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J. G. M. Laughlin

NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME II.

SAINT JOHN, SATURDAY, JANUARY 23, 1880.

NO. 1.

ANNIVERSARY.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

[Continued.]

The Hon. and Rev. G. Noel said it was not his intention to trespass long on the attention of the meeting, but the following resolution had been put into his hands:—

That this meeting rejoice to learn that the circulation of the Scriptures in various languages among the Jews continues to increase throughout the sphere of the society's labours; and they desire to promote to the utmost of their power a full and free distribution of the Sacred Volume among this people, with earnest prayer that it may have free course and be glorified.

He thus proceeded:—"I know no medium of communication from God to man so holy or so blessed as that which is contained in the Scriptures, but I feel that the instrument will not of itself do the work intended—it is like the sword of the giant, which will fall powerless unless it be wielded by a giant's force. But when we recollect that he who gave the instrument pledged himself to the use of it; when we consider that the word of God is the sword of the Spirit, we must believe, that in the wide circulation of copies of that Word amongst mankind, God is putting his own instrument into their hands, and that he himself is coming forth to do his own work—that he who is all powerful is coming to complete that which he had promised for the salvation of a fallen world. Thus, when I see the wide circulation of the Sacred Scriptures, whether amongst Jews or Christians, and when I know that thereby many are brought to God—not by man, but by the whispering of God himself to their souls, I must come to the same conclusion—that God himself is engaged in his own work. The report you have heard, is sufficient to convince you of the great importance of your exertions in this society. Oh, Sir, it is cheering to contemplate the signs of the times as they rise, and to see how they point to the things that are to come; it is delightful to consider that he, who through the Jews, gave light, and life, and salvation to the Gentiles, should make them the means of giving back the same inestimable blessings—that he should make those Gentiles the means of their conversion and restoration: I do not mean nationally, but their being placed in that state of preparation which would fit them for his coming. It is not necessary to the fulfilment of the promise that they should be now restored, as a people, to their ancient land. God promised the land of Canaan to Abraham and his descendants, but it was four hundred years before they obtained it. How did Abraham inherit the land?—by his bones. How did Jacob and Joseph inherit it?—by their bones; and just when the time was about to arrive, and when the promise of God was about to be fulfilled, dread calamity occurred; the condition of the people appeared to be worse. They were unwilling to go forth from the land of their bondage, and they were stubborn and ungrateful to their benefactors.

They had not confidence in the power of God. Moses was stretched in the dust, and called on the name of the Lord; but the Lord said to him—Wherefore criest thou unto me? speak unto the children of Israel that they go forward. And Moses stretched out his hand towards the sea, and caused it to go back by a strong east wind, and the people passed over. Oh, no Sir! there was no shortening the arm of God, for in his own good time it would be stretched forth, his power asserted. God would fulfil his own eternal decree in his own time, and by his own means. We must wait, then, for that time, for the fulfilment of his word." The reverend gentlemen said that the approach of the fulfilment of the Word ought to be a warning to Christians to prepare themselves, so as to rely on the enjoyment of God's promise.

For 4000 years the wisdom of God had left men to their own ways: it was now nearly 2000 years since they received the light of Christianity, and men were still nearly as wicked as ever. But in good time the glory would be restored to the Temple, and Jesus himself would stand in the sight of man, and surrounded by the living and the dead, would make the just sharers in that life which would never die. The reverend gentleman concluded by pouring forth a fervent prayer, that on that great day we might stand favourably in the sight of him, who, though he was our Saviour, was also to be our Judge.

The Rev. Mr. Reichardt, one of the society's Polish missionaries, rose to second the resolution. He anxiously desired to have the power of stating what God was doing for the conversion of the most obstinate sinners, and for bringing them back to Zion, and their Saviour. He would show how the Lord had blessed his labours. One day in Poland, when he had been called on by some Jews who were eagerly desirous of tracts, and of hearing the preaching of the Gospel, he selected the children amongst them, whilst his brother missionary was addressing the grown up people, in order that he might communicate to their juvenile minds some knowledge of the Scriptures; he chose the ten commandments, in which to catechise them in the Hebrew language. While this was going on, several Jewesses entered the room and appeared displeased at seeing their children instructed by a Christian Missionary. That must not be wondered at in those parts, when it was recollected how odious the very name of Christian was to a Jew, where nothing was known but the name of Christianity, and where Christians were regarded by the Jews merely as Baal, or the Egyptians. The mothers insisted upon their leaving the room; the children asked, why should they leave! that they were doing no harm; that they were only repeating the ten commandments and receiving instruction upon them. The mothers listened and were struck; in a short time they went away, but they returned with a number of other Jewesses into the room with cheerful countenances, leading their boys and girls in by the hand, and requesting for them similar instruction. (Hear, hear.)

He began with the first commandment, and during his catechising he put some questions on the necessity of prayer. He asked them, were they in the habit of praying from the heart, or extempore? And here it is to be remarked, that what is known to the Jews generally by the name of prayer, is merely the reciting of a short form in Hebrew, but which very few of them understand. When they understood the meaning of the question, they said, "Oh! no, how should we dare to pray or to suppose that God would hear a poor Jewess. Prayer we leave to our husbands, and we are satisfied if we are allowed to share their supplications." Hearing this, he referred immediately to the first and second chapter of Samuel, which he read to show them a mother of Israel was not afraid that she would not be heard by her God, that she went up to the temple and offered up her prayer, and that her supplication was heard, and that the Lord had given her a son Samuel, who was received by Eli into the ministry of the Lord. When they heard this, tears burst from their eyes, and they said, "Oh! how beautiful is this history; we see there the Lord will answer our prayer; let us take courage." One of them who was especially moved, observed, "I never knew before I was so ignorant, and I will now pray to God to give us his Holy Spirit." When he was leaving them they said, "May the God of Israel preserve you;" and he in return said, "May the peace of the Messiah whom I preach be with you." They replied, "Amen." (Hear, hear.)

The prejudice of the Jews was not to be wondered at, as they had no idea of Christianity except as a system of idolatry; and no wonder,

for in Catholic countries they never saw any thing but idolatry.

The resolution was unanimously adopted.

The Rev. Charles Simeon, in proposing the next resolution said, it had often occurred to him, that one of the best fruits of the Bible Society had arisen from its having begun at home. They ought to do the same thing as respected the Jews that lived in this land; but there were circumstances which rendered such an attempt inexpedient. The report alluded to that, but did not state the objections; he would say, however, that they had hitherto been in want of a proper person for the purpose. Whoever engaged in the office should be one well versed in Divine knowledge, as well as thoroughly conversant in the Hebrew language. Such a man was not to be found in England at liberty, as every minister had his own calling in which he was specially engaged. One worthy and excellent man, the son of a bishop, had been most anxious for the employment, but he was not at liberty. He blessed God, that they had now a person fit and capable, in every respect, for the office, and they not only had him, but in the north-west of England different societies had been formed for the purpose. Two things he would say—first, that this society had not been able to do quite so much as others, yet that it had more ground for encouragement; when he said that, he did not mean to compare it injuriously with the Bible Society, which he highly esteemed; on the ground of thankfulness, he would say that the society had it, because it had obtained a greater victory over prejudice than any other society. The diffusion of truth was always met by prejudice, but no prejudice was so strong as that of the Jew. To such a degree did that prevail, that twenty years ago a Jew would not read any book, or any tract, that came from a Christian; and that when he even heard the name of Jesus, he would spit on the ground with indignation. But now, that was so far done away with, that they pressed for Bibles and tracts, and even received the missionaries with kindness. As to encouragement, they had it, because they already had some success, and they had the prophecies to assure them they could not fail, and, in the eye of faith, the whole world already converted. As to their success, he would merely refer them to those Jews who had been converted at Constantinople, and he asked, Where were the English people who would act as they had done? The reverend gentleman concluded by moving—

That the Jews resid. in within this kingdom have a peculiar claim upon the sympathies, prayers, and exertions of British Christians; that this meeting hear with pleasure of the increasing efforts of this society in their behalf, and trust that the faith, and zeal, and Christian love of all the professed friends of Israel, will yet be called to a much more lively exercise.

The Rev. J. W. Cunningham, of Harrow, said,—"My friend, Mr. Simeon, has looked with pleasure to the success of the society, but I was surprised, in a publication lately sent forth against its objects, to find a sentence, taken as a kind of motto, for the purpose of throwing it into its esteem: "who will sow on a rock?" is this sentence I allude to, and then the book goes on to assume that the operations of this society are but sowing on a rock—that the field of our labours is nothing but a rock—and that, notwithstanding the promises of Scripture, nothing will be done. Mr. Simeon, whose sentiments I love as my own, speaks of the remarkable success of the mission even at home. I say, it is enough for us to have courage, if we rescue but one Jew from condemnation, and make him the heir of life everlasting. I say, it is enough for us if we can pluck one brand from the conflagration, and plant it as a pillar in the temple of the Lord. As to the spirit of conciliation that is working its way amongst the Jews, it happened to me to fall in with one in travelling, and in our discussions I brought him to confess in this way: he said, with regard to the question of religion, we have nothing like a

common feeling in our hearts: there is no union in the whole body of the Jews. He was a resident of Norwich, and turned his conversation to the family of the Gurneys, one of whom we know (Mrs. Prys) as their benevolent representative to the world. (Hear.)

