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NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, DECEMBER 12, 1829.

NO. 47.

DIVINITY.

From Dr. Clarke's Commentary.
MOSES.

On the character of Moses, as an HISTORIAN and PHILOSOPHER (for in his legislative character he does not yet appear) much might be said, did the nature of this work admit. But as brevity has been every where studied, and minute details rarely admitted, and only where absolutely necessary, the candid reader will excuse any deficiencies of this kind which he may have already noticed.

Of the accuracy and impartiality of Moses as an historian, many examples are given in the notes, with such observations and reflections as the subjects themselves suggested: and the succeeding books will afford many opportunities for farther remarks on these topics.

The character of Moses as a philosopher and chronologist, has undergone the severest scrutiny. A class of philosophers, professedly infidels, have assailed the Mosaic account of the formation of the universe, and that of the general deluge, with such repeated attacks, as sufficiently proved, that, in their apprehension, the pillars of their system must be shaken into ruin, if those accounts could not be proved to be false. Traditions, supporting different accounts from those in the sacred history, have been borrowed from the most barbarous, as well as the most civilized nations, in order to bear on this argument. These, backed by various geologic observations, made in extensive travels, experiments on the formation of different strata or beds of earth, either by inundations or volcanic eruptions, have been all condensed into one apparently strong but strange argument, intended to overthrow the Mosaic account of the creation. The argument may be stated thus: "The account given by Moses of the time when God commenced his creative acts, is too recent; for according to his Genesis, six thousand years have not yet elapsed since the formation of the universe; whereas a variety of phenomena prove, that the earth itself must have existed, if not from eternity, yet at least fourteen, if not twenty thousand years." This I call a strange argument, because it is well known, that all the ancient nations in the world, the Jews excepted, have, to secure their honour and respectability, assigned to themselves a duration of the most unprobable length; and have multiplied months, weeks, and even days into years, in order to support their pretensions to the most remote antiquity. The millions of years which have been assumed by the Chinese and the Hindoos, have been ridiculed for their manifest absurdity, even by those philosophers who have brought the contrary charge against the Mosaic account! So notorious are the pretensions to remote ancestry, and remote times in every false and fabricated system, of family pedigree, and national antiquity, as to produce doubt at the very first view of their subjects, and to cause the impartial enquirer after truth, to take every step with extreme caution, knowing that in going over such accounts, he every where treads on a kind of enchanted ground.

When, in the midst of these, a writer is found, who, without saying a word of the systems of other nations, professes to give a simple account of the creation and peopling of the earth, and to shew the very conspicuous part that his own people acted among the various nations of the world, and who assigns to the earth and to its inhabitants, a duration comparatively but as yesterday, he comes forward with such a variety of claims to be heard, read, and considered; as no other writer can pretend to. And as he departs from the universal custom of all writers on similar subjects, in assigning a comparatively recent date, not only to his own nation, but to the universe itself, he must have been actuated by motives essentially different from those which have governed all other ancient historians and chronologists.

The generally acknowledged extravagant and absurdity of all the chronological systems of ancient

times, the great simplicity and harmony of that of Moses, its facts evidently borrowed by others, though disgraced by the fables they have intermixed with them, and the very late invention of arts and sciences, all tend to prove, at the very first view, that the Mosaic account, which assigns the shortest duration to the earth, is the most ancient, and the most likely to be true. But all this reasoning has been supposed to be annihilated, by an argument brought against the Mosaic account of the creation, by Mr. Patrick Brydone, F. R. S. drawn from the evidence of different eruptions of Mount Atna.—The reader may find this in his "Tour through Sicily and Malta," Letter vii. where, speaking of his acquaintance with the Canonico Recupero at Catania, who was then employed in writing a natural history of Mount Atna, he says: "Near to a vault which is now thirty feet below ground, and has probably been a burying place, there is a draw-well, where there are several strata of lavas (i. e. the liquid matter formed of stones, &c. which is discharged from the mountain in its eruptions) with earth to a considerable thickness over each stratum. Recupero has made use of this as an argument to prove the great antiquity of the eruptions of this mountain. For if it requires two thousand years and upwards to form but a scanty soil on the surface of a lava, there must have been more than that space of time, between each of the eruptions which have formed these strata. But what shall we say of a pit they sunk near to Jaci, of a great depth? They pierced through seven distinct lavas, one under the other, the surfaces of which were parallel, and most of them covered with a thick bed of rich earth. Now, says he, the eruption which formed the lowest of these lavas, if we may be allowed to reason from analogy, must have flowed from the mountain at least fourteen thousand years ago! Recupero tells me, he is exceedingly embarrassed by these discoveries, in writing the history of the mountain.—That Moses hangs like a dead weight upon him, and blunts all his zeal for enquiry; for that he really has not the conscience to make his mountain so young, as that prophet makes the world.

"The Bishop, who is strenuously orthodox—for it is an excellent see—has already warned him to be upon his guard: and not to pretend to be a better natural historian than Moses; nor to presume to urge any thing, that may in the smallest degree be deemed contradictory to his sacred authority."

Though Mr. Brydone produces this as a sneer against revelation, bishops, and orthodoxy, yet the sequel will prove, that it was good advice, and that the Bishop was much better instructed than either Recupero or Brydone; and that it would have been much to their credit, had they taken his advice.

I have given, however, this argument at length; and even in the insidious dress of Mr. Brydone, whose faith in Divine Revelation, appears to have been upon a par with that of Signior Recupero, both being builded nearly on the same foundation, to shew from the answer, how slight the strongest arguments are, produced from insulated facts, by prejudice and partiality, when brought to the test of sober, candid philosophical investigation, aided by increased knowledge of the phenomena of nature. "In answer to this argument," says bishop Watson (Letters to Gibbon) "it might be urged—that the time necessary for converting lavas into fertile fields, must be very different, according to the different consistencies of the lavas, and their different situations with respect to elevation and depression, or their being exposed to winds, rains, and other circumstances: as for instance, the quantity of ashes deposited over them, after they had cooled, &c. &c. just as the time in which heaps of iron slag, which resembles lava, are covered with verdure, is different, at different furnaces, according to the nature of the slag and situation of the furnace; and something of this kind is deducible from the account of the canon (Recupero) himself, since the crevices in the strata are often full of rich good soil, and pretty large trees growing upon them. But should not all this be

thought sufficient to remove the objection, I will produce the Canon an analogy in opposition to his analogy, and which is grounded on more certain facts.

"Atna and Vesuvius resemble each other in the causes which produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation; or if there be any slight difference in this respect, it is probably not greater than what subsists between different lavas of the same mountain. This being admitted which, no philosopher will deny, the Canon's (Recupero's) analogy will prove just nothing at all, if we can prove an instance of seven different lavas, with inter-jacent strata of vegetable earth, which have flown from mount Vesuvius within the space, not of fifteen thousand, but of somewhat less than one thousand seven hundred years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil in about two hundred and fifty years, instead of requiring two thousand for that purpose.

