incense raise,
And sound their MAKER's love divine.
When rolling years have ceas'd their rounds,
Yet shall his goodness onward tend;
For his great mercy has no bounds,
His truth and love shall never end!"

So curious is the texture or form of the human body in every part, and withal so "fearfully and wonderfully made," that even atheists, after having carefully surveyed the frame of it, and viewed the fitness and usefulness of its various parts, and their several intentions, have been struck with wonder, and their souls kindled into devotion towards the all-wise Maker of such a beautiful frame. And so convinced was Galen of the excellency of this piece of divine workmanship, that he is said to have allowed Epicurus a hundred years to find out a more commodious shape, situation, or texture, for any one part of the human body! Indeed, no understanding can be so low and mean, no heart so stupid and insensible, as not plainly to see that nothing but Infinite Wisdom could, in so wonderful a manner, have fashioned the body of man, and inspired into it a being of superior faculties, whereby He teacheth us more than the beasts of the field, and maketh us wiser than the fowls of the heaven.

—Thrice happy men,
And sons of men, whom God hath thus advanc'd:
Created in his image, here to dwell,
And worship him; and, in return, to rule
O'er all his works. Milton.

ANECDOTE OF A MOHAMMEDAN LAWYER.

The following curious anecdote is told in the *Nogristan* of a famous lawyer at Bagdat, called Abu Joseph. It marks several peculiarities in the Mohammedan Law, and displays much casuistical ingenuity, in adapting them to the views of his clients.—Lawyers in all countries may profitably exclaim, "O! the glorious uncertainty of the Law!"

The Caliph Haroun Abraschid falling in love with one of the slaves and concubines of his brother Ibrahim, offered him 30,000 dinars, or crowns of gold for her. Ibrahim, it appears, had sworn, that he would neither sell nor give her to any person; but as the Caliph his brother pressed him much to let him have the slave at any price, and being willing to oblige him, he consulted Abu Joseph in the business. Joseph informed him, that to avoid perjury, he must sell the one half of the slave to the Caliph, and bestow the other. Ibrahim, overjoyed at this expedient, sent the slave immediately to his brother, who in return, sent him the money he had offered, and Ibrahim gave the whole to the Lawyer, who by his address had redeemed him from embarrassment. The Caliph having got the slave into his possession, was nearly at the summit of his wishes, when a second difficulty arose. The Mohammedan Law prohibits a person from taking the wife or concubine of his brother, unless she have been married to an intermediate person. Abu-Joseph being consulted on this new difficulty, ordered the Caliph to espouse the girl to one of his slaves, who should be obliged to divorce her on the spot. This advice was taken, and a marriage was immediately executed; but the slave falling in love with his new spouse, refused to repudiate her, notwithstanding he was offered 10,000 dinars to give her up. Recourse was had again to Abu-Joseph, who now found he stood in need of all the subtleties of his jurisprudence to cut this new knot: but this he soon effected, by counselling the Caliph to bestow the man slave (of whom he was still the master) upon the woman whom he had espoused, as by this means, the bond of marriage would be broken; the Mohammedan Law not permitting a woman to be the wife of her own slave. This being accordingly done, a divorce necessarily followed, and the Caliph got the woman.

This Prince being so well pleased with the expedients which the Lawyer had found out, ordered the 10,000 dinars which had been offered to the slave, to be given to Abu-Joseph on the spot: but this was not all the gain he got by the consultation; for the Caliph having made a present of 100,000 dinars to the young woman, (of whom he was excessively fond,) she in acknowledgement of the good offices he had rendered her, (redeeming her out of the hands of the slave) to put her in the possession of so great a Prince,) presented him with 10,000 dinars more, so that in one night, this celebrated Lawyer gained fifty thousand dinars, about 24,000 pounds!

Remarkable modesty of the same Lawyer.

Abu Joseph having one day confessed his ignorance of a point of law, on which he was consulted, was reproached by some who heard him, for not being capable of acquitting himself in every part of his duty; seeing he received such large pensions from the Royal Treasury; to which he pleasantly answered; "I receive from the Treasury in proportion to what I know: but were I to receive in proportion to what I know not, all the riches of the Caliphate would not be sufficient to pay me!"

DOMESTIC ECONOMY.