Here's a name that we cannot meet without sympathy and feeling, because now, in addition to our other claims, she is labouring under calamity. (Hear.) But the Jew said, that that family had done more good by their Christian benevolence than all the Jews he ever knew. He also said, that he was surprised that so many Christians should devote themselves and their labours, not merely for themselves, but for the service of Jesus. And now, with respect to another effect of this society, I cannot concur with some honorable friends of mine that look to the accomplishment of the prophecies of Isaiah, in the present age. While, however, I do not concur with all of them, I shall still say, that one blessing of this society is, that it has unlocked the whole volume of prophecy; for myself, I do believe, that until this society rose, the prophecies remained as lumber in our closets, and although they were not by any means undervalued, they were looked upon as never to be understood, and accordingly they were passed by. And here I would guard those whom I address against the mischievous habit of considering prophecy as the rule of their practice. We know that it may be and will be fulfilled, but you and I are not to expect that we are to accomplish it. Therefore it is a capital error to act merely from the idea that we are to be the immediate instruments of God. When I see societies fall, and the church begin to languish, then I feel inclined to ascend the hill of prophecy to view the streams that flow from the throne of God, and to contemplate his intention in the blessings that are to come, and let this be a recollection ever to animate you. The workings of the Lord will visit you as the Angel did the Apostle in his prison, unexpectedly; and you are not to expect any thing from God but in his own time. I have said how strongly I have concurred with Mr. Simeon, but I hope he will pardon me in differing from him in one point. He says, that there is most prejudice in the Jew; but I say, there is more prejudice in the Christian, and for this, the greater is his knowledge, the more he sins; and I will further say, that I never saw any one more difficult to contend with than the man who professes he believes every thing, and yet will do nothing. The greater benefit of this society is, that it will overcome the prejudice of the Christian, who in general is either asleep as to Israel, or if he is awake, is awake only for hostility; and I say, that whether you endeavour to direct his awaking energies, or to allay his hostility, is one of the most difficult tasks that ever the society had. A new period is arrived within twenty years. We come here brought by love to the Scriptures and to the Jews; but our chief consideration is, that this is (as the Bishop of Lichfield observed) a great preparative work; and I should quit the room if I did not believe that there was a growing attachment to the question of religion. A better era has come on—much is doing in other countries, and that brighter period is about to appear, which we have looked for for centuries. I pray you all, and my brother clergymen more especially, in going back to their parishes, to be convinced that the first step only is taken—that they will raise aloft the torch of the light of the divine blessing, and that they will labour tenfold in the ministry from day to day.

The people even at our right hand here do not know what is going on behind the scenes. There have been Tre. Meetings and meetings at which they were not present; and these have been devoted to ascertaining the best means of forwarding the cause in our parishes. The question I think is this, that we separate our ministerial too much from our pastoral office. I thank God for this institution, not merely because it has led to the revival of religion, but not this meeting, therefore, terminate without a fresh dedication of our souls to God. I am jealous of hearing one society compared with another, as I wish that they should be all considered as affiliated branches of the one stock founded on the rock of ages, the superstructure so extensive, that it may have only the world for an area, heaven for its canopy, and know no limits but the wants and necessities of man."

The resolution was agreed to.

Sir George Rose, Bart. then moved—

That whilst this meeting acknowledge the Christian obligation and privilege of using with zeal and activity the means placed by the great Lord of all at the disposal of his servants for promoting the spiritual welfare of the house of Israel, they would seriously consider that the best means are only effectual by his appointment, who has said that he will be inquired of by his people to do those things for them.

BIOGRAPHY.

MEMOIR OF THE REV. ADAM CLARKE.

L. L. D. F. A. S. M. R. I. A. &c. &c.

This gentleman, whose name is well known in the learned and scientific world, though a native of Ireland, is paternally of English extraction: his father who was an eminent scholar, having descended from a family originally of England, in which country his ancestors were highly respectable. His mother's maiden name was Maclean, of Mull. Her progenitors were Scotch, and of some consequence, their pedigree having been traced back to a remote period.

The subject of this memoir was born near Magherafelt, in the county of Londonderry, in the north of Ireland, about the year 1763, but the exact time we have not been able to ascertain. His parents being serious, particularly his mother, it was his lot to enjoy the advantages of a religious education. Being brought up from his infancy in the fear of God. At an early period his mind was impressed with the solemnities of an hereafter, and in the sincerity of his soul he sought the divine favour. This he did not long seek in vain. His soul was soon set at liberty, from which time he became a decided character, and his life has thus far been spent in promoting the interests of the Gospel.

During his early years, he received from his father the rudiments of a classical education; but his attention being called off to the concerns of a little farm, the care of which devolved chiefly on himself and his brother, his proficiency in learning was somewhat retarded. On entering life, being designed for trade, he was for sometime placed under the care of a Mr. Bennett, an extensive linen manufacturer. Taking, however, a dislike to some branches connected with the business, he left this gentleman, but on such honourable terms, that from this time, they continued in habits of uninterrupted friendship and intimacy till Mr. Bennett's death.

Possessing natural talents of the first order, and using every means to acquire intellectual knowledge, his abilities and assiduity awakened the solicitude of many who visited his father's house. Among these was a preacher, intimately acquainted with the late Rev. John Wesley, with whom he kept up a correspondence. As Mr. Clarke had at this time, though very young, begun to call sinners to repentance, this preacher was not a stranger to his mental powers, which he naturally thought wanted nothing but due encouragement, and a proper opportunity to call them into vigorous exercise. To furnish these, he made Mr. Wesley acquainted with his history and character, representing him as a youth whose piety, zeal, and talents, gave an early promise of utility and eminence in the church of Christ.

Inducted by this recommendation, Mr. Wesley desired that he might be consulted respecting his future plans and intentions; and that an inquiry might be made if he were willing to become a pupil in Kingswood school: furnishing him, at the same time, with a letter in case it met his approbation, that should become his passport into that seminary. It was not long before Mr. Clarke determined in favour of the proposal; in consequence of which, arrangements being made; he left his father's house, and embarked on board a vessel bound for Liverpool, where, from his prepossessing manners, and from some peculiar incidents that had occurred during the voyage, he was kindly entertained at the captain's house.

On reaching Kingswood, his reception was far less favourable than he had anticipated. By the manager, he was viewed as an intruder, and, as such, was treated with inattention and disrespect, sometimes bordering on indignity. But he had already learned to overcome evil with good, and to bear with patience and resignation the privations, which,

without meriting them, he was called to endure. Nor was the ardor of his mind to be repressed by impediments like these. He seized every opportunity for improvement; and his rapid progress soon convinced those by whom he was surrounded, that his native vigour would surmount every obstacle, and dart its rays on those, who apparently attempted to consign it to the empire of darkness. As a proof of this, although his finances were low, he contrived, while here, to purchase a Hebrew Grammar, then just published, which laid the permanent foundation of his extensive acquaintance with the dead languages, and became a prelude to his knowledge of oriental literature.

He had not been much more than a month in Kingswood school, from which he derived little or no advantage, before Mr. Wesley paid it a visit; when, on an inquiring for the young man from Ireland, Mr. Clarke was introduced. On the subject of his preaching, much interesting conversation passed between them; and so well satisfied was Mr. Wesley with his replies to the various questions proposed, that he was desired to hold himself in readiness, as he should very shortly appoint him to a circuit.

At about the age of eighteen, Mr. Clarke entered on his itinerant ministerial labours, in the year 1782, in which employment, though now partially located, he continues to the present day. From the commencement of his preaching, he has been exceedingly popular in every part of the United Kingdom through which he has travelled. In his earlier years, his youth attracted vast numbers wherever he went; but curiosity soon gave place to admiration; and many, with whom novelty was the primary motive to induce them to attend his ministry, settled down into sober, regular, and attentive hearers. In most places where he was stationed, his preaching formed an era in the history of Methodism; and no other man has ever yet appeared among its numerous preachers, though many possess talents of the most exalted order and commanding influence, to whose labours it is so much indebted for the respectability it has acquired, and the increase of the congregations that have rallied round its doctrines. In many places the chapels have been so thronged with hearers at an early hour, when he was expected to preach, that on his arrival, all access to the pulpit from the door has been rendered impossible. It was on one of these occasions, at St. Austin, in the county of Cornwall, soon after he began to travel, that the writer of this article saw him enter the chapel through a window, and creep on his hands and knees over the heads and shoulders of the people, in order to reach the pulpit. This tide of popularity, with scarcely any intermission, has now followed him about forty years, and it remains unabated even to the present day.

But, notwithstanding he was thus caressed and followed, where he was known, it was not always, in these early days of Methodism, that on his first appearance he was treated with much respect, or even with common civility. In the Norman Isles he received the most convincing proof that the carnal mind is enmity against God. On one occasion he was drummed out of town, and threatened with death, should he again attempt to preach in that place. He however, kept to his appointment, amidst the threats with which he was menaced; but instead of meeting with further interruption, he was protected for his intrepidity by the very persons from whom he had apprehended danger. At a more subsequent period, he received a violent blow on the head, in the neighbourhood of Liverpool, when returning from preaching, from which serious consequences were expected; but providentially he survived the attempt of this apparently intended assassination. The blow was known to have proceeded from a member of a certain community, which asserts that actions may sometime be meritorious, though they should be stained with blood. The culprit was seized, and taken before a magistrate; but Mr. Clarke declined to prosecute, thinking it his duty rather to suffer for the cause of Christ.

Impressed with the shortness and value of time, this indefatigable scholar has invariably pursued his studies with the most unremitting attention; generally from four or five in the morning, until nine or ten at night, through a series of years, and nothing but a vigorous constitution, which falls only to the lot of a few, could sustain such incessant labours, and remain unbroken. So tenacious, indeed, has

he always been of these precious "sands of life," that, in the relaxation which tea parties afford, he never indulges; and of this very common beverage, "which cheers, but not inebriates," he never partakes. Tea and coffee are alike discarded, and pork he places under a similar interdict, with respect to himself; but no one besides is laid under any restrictions.