"The eruption of Vesuvius, which destroyed Herculaneum and Pompei, is rendered still more famous by the death of Pliny, recorded by his nephew, in his letter to Tacitus; this event happened A. D. 79, but we are informed by unquestionable authority (Remarks on the nature of the soil of Naples and its vicinity, by Sir William Hamilton, Philos. Transact. vol. lxi. p. 7.) that the matter which covers the ancient town of Herculaneum, is not the produce of one eruption only, for there are evident marks that the matter of six eruptions had taken its course over that which lies immediately over the town, and as the cause of its destruction. These strata are either of lava, or burnt matter with veins of good soil between them." "You perceive," says the bishop, "with what ease, a little attention and increase of knowledge, may remove a great difficulty; but had we been able to say nothing in explanation of this phenomenon, we should not have acted a very rational part, in making our ignorance the foundation of our infidelity, or suffering a minute philosopher to rob us of our religion." In this, as well as in all other cases, the foundation stands sure, being deeply and legibly impressed with God's seal. See also Dr. Guicci's Lectures on the Pentateuch.

The Mosaic account of the universality of the deluge, has been tried by the most rigid tests also, and the result has been in the view of every candid person, highly creditable to the sacred historian. Every appearance in nature, in the structure and composition of the surface and different strata of the earth, has borne an unequivocal and decided testimony to the truth of the book of Genesis; so that at present, there is, on this subject, scarcely any material difference of opinion among the most profound philosophers, and most accurate geologists.

On the geology and astronomy of the book of Genesis, much has been written both by the enemies and friends of revelation; but as Moses has said but very little on these subjects, and nothing in a systematic way, it is unfair to invent a system, pretentively collected out of his words, and thus make him accountable for what he never wrote. There are systems of this kind, the preconceived fictions of their authors, for which they have sought support and credit by tortured meanings extracted from a few Hebrew roots; and then dignified them with the title of The Mosaic system of the universe. Thus has afforded infidelity a handle which it has been captive to turn to its own advantage. On the first chapter of Genesis, I have given a general view of the solar system, without pretending that I had found it there: I have also ventured to apply the comparatively recent doctrine of Caloric to the Mosaic account of the creation of light, previous to the formation of the Sun, and have supported it with several arguments as appeared to me to render it at least probable; but I have not pledged Moses to any of my explanations, being fully convinced, that it was necessarily foreign from his design to enter into philosophic details of any kind, as it was his grand object, as has been already remarked, to give a history

of CREATION and PROVIDENCE in the most abridged form of which it was capable. And who, in so few words, ever spoke so much! By *Creation* I mean the production of every being animate and inanimate, material and intellectual. And by *Providence*, not only the preservation and government of all beings, but also the various and extraordinary provisions made by divine justice and mercy for the comfort and final salvation of man. These subjects I have endeavoured to trace out through every chapter of this most important book, and to exhibit them in such a manner as appeared to me the best calculated to promote *glory to God in the highest; and upon earth, PEACE AND GOOD WILL AMONG MEN.*

ANNIVERSARY.

RELIGIOUS TRACT SOCIETY.

Concluded.

The Rev. Dr. Bennett read the resolution for the appointment of a treasurer and other officers, and observed that the meeting had assembled at a very early hour to enjoy an intellectual feast, and they had begun to taste it. They must however, expect some bitters as well as sweets. Other speakers had afforded pleasure, it would be his duty to advert to a subject which must occasion pain. It had been said that the tract system had produced mischief, as it had led the way to the circulation of infidel publications. But then, did he accuse the society of a crime, or accuse them on the ground of misfortune? He could console them for their misfortune. If the glorious plan of redemption had produced the most infamous crime that men or devils ever perpetrated—the murder of the Son of God—did Christ blush at the gibbet? Rather did they not bind it to their brow, and say, "God forbid that I should glory save in the cross of Jesus Christ?" Christians had done that which compelled them to do more. They dare not stop. If infidels diffused poison, the Christian was in possession of an omnipotent antidote. Christians could meet all the infidels' arguments with an overwhelming evidence of their falsehood. Who was it that said he did not see a proof of God? The man who said it with a pair of eyes. Who was it that said he did not see a proof of God? The man who said it with a pair of lips. Who was it that said he did not see a proof of God? The man who said it with a pair of hands to handle the works of God, a pair of feet to walk amidst the works of God. And who ever heard of a pair of accidents? (Cheers.) Every young lady in that room knew that a pair of scissors was not a pair of accidents. That it was, in fact, a pair of levers acting upon a fulcrum, cutting in opposite directions, and dividing every thing with which it came in contact. She, therefore, knew that her scissors did not come by accident: that they bore the marks of a contriving agent, who had an end in view, and had employed appropriate means to accomplish that end. Here then were different parts of the human frame, appointed by their Creator for the performances of certain functions, and to which every part was adapted; thus proving the existence of a Deity.—(Applause.)

John James, Esq. said, the report presented a large field yet uncultivated, and therefore the meeting ought not to arrive at the conclusion that the work was done. It had been said that this society had issued tracts of that description that no person of sense would subscribe to its funds till the society had been purged. Now those truths merely showed that there had been a system of persecution carried on in this country; not that it was expected it would ever be revived, but simply to show what was the practice in time past. He could not accord in the sentiment, that any thing which was done was calculated to throw shame upon the highly intelligent committee to whose hands the subscribers had delegated the management of the society; and he would, therefore, take the liberty of seconding the motion.

The Rev. J. Hughes assured the meeting, on his own part, and on the part of his colleagues, that they should with great pleasure accept the invitation to continue their office as secretaries of the institution.

The Rev. J. Dyer had been requested to move a vote of thanks to the auxiliary societies for their aid during the past year. The events which transpired from year to year proved cause to rejoice, that God, in his providence, both at home and abroad, was

breaking down those barriers which had for ages kept out the light of divine truth from a large class of the population of England, and from various countries upon the face of the earth.

The Rev. S. Hillyard (of Bedford) said, that he perhaps ought not to second the present motion, which was a vote of thanks to auxiliary societies, as the society in Bedford was one of the number; but if it were left out, he should then give it his warmest support. When the late respected secretary of the Religious Tract Society, the Rev. Leigh Richmond, instituted the Auxiliary in Bedford, he laid its foundation in a church, and a Dissenting minister was the priest; more clergymen of the Church of England were present than dissenting ministers. But if the tracts were examined, it would be found impossible to tell whether they were written by a Churchman or a Dissenter. The author of the *Life of Mr. Richmond*, Mr. Grimshaw, had examined the tracts, with a view of discovering by which party these were written, and he stated, as the result of his researches, that he could never find one article which did not meet with his hearty assent. (Applause.)

The Rev. W. Jowett moved the next resolution, calling upon the meeting to acknowledge the liberality of the society, in reference to the Chinese Archipelago, particularly in the kingdom of Siam, £2,000 having been applied since 1816, in the publication of works in the Chinese language. The reverend gentleman took a pleasing view of the exertions of the society in foreign parts.