On looking over your valuable paper of Wednesday last, my attention was arrested by the observation of a person recommending to farmers and housekeepers how to cure their meat; but fearing it is not definite enough in one important particular, (the time the meat should remain in the pickle,) I am induced to recommend a pickle that I have been in the practice of using and recommending to others for a quarter of a century, with complete success,—viz. :—Recipe for curing a hundred pounds of Hams or Beef.

Take 7 lbs. of coarse salt.
2 lbs. of brown sugar.
2 ozs. of salt petre.
½ oz. of pearlsh.
4 gallons of water.

Boil all together, and skim the pickle well—when cold put it on the meat.
Hams to remain in pickle eight weeks—Beef four weeks.—Western Farmer.

POETRY.

RETIREMENT.

BY THE REV. CHARLES WENLEY.

Hence, lying world, with all thy care,
With all thy shows of good and fair,
Of beautiful, or great!
Stand with thy slighted charms aloof,
Nor dare approach my peaceful roof,
Or trouble my retreat.

Far from thy mad fantastic ways,
I here have found a lodging place
Of poor way-faring men:
Calm as the hermit in his grot,
I here enjoy my happy lot,
And solid pleasures gain.

Along the hill, or dewy mead,
In sweet forgetfulness I tread,
Or wander through the grove,
As Adam in his native seat,
In all his works my God I meet,
The object of my love.

I see his beauty in the flower;
To shade my walks, and deck my bower
His love and wisdom join:
Him in the feather'd quill I hear,
And own, while all my soul is ear,
The music is divine.

In yon unbounded plain I see
A sketch of his immensity
Who spans these ample skies;
Whose presence makes the happy place,
And opens in the wilderness
An earthly paradise.

O would he now himself impart,
And plant the Eden in my heart,
The sense of sin forgiven!
How should I then throw off my load,
And walk delightfully with God,
And follow Christ to heaven!

LOCAL.

ACCIDENT.—On Thursday last, Lieutenant SPERMAN of the 81st Regt. accompanied by two men belonging to this place, JAMES WILLIAMSON, and DENNIS FIELDING, were returning in his pleasure boat from Dipper Harbour to St. John. They had gone into Musquash Harbour, and when standing out again a sudden flaw struck the boat and she went over and sunk. The two men jumped into a smaller boat which they had in tow, but the painter being short, she also was carried down with the larger boat, and the men were taken down with her. After they again came to the surface of the water, Williamson got hold of the end of the foremast, which was but a little above the surface, and Mr. Spearman got hold of the main topmast, by which they supported themselves until relieved by Mr. GRONCE IYVING in a boat from the shore; but Fielding after some ineffectual struggles, sunk to the bottom. Fielding was about 23 years of age, he bore an excellent character, for sobriety, industry, and activity, he had been married about six weeks previous. His body was recovered yesterday afternoon, and brought to town last evening. The boat was raised on Saturday.—*Gazette.*

Mr. Haliburton's Historical and Statistical account of Nova-Scotia, now issuing from the Press in Halifax.—On the 28th ult. in the House of Assembly of Nova Scotia, it was unanimously resolved, that the thanks of the House be conveyed to THOMAS C. HALIBURTON, Esq. for his very laudable effort, to illustrate the History, Topography and resources of the Province, in the Historical and Statistical account of Nova Scotia, just issuing from the Press. This Resolution was communicated by the Speaker, to Mr. Haliburton, a Member, in his place, accompanied with some observations of a very pleasing and flattering nature, and were cordially received and respectfully acknowledged by Mr. Haliburton. The very favorable manner in which this work has been noticed by the House, is perhaps the strongest testimonial which could be given of its intrinsic merit; and will fully entitle it to the confidence of the Public.

We understand, that a number of persons in this Province have subscribed for the work, and we have every confidence that they, as well as the people of Nova Scotia, will be highly pleased, with the manner in which it is executed.

EASTER DAY.

Christ is risen from the dead: and become the first fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive.—1 Cor. 15. 20

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires: so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end.—Amen.

The Epistle Col. 3. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

ON THE RESURRECTION OF CHRIST.

Lo dies! the Friend of sinners dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies,
A sudden trembling shakes the ground:
Come, saints, and drop a tear or two
On the dear bosom of your God;
He shed a thousand drops for you,
A thousand drops of richer blood.

Here's love and grief beyond degree
The Lord of Glory dies for man!
But, Lo! what sudden joys I see!
Jesus, the dead, revives again.
The rising God forsakes the tomb;
The tomb in vain forbids his rise!
Cherubic legions guard him home,
And shout him "Welcome to the skies!"