Pursuing his studies thus without intermission, attending to the duties of his station as a preacher, and engaging in various committees, and associations, of a benevolent, a literary, and a scientific nature, his excursions during his residence in London for several years prior to 1815, were more than human nature could long support. This his friends perceived; and through their persuasions, he was prevailed upon to quit the metropolis, and retire to Milbrook, a genteel residence in Lancashire, about ten miles from Liverpool. In this retreat, he has an elegant house, to which several acres of land are attached; and in its improvement he finds amusement, relaxation, and occasional employment, in making agricultural experiments, which being congenial with his natural inclination, mitigate in some degree the severity of his studies. The soil that is thus attached to his habitation bears testimony to his fostering care, and the luxuriance of vegetation frequently proclaims how far the domains of Dr. Clarke extend. His gates and fences correspond with the fields which they enclose.

His library contains some thousand of volumes, in various languages, among which are many that are very ancient, exceedingly scarce, and highly valuable. These are arranged in exquisite order under his own eye, so that he can put his hand on any work almost at a moment's notice. Of manuscripts, both ancient and oriental, he has a large collection, of which, only himself, and men like himself, know the value.

Of curiosities, both natural and artificial, he has a large and pleasing assemblage, coeval with almost every age, and transmitted from various parts of the world. These, if arranged in any commodious gallery for inspection, would form an extensive cabinet, well worth the inspection of amateurs.

[TO BE CONTINUED.]

DIVINITY.

REVEREND BASIL WOOD.

Text, Mark, iv 26, 27, 28.—And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

The general plan of this discourse was, 1st, To illustrate the parable and similitude employed by our Lord in the text. 2dly, To select the instructions afforded.

I. Diligence and industry are necessary in every calling, but particularly in that of the husbandman. He must manure his ground, plough sow and harrow it. When he has done all this he can do no more, unless the sun shines, the showers and dews descend, he will receive no fruit of his labour. He must wait with patience the event, he must "sleep, and rise night and day." The season proves favourable, and the seed germinates and groweth up, he knoweth not how. In like manner the ministers of the Gospel in every age, can only sow and cultivate.—They can do no more of themselves:—no good can be done or fruit appear without Divine influences.—The influences of the sun, rain, and wind, are necessary in the natural and so in the spiritual. "Not of him that willeth, nor of him that sinneth, but of God that giveth the increase." The best means may be employed, the best quality of seed sown;—but unless the earth yield her strength, and the heavens their influences, all will be of no avail.—Means, however, are to be employed, and above all that of prayer. Let us labour diligently, trusting that God will not be slack concerning his promise.

II. The instructions resulting from the parable are numerous and important. 1st, In order to salvation, we must use the appointed means. There are certain necessary things to be done by the husbandman, and if these are neglected, in vain may he expect to reap a harvest. In like manner certain means for the commencement and perfection of the spiritual life are appointed; the Bible is to be read with attention, diligence, and prayer for the Divine blessing. We are carefully to attend upon the

preaching of the Gospel, in order to hear the doctrines and precepts of religion explained. Religious books are to be consulted, and the company and conversation of the pious are to be sought after.—Thus emulating the husbandman, we are to sow our seed in the morning, and in the evening we are not to withhold our hand. In all weathers, in all seasons, and with every opportunity, we are to work out our salvation with fear and trembling. 2dly, If we use the means appointed, God will not withhold his blessing. Every season is not alike favourable and productive, but in general according to his care and cultivation, the labours of the husbandman are repaid. He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully. "I never yet said to the seed of Jacob, Seek ye my face in vain. My word shall not return unto me void, but it shall prosper in the thing wherewith I sent it." Truly, God often grants his blessing to the labours of Ministers, and parents and teachers in an imperceptible manner. "The seed groweth up, he knoweth not how." Some have few known proofs of their labours. Let us not, however, be discouraged—let us preach the word, and be in season and out of season; reprove, rebuke, exhort, with all long-suffering, and all perseverance. What we know not now, we shall know hereafter. Ye parents, be diligent in instilling into the minds of your children the truths and duties of religion;—and though you do not see all the present good you would wish, yet the blessing will come—the seed will germinate, expand, and bear fruit to the glory of God and to your comfort. Ye teachers of youth, be not slothful in your important work, nor discouraged at your small apparent success; many, I doubt not, have learned from the sacred writings, under your direction, those lessons that have proved their direction in life and their consolation in the hour of death, and are now rejoicing in heaven, in consequence of the divine blessing upon your instructions.

The Preacher next proceeded to apply these remarks to animate his hearers to missionary exertions, and to the support and instruction of the ignorant, particularly the School for which he pleaded—the design, history, present state, and advantages of which he briefly stated. He called upon all present to say what they had done to glorify God, and to benefit others. All, alas! would be constrained to admit, that they had not done what they might have done, what was in their power to do. For his part, he with shame and confusion of face declared, that he was forty years old, before he had the least care or concern about sending the Gospel to the heathen. As an example of the good done by the spread of the Scriptures and small tracts, he related the following remarkable anecdote, which came under his own knowledge:—

A person belonging to his congregation had been for some time confined by sickness, and had been reading a particular tract, from which he received great benefit. An acquaintance visited him, and from some hints that he dropped, appeared to be under great depression of spirits. His sick friend pointed to the tract lying on the table, and requested him to sit down and read it to him. The other assented, and had not proceeded far in the task before his whole attention became absorbed by the contents of the tract; as he read on, his heart became more and more affected; at length, unable to control his feelings, he burst into tears, and pulling a weapon of destruction out of his pocket, throw it upon the floor, exclaiming, "With that weapon I was just going to take away my own life, but thought I would first look in to see you once more before I committed the horrid deed. What I have now been reading has saved me."

DOCTRINAL OPINIONS OF THE FRIENDS.

At a meeting of the Religious Society of Friends held in London, by adjournments, from the 20th of the fifth month, to the 29th of the same inclusive. 1829:—

This meeting has been introduced into a feeling of much sympathy and brotherly love for our brethren on the American continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected by the diffusion of anti-christian doctrines among them; and we consider it to be a duty to disclaim, and we hereby do

disclaim, all connexion, as a religious society, with any meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such anti-christian doctrines.

And in order to prevent any misapprehension as to our views, we feel ourselves called upon at this time to avow our brief in the inspiration and Divine authority of the Old and New Testament.

We further believe that the promise made after the transgression of our first parents, in the consequences of whose fall all the posterity of Adam are involved, that "the seed of the woman should bruise the head of the serpent," Gen. iii, 15; and the declaration unto Abraham, "In thy seed shall all the families of the earth be blessed," Gen. xxvii, 14, had a direct reference to the coming in the flesh of the Lord Jesus Christ. To him, also, did the prophet Isaiah bear testimony when he declared, "Unto us a child is born, unto us a son is given: and government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end," Isa. ix, 6, 7. And again, the same prophet spoke of him when he said, "Scarcely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," Isa. liii, 4, 5. The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "The Lord our Righteousness," Jer. xxiii, 6.

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth, when "He took not on him the nature of angels; but he took on him the seed of Abraham," Heb. ii, 16.—He "was in all points tempted like as we are, yet without sin," Heb. iv, 14. "Having finished the work which was given him to do," John xvii, 4. "He gave himself for us an offering and a sacrifice to God," Eph. v, 2. "He tasted death for every man," Heb. ii, 9. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world," 1 John ii, 2. "We have redemption through his blood, even the forgiveness of sins," Col. i, 14.—"He passed into the heavens;" Heb. iv, 14, and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. i, 3, and "ever liveth to make intercession for us," Heb. vii, 25.

It is by the Lord Jesus Christ that the world will be judged in righteousness, Acts xvii, 31. He is the Mediator of the new covenant, Heb. xii, 24; "the image of the visible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist," Col. i, 15, 27.—"In him dwelleth all the fulness of the godhead bodily," Col. ii, 9, and to him did the evangelist bear testimony when he said, "In the beginning was the Word, and the Word was with God, and the Word God: The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men;" he "was the true Light, which lighteth every man that cometh in the world," John i, 1, 4, 9.

Our blessed Lord himself spoke of his perpetual dominion and power in his church when he said— "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life," John x, 27, 28. And when describing the spiritual food which he bestoweth on the true believers, he declared, "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, 35. He spoke also of his saving grace bestowed on those who come in faith unto him, when he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life," John iv, 14.

Our religious society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives and accredits as ministers those who attempt to invalidate any of these doctrines which we esteem as essential parts of the Christian religion.

It is the earnest desire of this meeting that all who profess our name may so live and walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, "bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord," Rom. vi, 22. "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever," Rev. v, 13.

Signed in, by order, and on behalf of the meeting aforesaid.

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From the Imperial Magazine.
ON MINISTERIAL FIDELITY.

Human nature is so constituted, that good can neither long exist, nor extensively exert its influence, without being alloyed with evil, and clogged with sinful infirmities. All Christians must necessarily rejoice at the vast increase of pure religion, and at the dedication of wealth and talent for the advancement of divine truth, and at the co-operation of mental and physical energies in the cause of our Redeemer, which characterize the present day; but our joy is inseparably connected with sorrow. We see that persecution no longer exalts its hideous and infernal visage, and that the disgrace formerly attached to a profession of religion is now removed, and that common decency, and the customs of the country, prevent many from embracing a system of infidelity, or following a course of profanity, and cause them to make some show of religion. We rejoice at these signs, and hope that they are the harbingers of more glorious days; but there are certain evils either connected with them or resulting from them. When religion becomes fashionable, we are in great danger of sinking into a fashionable religion; and wherever there are professors of this fashionable religion, they must have fashionable preachers, and a fashionable gospel; and from this amalgamation of religious profession and worldly feeling arises a system of unfaithfulness in preaching.