Rev. R. Ashton (of Dedham), in seconding the motion, observed, that the society had only printed tracts in 56 languages, while the Bible Society had printed the Scriptures in more than 140 languages and dialects of the earth. Hence, there were more than 100 of those languages or dialects already known, into which tracts had yet to be translated, before that society would overtake the Bible Society. But the extent of the Babel confusion was not yet fully known. There were, no doubt, many languages with which we were still unacquainted, and into the whole of which tracts and Bibles had yet to be translated, before the knowledge of the Lord would cover the earth as the waters cover the sea. But he must concentrate his attention on one land—China. In other parts of the world missionaries could preach, orally, the unsearchable riches of Christ, but it was not so in China; they could not pass through the gates of that empire—they could not scale its walls; and it was only through the medium of books, therefore, that religious truth could find its way amongst the Chinese.

The Rev. J. Hands (one of the first auxiliaries of the society in India) was too much exhausted from attending the meeting of other societies, to exert himself, with effect; but he desired, in the name of the Bellary, and every other tract society, in India,—in the name of every Christian Missionary in India,—in the name of every Christian in India,—in the name of eighty millions of native Indians,—in the name of all those, he desired to thank the Religious Tract Society for the liberal and efficient support they had afforded to them.

Samuel Fletcher, Esq. (treasurer of the Manchester Tract Society), seconded the resolution. There was one consideration which induced him to accede to the request of the respected Secretary, and that was to prevent a supposition that the county of Lancashire was ungrateful for the assistance which had been afforded by the Religious Tract Society. The Committee had established a depository at Manchester some years since, and notwithstanding that support had not been returned according to the sums expended, the committee had treated them with much long suffering. They had not yet done much in Manchester, but he trusted that they were doing more than they had done. The meeting had heard many encouraging statements this morning; he would only detain them by adding one more. In a village, about six miles from Manchester, in which the people were extremely ignorant and depraved, many attempts had been made to introduce the Gospel, but for a number of years every effort had proved fruitless. Even the Methodists, who seldom failed of success, such was the energy of their character—(Cheers)—had successively tried the ground and had abandoned it in despair. Some two years ago, two young men, members of the Established Church struck with the state of this village, consulted together as to what could be done for it. They were

not very opulent individuals, the richer of the two only possessing fourteen shillings a-week; but they resolved to do what they could. They, therefore, procured some religious tracts, walked over to the place every Sabbath morning, whether wet or dry; they there went from cottage to cottage, distributing the tracts, and talking with the people. In that course they persevered for some time, taking their dinner in their pockets, and remaining with the people for the whole day. What were the results? The cottagers were excited to a desire to learn to read; a room was taken, instruction was afforded, religious tracts were read to them, prayer was offered up, and at length the young men ventured to address them publicly upon the importance of religion, and the love of Christ to a guilty world. The effects were, that many were awakened to a sense of the value of the Gospel, and one of the most depraved, brutish, and degraded among them was brought as a lamb to the feet of Jesus. They had gone on till now, and upon the Sabbath-day they had the happiness to see about 150 grown up persons attending the service. The poor people to whom he referred, had contracted with a builder, to erect a room for the accommodation of about 250 persons, for which they were to pay a rent of twelve pounds a-year, and they had actually raised the first year's rent, that they might pay it on the day when they took possession of the place. He should go home with warmer feelings of attachment for that and other kindred societies, thankful to the God of all grace for having borne with him so long, and blessed him with what he had seen and felt at that meeting. (Applause.)

The Rev. H. Montague proposed a resolution expressive of the pleasure of the meeting at the wide circulation of the publications of the society, and recommended perseverance; and was proceeding to commend those of its publications, in particular, which held up popery in its true colours, at a crisis like the present, when he was requested by the Chairman to desist, as the society had always made it a point to maintain perfect neutrality on the question alluded to. Mr. Montague, in continuation, said he would abstain from all further reference to the topic; but he considered it perfectly consistent with true christianity to overthrow a system so gently opposed to it.

The Rev. Dr. Cox seconded the resolution; and from his own personal knowledge, bore testimony to the good effect of the society's tracts in foreign lands.

Capt. Dyer, R. N. moved the next resolution. The Rev. J. Campbell, (of the Tabernacle) seconded the motion. He said that the resolution which he was called upon to submit to the meeting reminded him of the connexion of God with human agency; and recognised the principle, that, without the gracious aid of the Holy Spirit, they could do nothing effectually for enlightening the human mind. The reverend gentleman then dwelt upon the importance of uniting itinerant preaching with the distribution of tracts—the latter forming a valuable auxiliary to the former; and closed by impressing upon the meeting the necessity of adding to all their efforts their fervent prayers, that God might crown them with his abiding blessing.

The Chairman said it now devolved upon him to close the meeting of the morning. Some person called out, "A vote of thanks to the chairman;" but that gentleman said, that he had made it a condition, when he took the chair, that there should be no vote of thanks to him.

The meeting then sang "From all that dwell below the skies," and separated. Collection, 60l. 2s. 6d.

LADIES' DEPARTMENT.

HINTS TO FEMALES ON ECONOMY.

Economy is so important a part of a woman's character, so necessary to her own happiness, and so essential to her performing properly the duties of a wife and of a mother, that it ought to have the precedence of all other accomplishments, and take its rank next to the first duties of life. It is moreover, an act as well as a virtue, and many well meaning persons, from ignorance or from consideration, are strangely deficient in it. Indeed it is often wholly neglected in a young woman's education—and she is sent from her father's house to govern a family with-

the least degree of that knowledge which should qualify her for it:—this is the source of much inconvenience; for though experience and attention may supply, by degrees, the want of instruction, yet this requires time—the faculty, in the mean time, may get into habits which are very difficult to alter, and, what is worse, the husband's opinion of his wife's incapacity may be fixed too strongly to suffer him over to think justly of her gradual improvements.

Economy consists of so many branches, some of which descend to such minuteness that it is impossible to give particular directions. The rude outlines may be described, and I shall be happy if I can furnish you with any hint that may be usefully applied.

The first and greatest point is to lay out your general plan of living in a just proportion to your fortune and rank: if these two will not coincide, the last must certainly give way; for, if you have right principles, you cannot fail of being wretched under the sense of the injustice as well as danger of spending beyond your income, and your distress will be continually increasing. No mortification which you can suffer from retrenching in your appearance, can be comparable to this unhappiness. If you would enjoy the real comforts of affluence, you should lay your plan considerably within your income; not for the pleasure of amassing wealth, but to provide for your choices in the disposal of the surplus—either in innocent pleasures, or to increase your funds for charity and generosity, which are in fact the true funds of pleasure.

Regularity of payment and accounts is essential to economy; your housekeeping should be settled at least once a week, and all the bills paid: all other tradesmen should be paid, at furthest, once a year.—Indeed I think it more advantageous to pay oftener; but, if you make them trust you longer, they must either charge proportionably higher, or be losers by your custom. Numbers of them fail every year, from the cruel cause of being obliged to give their customers so much longer credit than the dealers, from whom they take their goods, will allow to them. If people of fortune considered this they would not defer their payments, from mere negligence, as they often do, to the ruin of whole families.