Break off your tears, ye saints, and tell
How high your great deliverer reigns:
Sing,—how he spoiled the hosts of hell,
And led the monster death in chains.
Say,—"Live for ever, wondrous King!"
"Born to redeem, and strong to save!"
Then ask the monster, "Where's thy sting?"
And, "Where's thy victory, boasting grave?"

AN EXAMPLE WORTHY OF IMITATION.

The subjoined details of the exertions of a friend to Missions having appeared in the WHITEHAVEN and CARLETON papers, we gladly extract them, as exhibiting an honorable and praiseworthy example of zeal and persevering energy in the sacred cause of Christian philanthropy and benevolence.

A Gentleman, resident in the neighbourhood, who is anxiously desirous of every opportunity to promote the advancement of the Wesleyan Foreign Missions, has, during the last six weeks, (besides attending to regular and extensive business of his own,) canvassed in aid of the Funds of that Society, one considerable market town, a borough, and twelve surrounding villages; has travelled on foot upwards of ninety miles; waited in person upon more than 1400 families; and visited a population of upwards of 6000 souls. The kind reception he has every where met with; the liberal support he has received; with the infatuation circulated through this medium of these Christian Missions, in various parts of the world, present to his mind a reward for his toil, infinitely surpassing in value any temporal good.—*Miss. Notice, Feb.*

TEST OF PERFECT VACCINATION.—All persons should insist on the family surgeon using the test discovered by Dr. Bryce, of Edinburgh. It consists in vaccinating on the other arm, from the first one vaccinated. If the first has been perfect, both pustules will ripen precisely at the same time; if this does not take place, the constitution has not been properly affected, and vaccination must be repeated. This simple and easy security ought never to be neglected.

Dr. Blomfield, the new Lord Bishop of London, was enthroned on the 16th January.

The Ladies forming THE COMMITTEE OF THE Bible Association, are respectfully requested to visit the Subscribers in their districts, previous to the first of May; when the Annual Meeting is expected to take place, and the Collections to be received.
St. John, 11th April. 1829.

MARRIED,

At Nussereabad, (in the East Indies,) on the 21st of June last, Captain James Glencairn Burns, son to the Post, Assistant Commissary-General, to Miss Breckett.

Married, on the 3d March, at the Ashbury Missionary Institution, near Fort Mitchell, Creek Nation, by the Rev. Mr. Hill, Mr. James Hill of the U. S. Army, to Miss Amanda Doyle, a Creek pupil of the Institution. This establishment is under the charge of Mr. and Mrs. Hill, who were desirous of showing the natives how this ceremony is performed in a refined state of society, and the highest encomiums are due them for their entire success. Great exertion and ingenuity were necessary to accomplish it. The company consisted of about twenty white persons and one hundred and fifty natives. The bride and her two maids were dressed with great taste and propriety, according to the fashion of the age. The groom and his two associates were in full military costume, and those persons present, accustomed to wedding scenes, pronounced this bridal party one of the handsomest they had ever witnessed. After the nuptial ceremony, the happy pair were congratulated with all good wishes; cake and wine were passed round, and in due time a bountiful supper was partaken of by the whole company, and the evening passed off in the most agreeable manner possible. All parties seemed delighted with the occasion. A number of strangers present will never forget the kind and hospitable reception given them by Mr. and Mrs. Hill.—*Georgia paper.*

DIED,

On Monday sennight, WILLIAM PITT, son of Mr. W. P. Scott; aged 4 years and 6 months.

On Friday morning, Mrs. ELIZABETH ANN, wife of Mr. Joel Prince, of the Parish of Hampton aged 25 years. Her loss will be severely regretted by a numerous circle of relatives and friends.

On Saturday morning, at Golden Grove, in the Parish of Portland, after a short illness, Mrs. HANNAH, wife of Mr. John Stackhouse; aged 29 years; leaving a husband and seven small children to lament their irreparable loss.

On Tuesday last, Mary, infant daughter of Capt John Brown, aged 3 year and 10 months.

At Halifax, on the 5th instant, ANN CATHERINE, wife of Mr. John Godard, aged 40 years; after a long and painful illness, which she bore with the utmost Christian fortitude and pious resignation.

AGENTS FOR THIS PAPER.

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|---------------------|---------------------|
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