Perhaps few questions have received more varied answers than this: *What is fidelity?* If I may be allowed to define it, I would say, it is to preach "the truth, the whole truth, and nothing but the truth." It is to declare the whole counsel of God, giving to each doctrine its relative promnency, to each precept its proper situation, to each promise its true application, to each threatening its due authority, and to each sentiment its consistent and legitimate meaning, without fearing the frown, or courting the smile of man." But is this system uniformly adopted by all who bear "the vessels of the sanctuary?" Some sermons are so enveloped in the flowers of rhetoric, and so adorned in the meretricious trappings of human eloquence, that the simple grandeur and the native beauty of the gospel are totally lost amidst their cumbrous load of worldly ornaments. The faithless minister studiously avoids all practice, to please the Antinomian; or neglects all doctrine, lest he should offend the Pharisee—such a man is not only unworthy the name of a "parson," but is an actual disgrace to a Christian community.

The preaching of the gospel is of too sacred a nature to be made the vehicle for human applause, or the instrument of a vain ambition. The work of a minister is connected with an that is important in time, and with all that is awful in reference to eternity. It is the work for which the world was created, for which the Son of God died, for which the Holy Spirit descended, and for which the universe exists. Its connexion with the immortality of the soul stamps upon it a sacred reality, and invests it with a fearful responsibility. A pulpit is the last

place in which self should be exhibited, or in which pride should be fostered, and a minister is the last man who should offer his adorations at the altar of popularity; yet, if he be endowed with talent and learning, he is in great danger of bowing the lowest, and of continuing the longest, as the inflated victim of a dreadful delusion. It is to be feared, that many a minister has offered more devotion at this shrine, than prayers in his closet for the divine blessing. He has chosen his subject, selected his text, divided his sermon, arranged his thoughts, and adjusted his expressions, under the influence of popularity. He has forgotten that he is to draw the sword of the Spirit manfully and fearlessly, not to admire the brilliancy of its shaft, or to display the splendor of its appearance, but he is to use "—to wield it with energy, and so to plunge it, that may "stick fast in the hearts of the king's enemies." If he neglects this, he should have suffered it to remain in its scabbard. To such a one it may properly be said, Where is Fidelity? Where is that feeling which induced an inspired apostle to exclaim, "I am clear from the blood of all men!"

Popularity is a poor exchange for faithfulness, and it often happens that the tumultuous acclamations, and the noisy plaudits, of a mixed assembly, are soon turned into deadly hatred and malevolent vituperation; those who were the first to cry "Hosanna," are the foremost to exclaim, "Crucify him." Where can he the piety, or rather to what an extent does the want of piety influence that man, who can calmly see his hearers sink to perdition, whilst he is busily occupied in so arranging his words as to make the offence of the cross to cease, and to avoid uttering harsh expressions "in ears polite;" instead of plainly declaring what the Holy Ghost declares respecting the state of sinners, and instead of pointing them to the Lamb of God, as the only refuge from that doom which inevitably awaits them, if they reject his atonement? But he is too much engaged in elevating self, to lift up Jesus Christ.

Attend to the ministrations of our Saviour: "the common people heard him gladly," and they will hear nothing gladly," except they understand it. they may bewilder their understandings in vainly endeavouring to pursue the preacher through all his mazes of reasoning, and all his flight of eloquence and in making guesses at his meaning; but the gospel will never be "a joyful sound" to them, until they know its import. Listen to the meek Redeemer fulminating the terrors of judgment against hypocrites and Pharisees, and do not imagine him too severe or uncharitable, no, he was charity personified, but his charity was guided by divine truth, and influenced by a holy principle.

Ministers are not ordered to be successful, but they are commanded to be faithful; and the moment their fidelity ceases, that moment they should descend from the pulpit, and occupy a less important station. The plain truth will frequently offend the carnal mind, but St. Paul expressly declares, "If I please men, I am not the servant of Jesus Christ." If hearers are displeas'd at the truth, he it so:—the minister makes his appeal to heaven, and refers the purity of his motives, and the sincerity of his intentions, to Him who gave him his commission. The ears of many are so refined, that the hypocrite must not not be exposed, nor the secure be aroused, nor the profane be admonished, nor the careless be alarmed; they must not be told that the curse of Jehovah hovers over them, and that the damnation of hell awaits them, if they die in a state of impenitency. Terms more polite, and expressions less severe, must be adopted; but when the gospel truckles to human prejudice, or accommodates itself to sinful opinions, it ceases to be the gospel of God, and becomes a compromising system of ours.

Did St. Paul suit his doctrines, or adapt his language to the philosophic infidelity of the Athenians, or to the classic elegance of the Romans, or to the prejudiced notions of the Jews, or to the abandoned profligacy of the Gentiles? Hear him at Corinth, the seat of learning and the nurse of science, exclaim, "I came not to you with excellency of speech, or of man's wisdom, declaring unto you the testimony of God." Attend to him before Felix,—he is neither awed by the pomp of the judge, nor influenced by his own personal danger as a prisoner, he fearlessly tells an notorious man of "temperance," and an iniquitous judge of "righteousness," and boldly invites him to "judgment to come," where all his bribery would be exposed, and all his abominations

and injustice be made known before an assembled universe.

Faithful ministers are scarce, and those who have them ought to "esteem them very highly in love for their works' sake;" and however pointed their assertions, or personal their strictures, or harsh their doctrines, or cutting their sentiments may appear to some, they can point to a judgment day, and say "your blood be on your own heads." If this spirit actuated every minister of the gospel, there would be no base bending to sinful prejudice, nor despicable crouching to human pride, nor servile courting of popular applause.

The horrors of a death bed must be fearfully increased to an unfaithful minister; his self reflection must be most severe, and the accusations of his conscience most harrowing; while he fancies that he sees the ghosts of many of his hearers rising from the pit of perdition, to upbraid him with his cruelty in deceiving their souls. And if we realize a judgment day, and single out the most wretched individual amongst the wretched myriads that throng the left hand of the Judge at that day; it is not the man who made a god and worshipped it, nor he who spent his life in profanity, nor he who died heaping curses on his Maker; neither is it he who was misled by Mahomedan delusion, nor he who was the infatuated devotee of a superstitious and sanguinary creed; but it is the unfaithful minister. His appearance on that day will cause a fiend like yell of horror and madness from his former unhappy hearers, and be —; but the scene is too awful to be pursued!

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TEMPERANCE.

MELTING OF PHYSICIANS.—At a meeting of Physicians held in the meeting house at Poland Corner, Dec. 10, for the purpose of deliberating upon the means of promoting the cause of Temperance, Dr. Seth Chaudler, of Minot, was appointed Chairman, and Dr. C. P. McLellan, of Gray, Secretary. After an animated discussion, the following resolutions were unanimously adopted and recommended to the consideration of the Faculty of Medicine generally:

Resolved,—That we view with deep regret and anxious solicitude, the alarming depredations which the internal use of ardent spirit has made upon the physical energies of the human system.

Resolved,—That we consider the habitual use of ardent spirit as no more necessary, and equal, as injurious, as the habitual use of opium, arsenic and other poisons.

Resolved,—That we consider the original intention of the use of ardent spirit generally perverted.—That it is an article belonging exclusively to the Materia Medica, and only as such do we consider it in any way necessary.

Resolved,—That tho' ardent spirit be an active stimulant, is not only unnecessary but hurtful, excepting in some extraordinary cases, which cases generally elude the judgment of those who use it;—that it is not only injurious to the physical health; but destructive to the morals, and its common use ought to be considered disgraceful.

Resolved,—That we will dispense with alcoholic solutions of Medicines in our prescriptions, as much as practicable, in order to ascertain how far ardent spirits is an indispensable adjunct to the Materia Medica.

Resolved, That we will individually, use our influence with our employers, to dispense with ardent spirit in their families in times of sickness, except by the particular advice of their Physician.

The Association then adjourned, to meet in the same place on the second Wednesday in February, 1830, at ten o'clock in the forenoon, at which time a public address may be expected.

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From the Journal of Commerce.

We have just received from London a pamphlet of nearly 100 pages 8vo., entitled "INTEMPERANCE."—About 16 pages consist of introductory matter; the remainder is a reprint of several American publications on the subject.—Among the articles republished are the address of Kittredge, Humphrey and Beman, and the addresses of the New-York Society, to the citizens, to Physicians, and to Grocers.

The compiler proposes to prepare another work called TEMPERANCE, giving a view of our Societies and their effects. He says, "It appears most extraordinary to me, that the Ministers and Congregations of the United States of America should have

been so extensively and successfully engaged in this work for three years, and that England should not yet have made one single effort towards it, or possess one Temperance Society in the whole nation. Let the mother now condescend to learn of the daughter, remembering that "the last shall be first, and the first shall be last."

The writer gives an extract from a letter to Mr. Peel, published in the Times, and another from the Report of a select Committee of the House of Commons, appointed to inquire into the state of crime, and the police of the Metropolis. We quote the following paragraphs:

From the Times.

The present state of the metropolis—I mean in those districts principally inhabited by the lower orders of society—is truly lamentable, more especially since distilled liquors have become low in price.