In your table as in your dress, and in all other things, I wish you to aim at propriety and neatness, or, if your state demands it, elegance, rather than superfluous figure. To go beyond your sphere, either in dress, or in the appearance of your table, indicates a greater fault in your characters than to be too much within it. It is impossible to enter into the minutiae of the table; good sense and observation on the best models must form your taste, and a due regard to what you can afford must restrain it.

The neatness and order of your houses and furniture, is a part of economy which will greatly affect your appearance and character, and to which you must yourself give attention, since it is not possible ever for the rich and great to rely wholly on the call of servants, in such points, without their being often neglected. The more magnificently a house is furnished, the more one is disgusted with that air of confusion which often prevails where attention is wanting in the owner. But, on the other hand, there is a kind of neatness which gives a lady the air of a housemaid, and makes her excessively troublesome to every body, and particularly to her husband; in this, as well as in all other branches of economy, it would be well to avoid all parade and bustle.

The best sign of a house being well governed is, that no one's attention is called to any of the little affairs of it, but all goes on so well of course, that one is not led to make remarks upon any thing, nor to observe any extraordinary effort that produces the general result of ease and elegance, which prevails throughout. I am sensible that very little more can be gathered from what I have said on economy, than the general importance of it, which cannot be too much impressed on your minds, since the natural turn of young people is to neglect and even to despise it; not distinguishing it from parsimony and narrowness of spirit. But be assured, there can be no true generosity without it; and that the most enlarged and liberal mind will find itself not debased, but ennobled by it. A rational fear of expense will save you from all these convicting cares, and will give you the full and liberal enjoyment of

what you spend. An air of ease, of hospitality, and frankness, will reign in your house, which will make it pleasant to your friends and to yourselves.

"Better is a morsel of bread," where this is found, than the most elaborate entertainment, with that air of constraint and anxiety, which often betrays the grudging heart through all the disguises of civility.—*Mrs. Chapone.*

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ADVICE OF A FATHER TO HIS ONLY DAUGHTER.

Written immediately after her marriage.

The following letter is said to be from the pen of one of the best and greatest men that Virginia ever produced:—

My Dear Daughter: You have just entered into that state which is replete with happiness or misery. The issue depends upon that prudent, amiable, uniform conduct which wisdom and virtue so strongly recommend on the one hand, or on that imprudence which a want of reflection or passion may prompt on the other.

You are allied to a man of honour, of talents, and of open, generous disposition. You have, therefore, in your power, all the essential ingredients of domestic happiness. It cannot be marred, if you now reflect upon that system of conduct which you ought invariably to pursue—if you now see clearly the path from which you will resolve never to deviate. Our conduct is often the result of whim and caprice—often such as will give us many a pang, unless we see, beforehand, what is always the most praiseworthy and the most essential to happiness.

The first maxim which you should impress deeply upon your mind is, never to attempt to control your husband by opposition, by displeasure, or any other mark of anger. A man of sense, of prudence, of warm feelings, cannot and will not hear an opposition of any kind, which is attended with an angry look or expression. The current of his affection is suddenly stopped; his attachment is weakened; he begins to feel a mortification the most poignant; he is belittled even in his own eyes; and he is assured, the wife who once excites those sentiments in the breast of a husband will never regain the high standing which she might and ought to have retained. When he married her, if he be a good man, he expected from her smiles, not frowns, he expects to find in her one who is not to control him, not to take from him the freedom of acting as his own judgment shall direct, but one who will place such confidence in him as to believe that his prudence is his best guide. Little things, what in reality are mere trifles in themselves, often produce bickerings, and even quarrels. Never permit them to be a subject of dispute; yield them with pleasure, with a smile of affection. Be assured that one difference outweighs them all a thousand or ten thousand times. A difference with your husband ought to be considered as the greatest calamity—as one that is to be studiously guarded against: it is a demon which must never be permitted to enter a habitation where all should be peace, unimpaired confidence, and heart-felt affection. Besides, what can a woman gain by her opposition or her differences? Nothing. But she loses every thing—she loses her husband's respect for her virtues, she loses his love, and with that all prospect of future happiness. She creates her own misery, and then utters idle and silly complaints, but utters them in vain.—The love of a husband can be retained only by the high opinion which he entertains of his wife's goodness of heart, of her amiable disposition, of the sweetness of her temper, of her prudence, of her devotion to him. Let nothing upon any occasion ever lessen that opinion. On the contrary, it should augment every day; he should have much more reason to admire her for those excellent qualities, which will cast a lustre over a virtuous woman when her personal attractions are no more.

Has your husband staid out longer than you expected? When he returns receive him as the partner of your heart. Has he disappointed you in something you expected, whether of ornament, or furniture or of any convenience? Never evince discontent—receive his apology with cheerfulness. Does he, when you are housekeeper, invite company without informing you of it, or bring home with him a friend? Whatever may be your repast, however scanty it may be, however impossible it may be to add to it, receive them with a pleasing countenance, adorn your table with cheerfulness, give to your husband

and to your company a hearty welcome: it will more than compensate for every other deficiency; it will evince love for your husband, good sense in yourself, and that politeness of manner which acts as the most powerful charm. It will give to the plainest fare a zest superior to all that luxury can boast. Never be discontented on any occasion of this nature.

In the next place, as your husband's success in his profession will depend upon his popularity, and as the manners of a wife have no little influence in obtaining or lessening the respect and esteem of others for her husband, you should take care to be affable and polite to the poorest as well as to the richest. A reserved haughtiness is a sure indication of a weak mind and an unfeeling heart.

With respect to your servants, teach them to respect and love you, while you expect from them a reasonable discharge of their respective duties.—Never tease yourself or them by scolding—it has no other effect than to render them discontented and impertinent. Admonish them with a calm firmness.

Cultivate your mind by the perusal of those books which instruct while they amuse. Do not devote much of your time to novels. There are a few which may be useful and improving in giving a high tone to our moral sensibility; but they tend to vitiate the taste, and to produce a dislish for substantial intellectual food. Most plays are of the same cast: they are not friendly to the delicacy which is one of the ornaments of the female character. History, geography, poetry, moral essays, biography, travels, sermons, and other well written productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion has no security for her virtue—it is sacrificed to her passions, whose voice, not that of God, is her only governing principle. Besides, in those hours of calamity to which families must be exposed where will she find support, if it be not in her just reflections upon that all-ruling Providence which governs the universe, whether by its visits or its punishments?

Mutual politeness between the most intimate friends is essential to that harmony which should never be once broken or interrupted. How important then it is between man and wife! The more warm the attachment, the less will either party bear to be slighted or treated with the smallest degree of rudeness or inattention. This politeness, then, if it be not in itself a virtue, is at least the means of giving to real goodness a new lustre—it is the means of preventing discontent, and even quarrels—it is the oil of interest, it removes asperities, and gives to every thing a smooth, an even, and a pleasing movement.