Although resident in London a considerable portion of my life, I remained until the last few years, a stranger to the state of my fellow subjects of the labouring classes, and I refer much, very much, of the vice and misery which prevail to the present public-house system.

From the Report.

"To extended population, (which is the leading cause of an increase of criminal commitment,) it has been suggested should be added, the extremely low price at which (since the reduction of duties) spirituous liquors are sold, a general want of employment, and neglect of children.

"The lamentable effects of the first are too apparent to require much detail of evidence or lengthened argument to support; but the justice of the hypothesis will be upheld by reference to the evidence of a remarkably intelligent officer, whose duty requires a constant and accurate observation of what passes in the streets.

"What effect has the reduced price of gin had in your district? I think there is a great deal more drunkenness; I think it was one of the worst things ever done in the world. If they had raised it a penny, instead of falling it, it would have been a very good thing.

"What is the price it is retailed at? You may get good gin at two pence half penny a quarter, ten pence a pint, but what they call *Famous*, is three pence; and is a shilling a pint. That is what is called 'Blue Rain.'

"Do you find there is a great deal of drunkenness among people who are not thieves? Most certain; the first days in the week, you will always find somebody drunk, because there are very few tailors and shoemakers that will work on the first day in the week."

MISCELLANY.

NEGLECT OF READING.

Many Christian professors (to their shame be it spoken) neglect to inform themselves of the great movements of the day, though surrounded with books and papers.

The great apology is, "I should be glad to read, but I have not time." The apology is seldom strictly true—if there were any thing like a system in the daily avocations of life—if a solemn sense of duty were realized as to the importance of being informed on some of the most interesting questions in relation to the church of God—if a desire for religious knowledge were felt, and a habit of reading acquired, I think time would not often be wanting.

FULFILMENT OF A PREDICTION.

A gentleman travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures, a common practice with the skeptics of the present day. "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach who had hitherto been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception—2 Pet. iii. 2. 'Knowing this first, that there shall come in the latter days scoffers.' Now, sir, whether the event be not long after the prediction, I leave the company, to judge." The mouth of the scornor was stopped.

Religion and human knowledge should be taught in conjunction—should be engrained together on the intellect, and accompany each other through all the

process of scholastic education. We wish to see religion considered as the alpha and omega—the beginning and end of wisdom; not as a dark and repulsive mystery placed in opposition to it. We wish to see the knowledge of the Doxy in education what the Doxy himself is in the universe—the directing and vivifying principle of the whole.—*Eclectic Review*.

LIVING ABOVE THE WORLD.

Begin and end every day with God. Let prayer be the key to open the heart to God in the morning, and lock it against all its enemies at night. Let no Christian say he cannot pray; for prayer is as necessary to him as breath. Let none say they have no time for prayer; better take time from sleep than time from prayer. Think it not enough to say your prayers, but remember you must pray your prayers. Pray with sincerity and with fervor. Think with yourself—this morning may be my last morning, or this night may be my last night; for certainly that morning cometh of which you will never see the night, or that night of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days by the long night of death, which will put an end to all your work, and bring you to an account and reckoning with your great Master above.

Lie down every night reconciled to God. How blessed is it to lie down and have our hearts with Christ, and so to compose our spirits as if we were not to awake till the heavens are no more. Seeing none knoweth what a day may bring forth, spend every day as your last. Look on yourself as standing every day at the door of eternity, and hundreds of diseases and accidents ready to open the door and let you in.

No doubt you have sometimes apprehended yourself nearer death than you think yourself just now yet it is certain death and judgment were never so near you as at present. We who stand every hour at the door of eternity should spend our precious hours with the greatest frugality, seeing the work, and the work on which eternity depends, and the time we have to work is very short, and cannot be recalled, this short life being only a passage to eternity. Surely those who have immortal souls so near eternity have other work to do than to trifle away time in intemperance, idle talking, gaming, and such diversions.

We sojourn in this world as travellers, keeping so loose from the world as to be able to pack up and be gone from it upon a short warning. We have no continuing city nor certain abode here; therefore let us always be ready to arise and depart; and if we would be true travellers towards Zion above, we must have Christ in our hearts, heaven in our eyes, and the world under our feet. We must take God's spirit for our guide; God's word for our rule; God's glory for our end; God's people for our companions; God's praises for our recreations; and God's promises for our cordials. We must make religion our business; prayer our delight; holiness our way; and heaven our home.

ENERGY.—It is surprising to see what great things may be effected by those who are thoroughly in earnest in their endeavours, and what apparently insurmountable difficulties may be overcome by those who have energy of character enough to grapple with them.

The fall of others should teach us humility and watchfulness, and should make us instant in prayer, lest we also be tempted, and be overtaken in a fault. Let us remember our obligation to the restraining and reviving grace of God, which alone maketh us to differ.

A more glorious victory cannot be gained over another than this—that when the injury began on his part, the kindness should begin on ours.—*Tillotson*.

ANECDOTE OF MR. COTTON.

A company of vain and profligate persons having been drinking, and inflamed their blood, in a tavern at Boston, in New-England, upon seeing the Rev. Mr. Cotton, a pious and amiable minister, coming along the street, one of them told his companions, "I'll go and put a trick upon old Cotton." Accordingly, he approached him, and crossed him,

whispered in his ear, "Cotton thou art an old fool!" "True," replied Mr. Cotton, "I confess I am so,—the Lord make both me and thee wiser than we are, even wise to salvation." Struck with his answer, the man related it to his associates, and notwithstanding their situation, it failed not to cast a great damp upon their spirits in the midst of their frolics.

THE FRIENDSHIP OF GOD.—"Friendship is a trite subject, both of conversation and composition; but this does not diminish its value when it exists untainted by self-interests and founded on pure principles. But so various are the motives and dispositions which actuate mankind, that we rarely meet with one so generous and disinterested as to merit our confidence. But there is a friendship founded on a basis not to be shaken by the vicissitudes of time, nor interrupted when all sensible objects shall recede from our view; a friendship which will enable us to sustain the rude blasts of adversity and remain unmoved amidst the slanders and invectives of our enemies;—and this is the friendship of God. It can only bud in this uncongenial clime, but it will bloom with increasing and unfading splendour when transferred to its native soil.

GENUINE HEROISM.

The following true and affecting instance of humanity deserves to be celebrated and repeated in every part of the habitable globe. The hero who performed the act here alluded to was a native of Holland, who had moved from his early youth a rural life, in the dutch colony at the Cape of Good Hope.

He happened to be on horse-back on the coast, at the very time that a vessel was ship-wrecked by a dreadful tempest. the greatest part of the crew perished in the waves; the remainder were struggling with death on the shattered planks that still floated on the surface of the water: no boat could be sent out, during such a storm, for the deliverance of the poor people, the humane and intrepid Hollander undertakes to save them; he blows bravely into the nostrils of his horse, and fixing himself firmly in his stirrups, he plunges into the sea, and gaining the wreck, brings to the shore two men of the crew, each held by one of his boots. In this manner he went and returned seven times, and thus saved fourteen of them. But the eighth time, (and here the generous heart will almost fail) on his return, a rapid and large surge overset his horse—the heroic rider lost his seat,—and was swallowed up with the two unfortunate persons he was endeavouring to snatch from death. What exit could be more glorious than that of this generous man!—We celebrate the chiefs who expire in a field of battle among the victims they had been sacrificing; and if their motives were just and spirited, let them have their glory; but we cannot help contemplating with a more pleasing kind of admiration, this intrepid man dying in an attempt to save his fellow creatures from destruction.

The depth of the ocean is a point which has puzzled, alike, philosophers and practical men, and is, after all, left in a wide field of conjecture. The most probable guide is analogy, and the wisest men, judging by this criterion, have presumed that the depth of the sea may be measured by the height of mountains, the highest of which are between 20,000 and 30,000 feet. The greatest depth that has been tried to be measured, is that found in the northern Ocean by Lord Mulgrave, he heaved a very heavy sounding lead, and gave out along with it, cable rope, of the length of 4650 feet, without finding the bottom.—*Malte Burn*.

The first and most important female quality is sweetness of temper. Heaven did not give to the female sex insinuation and persuasion, in order to be surly: it did not make them weak, in order to be imperious: it did not give a sweet voice, in order to be employed in scolding: it did not provide them with delicate features, in order to be disfigured with anger.

He who confounds with noise, instead of convincing with reason, who makes the modest blush, and the meek tremble, causes pain where he comes and pleasure when he departs.

DEFINITION OF GOD.

BY SIR ISAAC NEWTON.