I will only add that matrimonial happiness does not depend upon wealth. No, it is not to be found in wealth, but in minds properly tempered and suited to our respective situations. Competency is necessary—all beyond that point is ideal. Do not suppose, however, that I would not advise your husband to augment his property by all honest and commendable means. I would wish to see him actively engaged in such a pursuit, because engagement, a sedulous employment in obtaining some laudable end, is essential to happiness. In the attainment of a fortune by honourable means, and particularly by professional exertion, a man derives particular satisfaction in self applause, as well as from the increasing estimation in which he is held by those around him.

In the management of your domestic concerns let prudence and wise economy prevail. Let neatness, order, and judgment be seen in all your different departments. Unite liberality with a just frugality—always reserve something for the hand of charity, and never let your door be closed to the voice of suffering humanity.

MISCELLANY.

The intimate connection between Religion and National Prosperity.

[BY J. A. JAMES, OF BIRMINGHAM.]

It is a most important sentiment, of which the evidence is abundant, and which ought to be kept constantly before the public mind, that religion is the most direct and powerful cause that can be conceived of, to promote national comfort, prosperity, and security; in the absence of which all other causes must

be limited and transient in their effects. If religion were indeed a mere abstraction of devotion, confined in its exercises to the closet or the sanctuary, and restricted in its influence to the imagination and the taste, but which has no necessary control over the conscience, the heart, and the life, and which is not allowed to regulate the intercourse of society: if it were merely the temper of the convent, united with the forms of the Church; beginning and ending upon the threshold of the house of God, then it would be difficult to point out what connection such a religion has with the welfare of a country. It would in this case resemble only the ivy, which, though it add a picturesque effect to the venerable fabric, imparts neither stability to its walls, nor convenience to its apartments. But if religion be indeed a principle of the heart, an element of the character, an inseparable habit of thinking, feeling, and acting, right in all our social relations: the basis of every virtue, and the main prop of every excellence; if it be indeed the fear of the Lord, by which men depart from evil; if it be faith working by love; if it be such a belief in the gospel of Christ, as leads to a conformity to his example; then we can easily perceive how such a religion as this conduces to the welfare of the country. There is not one single influence, whether of law, of science, of art, or of learning, that reflects the well being of society, which true religion does not guard and strengthen. Take the summary of its duties, as it is expressed in the two great commandments of the law, supreme love to God, and equitable love to man; or take the direction of Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise, think of these things;" or take Peter's comprehensive circle of Christian duty, "Honor all men, love the brotherhood, fear God, honor the King." Here we see that religion though founded on a belief of doctrines and cherished by the exercises of devotion, diffuses its influences over the whole social character of man and through the whole range of society. It is the belief the love, the worship, the imitation, of a Deity whose moral attributes, when copied by us, as they ever will be where piety exists, form a character, in which sound morality is animated and sanctified by the spirit of true devotion.

Such a religion contains the germ of every social excellence, the seminal principle of every relative virtue: "It maintains an incessant struggle with whatever is selfish, barbarous, and inhuman; by unveiling fatuity, it clothes morality with a divine sanction, and harmonizes utility and virtue in every state of existence, and every combination of events." To man, in his individual capacity, it prescribes, not only the homage of God, but the duties of self-government and respect; it follows him into the domestic circle, the fellowship of the Church, the community of the country, the citizenship of the world; binding upon him the duties which are appropriate to every station, and calling him to acknowledge the claims which reach him from every quarter. As with the smiling countenance, and the flaming sword of the cherubim, it guards all the social interests of man, protecting the throne from the turbulence and anarchy of the people; and the rights of the people from the encroachments of the throne; the rich from the invasion and spoliation of the poor; the poor from the insults and oppression of the rich; it teaches justice to the master, and fidelity to the servant; ordains equity and truth, as the rules of commercial transactions; nerves the arm with industry, and melts the bosom to compassion; carries the authority of God into recesses too deep and distant to be reached by the institutes of human jurisprudence, and makes a man a law to himself amidst the urgency of temptation and the privacy of solitude. In short, there is not a single duty by which man can promote the welfare of society, which is not enjoined by religion; nor is there one evil influence which it does not oppose by the weight of its authority and the terror of its frown; it places society in the shadow of the eternal throne, draws over it the shield of omnipotence, and employs for the defence of its earthly interests, the thunder that issues from the clouds and thick darkness in which Jehovah dwells. That man must be a fool, and not a philosopher, whatever be his pretensions to learning or to science, who does not recognize in religion, the tutelary genius of his country, the ministering angel of the world.

Let it not be said, that virtue would do all this without religion, for who did natural virtue ever exist in the absence of religion? A land of atheists or even of deists is a dark and frightful spectacle, which the world has never yet been fated and afflicted to witness, and in all probability never will: it is easy to conceive, however, that in the absence of all these moral principles, those standards of duty, those examples of goodness contained in the Scriptures, and which are so essential to the right formation of character, such a land must be a barren of virtue, and prolific in crime. The only attempt that was ever made to introduce the reign of atheism to a country, was productive of such enormous vice, and such prodigious misery, that it excited the horror and was abhorred amidst the execrations of the whole social community.

No, it is religion alone that can preserve, much more extend that virtue, in which the well being of the country consists; and it is perfectly self evident that the universal prevalence of piety, would be necessarily followed with the universal reign of virtue; for virtue properly defined is not only a part of piety, but is piety itself. It has been finely demonstrated by Butler, in his immortal work, that the virtue of a people necessarily increases their strength and that the predominance in one, other things being equal, must ever be expected to produce superiority in the other.

And then there is another way besides its direct influence, in which piety leads to the prosperity and security of a land; I mean by the influence which it has in drawing down the blessing of God. If there be a moral governor of the universe, sin must provoke him, and holiness please him; if sin provoke God, he is able to punish it, for the destinies of nations are at his disposal, the balance of power is in his hand; bodies of men, as such, are rewardable and punishable only in this world as death dissolves all bonds, and reduces society to its elements, allowing the existence of neither families, Churches, nor nations in eternity. God's determination to punish guilty nations, and to bless virtuous ones, is recorded on the pages of Scripture, and confirmed by the details of history. Harken to the awful denunciations of Jehovah, "At what instant, I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced, turn from their evil. I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a country and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." And he has most awfully fulfilled these words. Where are Nineveh, and Babylon, and Tyre, and Athens, and Jerusalem, and ancient Rome? Vanished from the earth, except a few melancholy ruins, which lie, like their mouldering bones, around the grave's mouth, while the destroying angel, the spirit of desolation still lingers on their vast sepulchre, to proclaim for the admonition of the earth, "See, therefore, and know, that it is an evil and bitter thing to sin against the Lord." Yes, and over other lands still numbered amongst living nations, do we not see the awful "image of jealousy" arising, and do we not hear an awful voice declaring, "Behold, the day of the Lord cometh, cruel, both with wrath and force, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine; and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and I will lay low the haughtiness of the terrible." It is in then, that ruins a kingdom, holiness that preserves it. O! my country, mayest thou have wisdom to know and value this true secret of national greatness; and to remember that there is no kingdom so high but vice will bring it down and lay it low, even in the dust none so humble, but virtue may raise it to the pinnacle of prosperity. Religion is the lock of thy strength, more than commerce or the arts, or martial prowess; and mayest thou never, never part with this, under the wiles of any seducing spirit, whether of false philosophy, infidelity, or immorality: for then shalt thou be seen like Sampson, when shorn of his hair, a miserable captive in the hands of the Philistines, and an object of sport to those

very enemies who had so often trembled and crouched under the power of his arm.