The sublime system of the sun, planets, and comets, include movements so regular that we cannot possibly ourselves they are the effects of causes purely mechanical. We are convinced they could not be derived from the wisdom and power of a Being insensate and all-powerful. This Being governs all things, not as the soul of the world, but as Lord over all his creatures. And relate to his sovereignty he is called the Lord God—the Universal Ruler; for God is a relative term, having relation to his creatures; and the Divinity is this sovereignty of God over his subjects. God is a Being, eternal, infinite, and absolutely perfect; but this Being, although perfect, would not name himself the Lord God if he had existed without supreme dominion. We say, my God—my God—the God of Israel—the Lord of Lords; but we do not say, my Eternal—our Eternal—the Eternal of Israel; nor do we say, my Infinite, for the titles have no relation to the creature. The word *God* signifies generally the Lord, but every lord is not God, it is the sovereignty of a spiritual Being that constitutes a God; it results from the sovereignty of God. That he is a Being, endued with life, intelligent and all-powerful, and from his other perfections; it follows that he is supreme and absolutely perfect. He is eternal, infinite, all-powerful, and omniscient; that is to say, his duration embraces all eternity—his presence all infinity; he governs all things, and knows all things, which are or can happen, he is not duration and space, but he exists for ever and is every where present, and by existing always and every where he constitutes duration and space. God is present every where not merely virtually, but also substantially; in him all things are contained and more, but without mutually affecting each other; for God is not affected by the movement of bodies, nor do bodies experience any resistance from the universal presence of God. It is acknowledged, that the Supreme Being exists necessarily; and by the same necessity he must exist eternally and every where. Whence it follows, that he is every where the same—all eye, all ear, all arm, all power to comprehend and act, but in a manner that is not human or corporeal; in short, in a manner that is absolutely unknown to us. As a blind man can have no ideas of colours, so we cannot have any idea of the manner in which God sees and conceives things. There is not, in any manner, any thing material or corporeal in him; and for this reason it is that he can neither be seen, touched, or heard, and ought not to be worshipped under any corporeal form. We have ideas of his attributes, but we are ignorant not only of his substance but of every other thing. In bodies we see only the surface, forms and colours, we hear only sound; we touch only the surface, we taste only the flavour, their real substance cannot be known either by the sense or reflection; still less can we have any idea of the substance of God; we have known him only by the excellent effects of his wisdom and power, by final causes. We revere him because of the perfections, and adore him because of his infinite power; for we adore him as being his creatures; and a God without sovereignty, providence, or final causes, would be no more than destiny and nature.

TRUST IN GOD.

The grandeur of religion appears more conspicuous, it attains sublimer attitude, and shines with a surpassing majesty all its own, when employed in solacing and sustaining the Christian under distress and personal bereavement. When his family are torn from him by the cold rude hand of death, or a valued friend drops into the grave without any intimation of the change, and deprives him of all he loved below, he appears a wanderer, a sort of solitary detachment of humanity, to himself,—disconsolate,—unknown,—were it not for that blissful assurance, that the separation is only temporary, and that there is a time coming, which will usher in a resurrection of the just, by Him, who on earth declared, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

Religion, which abounds in precepts for his entire trust in God, enables him also to bear with patience and pious resignation, the troubles and perplexities of life: While it inculcates adherence to duty, constancy in virtue, and dependence upon God,

it no less frequently expresses in animating strains, the immortality of reasonable natures, and the future inheritance of the righteous.—This has been the joy and solace of good men in every age, their constant light in darkness, their unshaking comfort in adversity, their perpetual support under persecution. The most apparently insurmountable obstacles, and formidable difficulties, have dwindled into insignificance and empty shadow, equally mean, equally unsubstantial, when brought into competition with everlasting life, and the promised crown. The hope of a future state, and the cheering certainty of its near approach, have in every land and in every period of time, when this celestial beam of consolation had dissipated the horrible darkness by which reason is enveloped, and through which it ineffectually essays to pierce and penetrate beyond, made captivity freedom, slavery liberty, and thrown around the exile the attractions and endearments of domestic life. This untroubled lustre, this distant brightness, has guided with intrepidity the martyr to the stake, and the Christian hero to the crucifixion, and death in every shape. In the present day, this is the humble Christian's steadfast succour, his exhaustless fount of consolation, when distressed and forlorn, when deprived of his dearest relations, and nearest ties of affection and consanguinity; for what else can strengthen and revive him?

"When friends have vanish'd from their viewless home,
And he is left companionless to roam.
O' what can cheer his melancholy way,
But hopes of union in the land of day?"

When surrounded by complicated difficulties, and encompassed by dangers, while traversing this "vale of tears," the thorny wilderness of time, the pious Christian is assured in the word of God, "that all things work together for good, to them that love God, and are the called according to his purpose."
Imperial Magazine.

EFFICACY OF PRAYER.

By humble, believing, affectionate, persevering prayer, in the name of Christ, a person may do good at home and abroad, throughout the city in which he lives, throughout the country, and throughout the world; and he may continue to do good throughout all future ages. "Open your mouths wide," saith God, "and I will fill them." In answer to prayer, blind eyes may be opened, and deaf ears be unstopped; the lame man made to leap as a hart, and the tongue of the dumb to sing; in the wilderness waters to break out, and streams in the desert: the highways to become a pool, and the thirsty lands springs of water; and through the habitations of dragons a highway may be opened on which the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads.

In answer probably, to the prayers of Richard Baxter, his "Call to the Unconverted" is now awakening many sinners; and his "Saints' Rest" guiding multitudes of Christians to glory. In answer to the prayers of Paul, the angel having the everlasting gospel to preach unto all nations may now be flying through the midst of heaven.

The prayers of David for Zion, the city of our God, as her watchmen stands on her walls, see eye to eye, and proclaim the glories of her king, may now be receiving their fulfilment.

And the prayers of Abraham for the multitude of nations promised to him, may now be receiving their fulfilment.

Let any man pray like Paul, like David, and Abraham, and no tongue can tell the greatness or the extent of the blessings which, in answer, may descend. One blessing such a man will certainly secure—his own eternal life. Yes, "Whatever thus calleth on the name of the Lord shall be saved," and he may be the means of saving others, in greater and still greater numbers, from generation to generation, down to the end of the world. And as ages unnumbered roll away, a revenue of ever increasing glory may, in answer to his prayers, redound to the Lord Jesus Christ.—*Edwards.*

"ONE AND TWENTY."

With youth no period is looked forward to with so much impatience, as the hour which shall end our minority—with manhood, none is looked back to with so much regret. Freedom appears to a young man as the brightest star in the firmament of

his existence, and is never lost sight of until the goal for which he has been so long travelling is reached. When the mind and spirit are young, the season of manhood is reflected with a brightness from the future, which nothing can dim but its own cold reality. The busy world is stretched out before our boyhood like the exhibition of mechanical automata—we behold the merchant accumulating wealth, the scholar planting his foot upon the summit of the temple of fame, the warrior twining his brow with the laurel wreath, and we yearn to struggle with them for supremacy. In the distance we see nothing but the most prominent part of the picture; which is success—the anguish of disappointment and defeat is hidden from our view; we see not the pale cheek of neglected merit, or the broken spirit of unfortunate genius, or the sufferings of worth. But we gaze not long, for the season of youth passes away like a moon's beam from the still water, or like a dew drop from a rose in June, or an hour in the circle of friendship. Youth passes away, and we find ourselves in the midst of the great theatre upon which we have so long gazed with interest—the paternal bands, which in binding have upheld us, are broken, and we step into the crowd with no guide but our conscience to carry us through the intricate windings of the path of human life. The beauties of the perspective have vanished—the merchant's wealth has furrowed his cheek, the acquisitions of the scholar were purchased at the price of his health; and the garland of the conqueror is fastened upon his brow with a thorn, the rankling of which shall give him no rest on this side of the grave. Disappointment damps the ardour of our first setting out, and misfortune follows closely in our path to finish the work and close our career.

How often, amid the cares and troubles of manhood do we look back to the sunny spot on our memory, the season of our youth; and how often does a wish to recast it, escape from the bosom of those who once prayed fervently that it might pass away.

From this feeling we do not believe that living man was ever exempt. It is twined around the very soul—it is incorporated in our very nature and will cling to us, even when reason itself has passed away. And although the period when parental enthrallment is broken, and when the law acknowledges the intellect to be full grown; may at the time be considered one of rejoicing, yet after life will hang around it the emblems of sorrow, while it is hallowed at the last bright hour of a happy youth.

A PORTUGUESE ANECDOTE.

"True honour is not derived from others, but originates only from ourselves."—CICERO.

A PORTUGUESE, who, from obscurity, had raised himself by the most distinguished merit to a peerage of the kingdom, being in company with several of the most ancient families in Lisbon, became the object of their wit and raillery, on account of his infant nobility. With a design therefore to pique him in the tenderest point, they turned their discourse alone on the honours derived from nobility of birth, each extolling the great achievements of his distinguished ancestors in the warmest terms of panegyric. At last it came to this nobleman, as is the custom of the country, to give his sentiments; when the rest of the company were scarcely able to contain themselves from laughter expecting that he must leave the room in extreme disorder. But how great was their astonishment and even their shame, when this truly illustrious personage, with the greatest composure and good humour, addressed them thus: "My Lords, I acknowledge that all of you have given a very flattering account of the immortal deeds of your ancestors; but from this I can only gather, that the honours you enjoy, were thus simply delivered by hereditary succession into your hands; but, my Lords, my plea, thank heaven! is widely different: I have the virtuous satisfaction of saying more than you all; that I obtained all my honours by my own immediate actions, and shall therefore have the superior pleasure of transmitting them, unsullied to my successors, for them to boast of."

"While weak and irresolute man has access to spirituous liquors, we can see no remedy for the deplorable evils they inflict. We should not admit of popular reasoning here—that the abuse of a thing is no argument against its use—all use of ardent spirit being an abuse."—*Dr. Emlen.*

HOW TO PAY THE DEBTS OF A CHURCH.

The editor of the Philadelphia Recorder relates the following incident, which occurred several years since in one of the southern states.

An anxious, retired, and diligent country clergyman, waited upon a layman of enlarged, enlightened, and truly christian views, to lay before him the case of his prostrated and embarrassed parish. "If we cannot raise a few hundred dollars," said he, "to pay off a small debt for erecting the church, it will be impossible to get along." "It is exceedingly difficult," was the reply, "to raise money abroad for these purposes; cannot a subscription be raised amongst your own people to pay off the debt?" "I doubt," was the rejoinder, "whether twenty dollars could be collected for the purpose."