ANECDOTE OF A BLIND WIDOW.

In a small market town, in the country of Lancaster, there lived a pious, respectable woman, S. B. In the latter part of her pilgrimage, two calamities overtook her,—the loss of sight, and the loss of her husband. In one of my visits to her, I said alluding to her husband's death, "Sarah, I hope you are not a stranger to the comforts of religion, under your recent bereavement." Her reply was, "No, sir; I am as happy as I can expect to be on this side my better home." "On what is your happiness founded?" was the next question proposed to her. "From my childhood," said she, "I was fond of reading the Holy Scriptures. A gentleman, in whose service I lived many years, and who watched over my spiritual interests, perceiving my love to the Scriptures, presented me with a copy of Mathew Henry's Commentary on the Bible. This book I daily read, and with prayer. When any passage of Scripture impressed my mind, from which I derived instruction, or caution, or reproof I raised my heart to God in prayer. I said, 'Lord, write this scripture upon my heart! If I come at any time into circumstances which may render it useful to me, let me then possess it!' It now appears," she added, "as through God heard every petition; for here I sit, solitary, hour after hour, and day after day; but God is with me.—His promises, his cautions, his exhortations, and the examples of holy men, are brought so incessantly to my recollection, that God converses with me through the medium of his word; and I converse with Him: and thus I spend my days, happy, and waiting for for my change. I shall soon say,—

"The voyage of 'e's at an end,
The mortal affliction is past;
The age that in heaven I spend,
For ever and ever shall last."

Reader, set a high value upon the word of God; and read it with much prayer; so shall it be "a lamp to thy foot, and a light to thy path."

JOHN KEESHOW.

ANECDOTES OF REV. OLIVER HEYWOOD.

The following anecdotes of the Rev. Oliver Heywood, an ejected minister in Yorkshire, are taken from the "Nonconformists' Memorial."

Mr. Heywood, being reduced to great straits after the loss of his income, so that his children began to be impatient for want of food, called his servant Martha, (who would not desert the family in distress,) and said to her, "Martha, take a basket, and go to Mr. N., the shopkeeper, and ask him to lend me five shillings. If he is kind enough to do it, buy those things which you know we most want. The Lord give you speed; and in the mean time we will offer up our requests to him 'who heareth the young ravens when they cry.'"

Martha went; but when she came to the house her heart failed her, and she passed by the door again and again, without going in to tell her errand.

Mr. N., standing at the shop door, called her to him, and asked her if she was not Mr. Heywood's servant. When she told him that she was, he said to her, "I am glad to see you, as some friends here have given me five guineas for your master, and I was just thinking how I might send it."

Upon this she burst into tears and told him her errand. He was much affected with the story, and told her to come to him if the like necessity should return.

Having procured the necessary provisions, she hastened back with them, when, upon entering the house, the children eagerly examined the basket, and further, hearing the servant's narrative, smiled, and said, "The Lord hath not forgotten to be gracious: his word is true from the beginning; they that fear the Lord shall not want any good thing."

When the spirit of persecution was so hot against this good man that he was obliged to leave his family, he set off one winter's morning, before it was light, like Abraham, not knowing whither he went, and without a farthing in his pocket. Having committed himself to the care of Divine providence, he determined at length to leave his horse to go whither he would.

Having gone all day without any refreshment, the horse, towards evening, bent his course towards a farm house, a little out of the road. Mr. Heywood calling at the door, a decent woman came, of whom he requested (after a suitable apology) that she would give him and his horse a shelter for the night, telling her that he only wished for a little hay for the beast, and liberty for himself to sit by her fire-side. Upon calling her husband, they both kindly invited him in. The mistress soon prepared something for him to eat, at which he expressed his concern, as he said he had no money with which to make them any recompense, but hoped that God would reward them. They assured him that he was welcome, and obliged him to make himself easy. After some time, the master asked him what countryman he was. He answered, that he was born in Lancashire, but that he had now a wife and children near Halifax. "That is a town," said the farmer, "where I have been, and had some acquaintance." After inquiring about several of them, he asked, "if he knew any thing of Mr. Oliver Heywood, who had been a minister near Halifax, but was now, on some account, forbid to preach." To which he replied, "There is a great deal of noise about that man; some speak well, and some very ill, in his favour." "I believe," said the farmer, "he is of that sect which is every where spoken against,—but pray what makes you form such an indifferent opinion of him?" Mr. Heywood answered, "I know something of him, but I do not like to propagate an ill report of any one, let us talk on some other subject." After keeping the farmer and wife some time in suspense, who were uneasy at what he had said, he at length told them that he was the poor outcast of whom they made such inquiries. All was then surprise, joy, and thankfulness, that Providence had brought him under their roof. The master of the house then said to him, "I have a few neighbours who love the gospel. If you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption." Mr. Heywood consented, and a small congregation was gathered, to whom he preached with that fervour, affection, and enlargement, which the singular circumstance served to inspire. A small collection was then voluntarily made to help the poor traveller on his way.

HYDROPHOBIA.

Abridged from the Belfast Northern Whig.

DEATH OF MR. HERVEY.—On Tuesday, the 9th of June last, Mr. Hervey received a slight wound in the cheek from a house dog, which he kept chained in the yard: but the hurt was so trifling that no notice was taken of it at the time. The following day Mr. Hervey went forward to the dog to caress and fondle him, as frequently was his custom to do, when the animal seized him by the fleshy part of the arm, inflicting a sad and painful wound, and it was with the greatest difficulty and exertion that Mr. Hervey could extricate himself from the dog, as the animal continued to hold fast by the first grip he had taken. Being now apprehensive that all was not right, Mr. Hervey lost no time in repairing to Belfast, and waiting on Dr. Purdon, who cut the wounded part out of the arm; but nothing was done with the cheek until the next day, when it was cauterised. For some time he followed the advice and prescriptions of Dr. Purdon, until his arm healed up, and he apparently began to think that the danger was not so great as he at first apprehended. The dog had been killed immediately after biting him, so that it was not actually ascertained whether the animal was in a rabid state or not.—Mr. Hervey at length began to relax in the regularity with which he had been wont to take the medicine prescribed.