The friendly adviser well knew that this could not be owing to absolute pecuniary inability. He paused a moment for reflection, and then asked, very irrelevantly as the minister thought, whether he had a Bible Society in his parish? "No," said he; "Well then, go home and set about forming one instantly. If your difficulties are not surmounted by this means, they exceed the measure of my wisdom." In the retirement of his study, the expedient appeared at last to the good clergyman absolutely hopeless. He relied much, however, upon the wisdom of his adviser, and reflected that it was at any rate a good work, and the only thing which could relieve his sorrowful reflections by the energy of action. Accordingly he set himself diligently at work, and after encountering many difficulties, succeeded in doing something for the Bible cause but that, though a blessed thing, he considered as a mere trifle, when, at the end of two years, he announced with inexpressible animation and delight to his noble adviser, that his church was paid for, an organ purchased, his family made more comfortable than ever, and that all the affairs of the parish were going on most admirably.

It seems all that was wanted was a lively interest in religious things. This lively, strenuous, personal interest in the cause of our Lord and Master, obeys the ordinary laws of busy agents,—it is increased by exertion.

Let some of our poor parishes who cannot pay for churches or feel unable to build them; who have no ministers, or, worse still, are starving those they have, try the experiment of getting up vigorous and interesting missionary associations. If at the end of three years they repent of it, I will readily agree to bear all the blame.

GENERAL INTELLIGENCE.

West India Trade and Free Navigation of the Saint Lawrence.

COMMITTEE OF TRADE.

Montreal, 24th Dec. 1829.

At a Special Meeting of the Montreal Committee of Trade, held yesterday on account of the recent intelligence from London, respecting the negotiations said to be pending there, for opening to the United States a direct intercourse with the British West Indies and Demerara, the following Resolutions were passed unanimously:—

Resolved—1. That the intelligence communicated to this Committee, of the commencement at London of negotiations between His Majesty's Government and the United States of America, for re-opening a direct intercourse between the latter and the British West Indies, and for conceding to the U. States the free navigation of the St. Lawrence, gives great and just cause to fear, that the interests of these Colonies so distant from the observation of His Majesty's Ministers, may be successfully misrepresented and that the protecting system of intercourse which now exists and binds them together in beneficial union among themselves, and with the United Kingdom, may be weakened to the irreparable injury of the general interests of the Empire.

2. That the settlement of the North American Provinces as well as the Trade thereof, has been greatly impeded by the uncertainty and instability of the commercial regulations of the Mother Country, and the changes suddenly made in her Colonial Policy, without giving time for a fair representation of the circumstances, the growing population, and increasing resources of these Colonies.

3. That after a long course of vacillating policy since the Treaty of Ghent, these Colonies, by persevering efforts, and representations, made through the

medium of the Colonial Authorities, and through private agents sent at great expense to the seat of the Imperial Government—saw with satisfaction and gratitude the adoption, in the year 1826, of a system of regulations well calculated to promote the general prosperity, and which induced enterprising associations and individuals, to embark their capital in the improvement of inland navigation, and the formation of extensive establishments with a view to furnish to the British West India Islands, and Demerara these supplies which they had previously drawn chiefly from the U. States.

4. That the establishments, of so much importance made in the full confidence that the laws affecting the intercourse between the United States and the British West Indies would be permanent, require time before their value, in developing the resources of these Provinces, can be fully appreciated; and that any check given to them by a change or modification of the intercourse as it now exists would be attended with serious losses and inconveniences to individuals and render comparatively useless the important works now in progress to facilitate inland communication.

5. That, in the opinion of this Committee, the concessions which the U. States wish to obtain, cannot be compensated by any equivalent which they can offer, commensurate with the evils which would be inflicted on Great Britain, through her North American Colonies. No modification of the Tariff Law ought to be viewed in the light of an equivalent, for that is a measure only injurious to themselves—and a conviction of this truth is about to occasion its repeal or alteration. The West Indies would derive comparatively little or no advantage from the change, inasmuch as there are now raised, in various States of the Union, nearly all the productions of those Islands; while the increasing interchange and co-sumption of Canadian and West India produce, so mutually beneficial, would be materially diminished; the employment of British Shipping, Seamen and Capital discouraged, the demand for British Manufactures lessened, and these Provinces rendered a less desirable asylum for the surplus population of Great Britain and Ireland.

6. That, in order if possible to prevent such lamentable consequences, humble memorials and petitions be framed and transmitted to the Right Honorable the Secretary of State for the Colonies, expressing the alarm felt on the occasion and deprecating in the strongest terms, all temporary legislation on matters so deeply affecting the interests and general welfare of the British North American Provinces, now so intimately connected with the maritime power and glory of the British nation.

7. That with a view of exposing the unreasonable pretensions of the American Government to a free navigation of the St. Lawrence, so contrary to the recognized law of nations, and of pointing out that no practical grievance is felt by the citizens of the United States from its remaining under the control of the British Government, it be shewn to His Majesty's Ministers that the present warehousing system affords an outlet for the surplus produce of the United States on as favourable conditions as are compatible with the interests of the United Kingdom and these Provinces.

8. That petitions also be prepared containing similar statements of the case addressed to the three branches of the Provincial Legislature, praying them to transmit remonstrances to His Majesty, against the apprehended changes in the present relations between the North American Colonies and British West India Islands and the United States.

REV. MR. CHARTIER.

Considerable discussion has lately occurred in Lower Canada, occasioned by a sermon preached by the Rev. Mr. Chartier, catholic priest, at the opening of St. Anne College, near Quebec, on the 23d of September. The Rev. gentleman was superintendent of the college—the controverted parts of his sermon, were of an intemperate character, giving much offence to the English portion of the Province. This portion he described as a proud and haughty race, endeavoring to keep the French inhabitants in a subordinate and degraded state. Another topic which has excited some angry feeling was, that politics should form a part of education, and that education should be in the hands of the clergy. The catholic bishop of Quebec has removed the orator from the college, has recalled him to Quebec, and it is said, is about translating (banishing) him to a pastoral charge in Nova Scotia. A number of the

inhabitants of Quebec, have petitioned the bishop to restore Mr. Chartier to his situation at the college—the newspapers having entered warmly into the business, for and against, and the question is unfortunately made the rallying point for party, where parties are so easily excited. One party takes occasion to lament the introduction of Jesuits and Jesuitism into the country; a synopson of which they desery in the 'political education;' while another party deny any such late introduction, and lament that such is the case. Jesuits, according to them, representing learning, virtue and philanthropy. The catholic bishop is reproached as lending himself to the views of the executive council; and a most inflammatory and reprehensible state of feeling seem to have been excited by this chance and trifling occurrence. It affords another melancholy proof of the triumph of party feelings over common sense: a preacher introduces improper topics into the pulpit; makes an harangue eminently calculated to irritate one party in the community and to arouse all; his suffragan the bishop removes the person, who acted so intemperately, from a responsible and delicate office; and these events, instead of being allowed to settle in quiet, as an uninterested observer would expect, are made the pivot on which angry and uproarious politics turn. Surely party spirit is a clog and a curse to any community; while we record such facts, let us hope that our portion of the Provinces may long be delivered from it.

Montreal Paper.

Death of the Two Headed Girl.—The extraordinary bicephalous infant, called Rita Christina, lately brought to Paris for exhibition, and for which the authorities refused to grant a licence, died last week, and was dissected in the presence of Cuvier, and the most distinguished physiologists of Paris. The following anatomical details were satisfactorily ascertained. "There were two hearts, isolated and free from each other, but placed in a single envelope or pericardium the hearts touching only at the points. The right ventricle of the heart of Rita was flattened and compressed, which accounts for the stoppage of the circulation of her blood. "There, was only a single liver in consequence evidently of the union of the liver of each on the median line, which proves that there were two lobes of spigel and two gall vessels perfectly distinct. There were also two stomachs, and two small intestines or first passages, which were united ten or twelve inches before their entrance into the cæcum. The cæcum, as well as the large intestines, which appeared more particularly to belong to Christina, were single. There were two distinct matrices, the one situated as usual behind the bladder, the second being separated from the first by the rectum, and other intestines. The pectoral cavity was divided by a central mediastine, joined below by a single diaphragm, which like the liver, resulted from the junction of the median line of the diaphragm of the two subjects. This circumstance, very interesting in itself became particularly so, from its affording a probable explanation of the almost instant death of Christina after her sister had ceased to live; for the half of the diaphragm being paralysed, and its continuity still existing, it is easy to understand how the contractile action of the other half should have suddenly been arrested.—[London Paper.]

UNIVERSITY OF KING'S COLLEGE, WINDSOR.

We have great pleasure in being authorised to inform the Public, that a Statute, which was unanimously agreed to, some years ago, by the Governors of this University, for removing Restrictions which confined its Degrees to Members of the Established Church, has lately received the approbation of His Grace the Patron, and has thus become one of the permanent Laws of the Institution.

Public notice is accordingly given, that, hereafter, *Degrees in this University will be conferred upon Persons of all Religious Denominations*, as Subscription to the Thirty-Nine Articles of the United Church of England and Ireland, will no longer be required as one of the Qualifications for a Degree.

We are confident this seasonable relaxation will give unmingled satisfaction throughout the Province; and promote the prosperity and usefulness of this valuable Institution.

Its present condition, we rejoice to learn, is most gratifying to its friends; and at no period, since its foundation, has it been more distinguished, than it is at the present time, by regularity and good order, in its whole management; and by diligent application and exemplary conduct in the Students.

Halifax Royal Gazette.

POETRY.

TO THE BIBLE.

GO HOLY BOOK,

Tell those who many woes assail,
On thee to look,
They'll find how weak it is to wail,
Though every earthly comfort fail.

The orphan's tear,

Go wipe away, and bid his heart
To be of cheer:

Neal thou his bosom's sorest smart,
And glad with nope misfortune's dart.

Say thou to those

Shut out from every good on earth,
Lest to repose,

Bapt' d sorrow at their birth,
That worldly joy's of little worth.

The poor soul tell,

The poor, lone, wretched, friendless man,
Though his heart swell,

The ways of God he must not scan,
But trust the universal plan.

The poor diseas'd,

Bravely to bear the piercing pain,
Eternal ease

Waits those who think not to complain,
For worldly loss is heavenly gain.

Tell those who sigh

O'er some dear friend's untimely doom,
That all must die;

He whom die saw laid in the tomb,
In God's own paradise may bloom.

Go say to those

Doom'd still to groan and till the soil
That soon repose

Shall wipe away their drops of toil,
And stay for aye their weary moil.

Tell those who pine

In the damp dungeons, dreary gloom,
There yet will shine

Through their poor melancholy dome,
A light to guide their footsteps home.

Tell the pilgrim,

When storms are blackning round his head
'Tis good 'r him:

What though his thorn-torn feet have bled,
The heart's blood of his God was shed?

The mariner

Who meets the tempests' fiercest blare,
Bid not to fear;

Though thunders "hurtle 'n the air"
The Launcher of the thunder's there.

Tell those who fear

Their crimes can never be forgiven,
To be of cheer:

If they have call'd on God and thriven,
There's mercy for them still in Heaven.

THE JOURNAL.

TO AGENTS AND SUBSCRIBERS.

The Subscription list of this paper for the past year, if fully paid up, will do very little more than cover the actual current expense of the publication; nevertheless, the publisher presuming that the withdrawals would not be many, and indulging a hope, that some new names would be added, intended to continue his labour, and to make the trial for a second year. This was his design when the last number of the first volume was put to press. Previously to that time he had received notice of discontinuance from a few subscribers, which he supposed would be the only ones, but since then he has received notice of the same nature from other individuals at a distance, making in the aggregate about forty names. The pecuniary difficulty of the times, and the supposed claims of economy, are the only reasons for this declension, which has yet come to the publisher's knowledge.

Although pecuniary emolument was not the ruling motive from which the Journal was undertaken, yet it did not appear to be consistent with ordinary prudence that the attempt should be continued in the face of a probable loss; the publisher therefore under these circumstances determined, immediately to suspend the publication, until it should be ascertained whether or not the foregoing declension could be made good, by the addition of other names to the subscription list; and he had prepared a notice accordingly. But being advised that this step, though justifiable under the circumstances of the case, would have the appearance of precipitancy, and that it would disappoint and grieve the minds of many, especially of Agents who had gratuitously made great exertions to promote its circulation, and who, when they found it to be necessary,

would be disposed to make still further exertions; the publisher has been induced to alter his determination, and unless the declension should extend further, to continue the work for at least six months longer. The principal design in undertaking the Journal, was to disseminate useful information, and as much as possible, to supply the lack of other and of better means, and the publisher has received repeated assurances, that it has been useful to individuals, and particularly in families situated in places destitute of public means for instruction on the Sabbath days.

It has now however, been one full year before the public, and sufficient opportunity has been given to form an opinion of its general character and tendency. If it be considered of sufficient importance and usefulness, to induce an exertion on its behalf, to raise the subscription list to a number adequate to its support, the work will be continued, but unless such exertion be made, at the termination of six months it will cease. In either case due notice will be given.

Agents are respectfully requested, to collect all arrears for the past year, and also the advance for those months now entered upon, and to remit the same with as little delay as possible.

FIRE.—Last night about 11 o'clock the inhabitants of this City were alarmed by the cry of fire. The fire was found to be in a coopers shop at Marble Cove, near Indian Town, about two miles from the City.—*City Gazette.*

ENCOURAGING FACTS.—We have much pleasure in stating, that daily, during last week, the market was well supplied with, Beef, Pork, Flour &c. The number and size of the Hogs, and the quality of the Pork, being the produce of the Province, was greatly beyond any exhibition of the kind we had previously witnessed.

We however consider it as only a fair specimen, and an encouraging pledge of what will be carried to greater extent. The improvement in the size and quality of pork, is, we understand, more to be attributed to improvement in the breed of hogs, than to any other circumstances. Mr. Ebenezer Smith's hog which we noticed last week, and which weighed 710lbs. was produced by two hogs imported by Allan Ott, Esq. from Yorkshire, some three years since. Mr. Smith's hog when alive girted round the shoulders 6 feet 4 inches, round the middle 6 feet 10 inches, and when suspended after being dressed, it measured from the extremities of the hind feet to the tip of the nose, 8 feet 2 inches. This breed has been propagated in various directions.

Mr. Abraham Good, of Mill Stream, near Sussex Vale, last week sold a pig 11 months old, which weighed 246lbs. We enquired concerning his manner of feeding, but it did not appear that any extraordinary effort was made. It was fattened with boiled potatoes, mixed with oatmeal coarsely ground. We congratulate the Country upon this visible improvement in an important branch of its agricultural operations, and we are persuaded that nothing but attention to the subject is wanting, to make the improvement general.—*Id.*

The following Inquests, held by James Wright, Esq. Coroner, are mentioned in the *Mirramichi Gleaner*, of the 12th inst. At Newcastle on the 2d inst. on the body of Denis Hogan, late one of the Deputy Sheriffs of that County, and who came to his death on the 6th December.—*Verdict*, accidental death by a blow on the head from a falling tree.

At Nelson on the 4th inst. on the body of John Putlas, an Indian, supposed to have been murdered on the highway.—*Verdict*, John Putlas was murdered by some person or persons unknown, by a blow received on the upper part of the head, from some blunt weapon.

At Ludlow on the 6th inst. on view of the body of Amos Hardy.—*Verdict*, killed by the falling of a tree.

At Ludlow on the 7th, on view of the body of a new born male infant.—*Verdict*, of murder by the Mother. The name of the Mother is Ann Stewart, a married woman who has been some years separated from her husband.

We understand, that yesterday a man was picked up in the Bay in an open boat, by one of the Pilot Boats. He survived but a short time after being taken on board; and, as he had been several days out, his death was no doubt occasioned from the extreme severity of the weather lately. Owing to the lateness of the hour at which the intelligence was communicated, we have not been able to furnish any more particulars, relative to this melancholy circumstance. *Courier.*

From the *Royal Gazette*, January 20.

We have much pleasure in mentioning a collection to the amount of £27 towards the funds of the British and Foreign Bible Society at the Baptist Chapel on Thursday last. The sermon, of which a notice was given in our last Gazette, was preached by the Rev. Mr. Smithson, the Wesleyan Minister of Fredericton, in whom the sacred cause of the Bible So-

ciety found (as might 'ave been expected) a zealous and able advocate. We are glad to hear that this Society is likely to receive an accession of support in our Province, and we cordially recommend it to all our Christian readers of every denomination. It has always appeared to us most extraordinary that such an institution should have met with opponents, at least among those who profess to revere the Bible as the rule of their faith and the foundation of their hopes. Surely the whole Christian world ought "with one mind and one mouth" to agree in welcoming and approving a Society, the sole object of which is, and has ever been, the dissemination of the pure Word of God. That any Minister or Member of any Church should discover a disinclination to such a Society can, in our judgement, be resolved into nothing else than a tacit apprehension that his Church, or something intimately connected with it, could not stand the test of examination by the light of Divine revelation. 'Tis however, we feel fully persuaded, must have been a mis-apprehension with regard to the Church of England,—as far at least as the doctrines of that Church are concerned, or the essential principles of its government and discipline. If there be defect and imperfection—if there be any thing contrary to the will of the GREAT HEAD of the Church, or hurtful to the momentous interests of souls—in the civil laws by which it is established and supported, or in the mode of their administration, surely every real friend would be anxious for its correction. But for this purpose what more obvious and effectual means could be devised, than the circulation of the Constitutional Charter—the MAONA CHARTA—of Christianity itself? The propagation of biblical knowledge has indeed already produced great effects; and unless we are much deceived, in our estimate of public feeling in England, the time is at hand when pluralities, dispensations for non-residence, political intrigue for ecclesiastical preferment and other notorious *Anti-christianisms* will cease to deform and paralyse that Church for which Jewel wrote, Gilpin laboured, and Craumer died.

On Sunday evening next, a Charity Sermon will be preached by the Rev. Dr. BURKS, after which a Collection will be made for the benefit of the Poor.—Service to commence at 6 o'clock. January 20

MARRIED,

In Christ Church, Amherst, (N. S.) on the 2d inst. by the Rev. G. S. Jarvis, A. M. Mr. William N. Silver, to Diana, daughter of Samuel Gay, Esq. of Westmoreland, New-Brunswick.

DIED,

At Quacco, on the 22d. Dec. Mr. John Horsford, aged 98—a native of Bandon, County of Cork, (Ireland.) He was the father of twenty-four children, the oldest of whom died a short time since, at the advanced age of 73 years.

In Spanish Town, Jamaica, on the 21st Nov. at the advanced age of 151 years, Mrs. Judith Crawford, highly esteemed by all who had the pleasure of her acquaintance. She had the power of her bodily strength, as well as her faculties, until within a few years since, and they were not so much diminished as to reduce her to second childishness. She remembered the dreadful earthquake of 1692.

AGENTS FOR THIS PAPER.

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

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PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec, John Biguall, Esq. P. M.

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

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