Nothing particular occurred till the first of September, 12 weeks from the day he received the first wound. On that day feeling ill, he sent for Dr. O'Neil of Comper, who communicated to his friend Mr. Miller his decided opinion that Mr. Hervey had all the symptoms of confirmed hydrophobia. Mr. Miller then sat down by his bedside, and tried to soothe him as well as he could; but he shook his head and replied, "No, Miller, I am no child; I know that my fate is sealed; but the will of God be done!" He could talk of water without the smallest concern; but he seemed totally at a loss to ac-

count for the appearance of it giving him so much uneasiness and horror.

Having put his hand to his chin and found his beard long, he asked Mr. Miller if he thought he could shave himself. Mr. Miller, fearing that his hand would not be steady enough, proposed that the operation should be done by another person.—The application of the soap to the face of the patient made him shudder with involuntary dread; but after preparing himself, and shutting his eyes, he was at last able to allow the operation to proceed. Whenever the razor touched his face a slight shudder succeeded. Mr. McCullough and Mr. Miller remained with him during the night. He tried to take some milk, but when it was placed before him he felt a slight shock on touching it. He was at length able to take two or three sips; when suddenly raising himself up in bed, and speaking very rapidly, he said he was choking, and cried out for a door to be opened; but no sooner was this done than he exclaimed, "Oh! shut—shut—shut—the air, the cold air—I cannot bear it!"—He shortly afterwards took some morphiae dropped on sugar. In a few minutes more, he called for one of his friends, and requested him to hold his head that he might try to sleep. Mr. Miller complied, but in about three minutes afterwards he was seized with a spasm, accompanied with horrid and terrific distortion of countenance. Mr. Miller rushed from the bed in an agony of horror, and had only strength sufficient to tell Mr. McCullough to take his place. Instantly Mr. Hervey jumped up in bed, crying to his horror-struck and almost paralyzed friends, "I see you boys—I see you boys!" and then, as it were mastering his execrating agony by a powerful effort, he continued, in a calm but scarcely less terrific tone, "It is all over—call the house—send for a doctor."—His friends gazed in speechless horror for a few seconds; and the silence was at last broken by the unfortunate sufferer, who, observing that they were making a movement as if to leave the room, called out, "Miller, Miller, do not leave me—be a man; 'tis over, and I am again quite collected; do not be frightened—depend on it I will not harm you." "No my dear Hervey," replied the other, "I will not leave you; I have promised to stay with you to the last; and, cost what it may, I will keep my word." His friends being now somewhat recovered from their fright, asked where the men slept. He immediately answered, "above stairs," and desired Mr. Miller to call them. When Mr. Miller left the room, Mr. Hervey said to Mr. McCullough that he would come out of the bed. This Mr. McCullough protested against; and the other immediately replied, "you are right; but for God's sake do not leave me; I am perfectly in my senses; but oh! that dreadful torment is beyond the power of man to bear. If you leave me I cannot prevent myself from jumping out of the window." His friend assured him he would not leave him, and requested him to lie down. He replied with much vehemence, "Oh! do not ask me, do not ask me!" but instantly adieu, "sure you are not afraid of me? indeed you need not be afraid." And his friend protesting that he was not, he held out his hand with an affectionate look; "Shake hands with me," said he; and then, grasping Mr. McCullough's hand he blessed him. In a moment he became perfectly calm; his voice resuming its usual tone, and his countenance its wonted serenity. By this time Mr. Miller had returned from sending for the doctor, and awakening the inmates of the house calmly and collectedly the sufferer then addressed his friend, "I did not expect this," said he, "so soon. I thought I should have had a little more warning. I know it was to come, but I did not expect it till to-morrow." His aunt and a young lady, also a relation, came into the room. He shook them both affectionately by the hand, and said, "I would be glad to kiss you; but dare not, for fear of consequences." During one of the intervals, hearing his watch tick on the table, he said, "Is not that my watch?" On being told that it was, he called one of his friends forward, to whom he expressed himself under many obligations, "Here, my dear friend," said he, "take this watch, and wear it as a memento of your friend, poor John Hervey; and when you have occasion to look how the time passes, sometimes think of me, and the circumstances under which I gave you this memorial of my friendship." He made several beautiful prayers, and then asked Mr. Reid, a young clergyman,

who was present, and of whom he expressed a very high opinion, to pray with him. He spoke of a young friend who died about three years ago, to whom he was very much attached.

The fits now became more frequent and he requested Mr. McCullough and Mr. Miller to hold his hands. Every attack now continued longer, and appeared more severe. At about half-past one o'clock he said he felt a curious sensation—it was in his limbs, as if pricked with the finest needles—a pricking as if the finest silver barbed arrows were darting through every portion of his body; he said it was altogether a most delightful sensation. His nerves became more sensitive. The least noise in the room, a change in the light of the candle—the moving of a shadow on the wall—a relaxation or compression of the hands of those who held him, gave him the most excruciating pain, and he would exclaim, with a heart-rending voice, that it was cruel so to use him. Shortly after this, the saliva began to make a noise in his throat; he lost his voice; but he showed by significant gestures that he was perfectly aware of all that was passing around him. As the fits came on him, he appeared to place himself in that position as if he wished to rest on his head and heels, while his body moved quickly up and down, accompanying each motion with an agonizing groan. These fits at length ceased, and he lay from 10 to 15 minutes so still, that all, except those in the bedroom with him, supposed he was either dead or dying. Suddenly, with a voice loud and strong, as if in perfect health, he exclaimed, "Here boys, do your duty." The awful moment which he had dreaded, and vainly hoped to escape, had come.—He instantly became dreadfully convulsed, every muscle was distended to the utmost stretch, while the spasms, commencing at his stomach, seemed to roll up like a large mass to his throat, where the breath rattled hideously as if vainly seeking vent. Mr. McCullough and Mr. Miller immediately seized his wrists, while the Rev. Mr. Reid laid himself down across him. He struggled dreadfully, and appeared to wish to get himself out of bed. He screamed with the utmost appalling agony, called for Dr. O'Neil to cut his jugular vein. He besought his friends about him to put an end to his horrible torments if they had the smallest spark of pity remaining in them. Some of his labourers came in and assisted in holding him down. So intolerable was the dreadful agony of the sufferer, that he threatened to bite those who held him if they did not kill him or let him up.

Fearing that the courage of the men might fail, Mr. Miller called on them to remain firm, if they valued their existence.—Upon hearing this, the wretched sufferer exclaimed, "Miller you savage, I will never forgive you!" he continued beseeching those about him, alternately, to put an end to his pain: when, finding all ineffectual, he cried out, "If ever the soul be allowed to haunt those who have done them wrong, I will return and torment you all!"—He then ceased shouting, but three or four times he was heard to say in an under tone, "Severe, terrible!" in a manner that showed he was perfectly sensible, though the agony in the height of the paroxysm was too great for even man in his senses to bear. His voice began to change, as if suffocating; he could articulate nothing, but he frequently pressed the hands of his friends, as if intimating his gratitude for their having fulfilled the arduous task he assigned them. At 20 minutes to four, squeezing the hand of one of his friends, and breathing his name, he expired.

Cicero was a great orator and statesman, but we are disgusted with his egotism, boasting, and ostentation. Sir Isaac Newton was the greatest philosopher, and we cannot but admire his christian meekness and self-abasement. He was exceeding courteous and affable, even to the lowest, and never despised any man for want of capacity; but always expressed freely his resentment against any immorality or impiety. Just before his death, he said, I do not know what I may appear to the world, but to myself I seem to have been like a boy playing on the seashore, diverting myself in now and then finding a smoother pebble or prettier shell than ordinary whilst the great ocean of truth lay all undiscovered before me.

By suffering we may sometimes avoid sinning, but we can never by sinning avoid suffering.

ON THE MANNER IN WHICH CHILDREN SHOULD BE TAUGHT.

The instruction of children should be begun in very early age.

Very young children are capable of learning many things of incalculable importance to themselves. All parents appear to me to labour under serious mistakes with regard to the subject; and begin to teach their children many things, at least at a later period than that in which they would advantageously begin to receive them. The infant mind opens faster than we are apt to be aware. This is the true reason why very young children are almost always thought peculiarly bright and promising. We customarily attribute this opinion to parental fondness; in some degree, perhaps, justly; but it arises extensively from the fact, that the intellect of little children outruns in its progress our utmost expectations: the goodness of God intending, I suppose, to provide by this constitution the means of receiving the instruction so indispensable to children at that period. Of this advantage every parent should carefully avail himself. At the same time he should remember that this is the season for making lasting impressions.—The infant mind lays strong hold of every thing which it is taught. Both its understanding and affections are then unoccupied. The affections are then, also, remarkably susceptible, tender, and vigorous.—Every person knows the peculiarly impressive power of novelty. On the infant mind every thing is powerfully impressed, because every thing is new. From these causes is derived that remarkable fact, so commonly observed, that early impressions influence the character and the life beyond all others; and remain strong and vivid after most of those are worn away.

From these remarks must be seen, with irresistible evidence, the immense importance of seizing this happy period to make religious impressions on the minds of our offspring. He who loses this season, is a husbandman who wastes the spring in idleness, and sows in midsummer. How can such a man rationally expect a crop. To the efforts of the parent, at this period, the professed instructor is bound to add his own. The instructor who in a school, a college, or a university, does not employ the opportunities which he enjoys, of making religious impressions on the minds of his pupils, neglects a prime part of his duty; and so far wraps his talent in a napkin, and buries it in the earth.

2. Children should be gradually instructed,

Knowledge plainly should be communicated in that progressive course, in which the mind is most capable of receiving it. The first thing which children attain are words, and facts. To these succeed, after no great interval, plain doctrines and precepts. As they advance in years and understanding, they gradually comprehend, and therefore relish, doctrines of a more complicated and difficult nature. This order of things, being inwrought in the constitution of the human mind, should be exactly followed. When it is counteracted, or forgotten, the task of instruction will ever be difficult; and the progress of the pupil slow and discouraging. A loose and general attention to this great rule of instruction seems to have prevailed in most enlightened countries, but a far less accurate one than its importance deserves.

Among the facts and doctrines suited to the early mind, none are imbibed with more readiness, or fastened upon with more strength, than the existence, presence, perfections, and providence, of God; the creation of all things by his power; its own accountability to him; and the immense importance of his favour, and, therefore, of acting in such a manner as to obtain his approbation. These things, then, together with such as are inseparably connected with them, should, without fail, be always taught at the dawn of the understanding.

FEARFUL REBUKE.

The following affecting event is recorded by one who has been called to resign his ministry, and to enter upon his everlasting rest in the morning of life. The truth of it is attested by such evidence as to leave no room for doubt. It is another awful reproof to those parents who deprive their children of the means of grace, and who endeavour to banish from them every serious feeling. That last sentence which the dying youth began to utter as her spirit

was leaving the body, must have been in the ears of her father a dismal foreboding sound.

"I was present," said a worthy minister of the gospel, on an occasion which introduced this subject. "I was present where an instance of this kind made a painful and indelible impression on my memory. An accomplished and amiable young woman, in the town of —, had been deeply affected by a rease of her spiritual danger. She was the only child of a fond and affectionate parent. The deep impression which accompanied her discovery of guilt and depravity, awakened all the jealousies of the father. He dreaded the loss of that sprightliness and vivacity which constituted the life of his domestic circle. He was startled by the answers his questions elicited; while he foresaw an encroachment on the luster of unbroken tranquility of a deceived heart. Efforts were made to remove the cause of disquietude: but they were such efforts as un sanctified wisdom directed. The Bible, at last—O, how little may a parent know the far reaching of the deed, when he snatches the word of life from the hand of a child!—the Bible, and other books of religion, were snatched from her possession, and their place was supplied by works of fiction. An excursion of pleasure was proposed, and declined. An offer of gayer amusement shared the same fate. Promises, remonstrances, and threatenings, followed. But the father's infatuated perseverance at last brought compliance. Alas, how little may a parent be aware that he is decking his offspring with the fillets of death, and leading to the sacrifice like a follower of Moloch! The end was accomplished. All thoughts of piety, and all concern for the immortal future, vanished together. But O, how, in less than a year, was the gaudy deception exploded! The fascinating and gay L.—M.— was prostrated by a fever that bade defiance to medical skill. The approach of death was unequivocal; and the countenance of every attendant fell, as if they had heard the flight of his arrow, I see, even now, that look directed to the father, by the dying martyr of folly. The lazing eye was dim in hopelessness; and yet there seemed a something in its expiring rays that told reproof, and tenderness, and terror in the same glance. And that voice—its tone was decided, but sepulchral still.—My father! last year I would have sought the Redeemer.—Father—your child is'—Eternity heard the remainder of the sentence; for it was not uttered in time. The wretched survivor now saw before him the fruit of a disorder, whose seeds had been sown when his delighted look followed the steps of his idol in the maze of a dance. O, how often, when I have witnessed the earthly wisdom of a parent banishing the thoughts of eternity, have I dwelt on that expression, which seemed the last reflection from a season of departed hope, 'Last year I would have sought the Redeemer!'"

EXERCISE.

Persons whose habits are sedentary, deceive themselves into a belief that mere physical exercise will preserve health; and accordingly take daily walks for that purpose, while the current of their thoughts remains unchanged. This we conceive to be a radical error. The only exercise that can produce a really beneficial result, is that which breaks up the train of ideas, and diverts them into new and various channels. An eminent writer has said, that it ought to be the endeavour of every man to derive his reflections from the objects about him; for it is to no purpose than he alters his position, if his attention continues fixed to the same point. This is no doubt true; and in order to the attainment of any advantage by exercise, especially walking, the mind should be kept open to the access of every new idea, and so far disengaged from the predominance of any particular thoughts as easily to accommodate itself to the entertainment which may be drawn from surrounding objects.

DRUNKENNESS.

Lord Chief Justice Hale, nearly two centuries ago, remarked—"The places of judication which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by a due observation I have found that if the murders and manslauhters, the burglaries and robberies, the riot and tumults, the

adulteries, fornications, rapes, and other great enormities that have happened in that time, were divided into five parts, 4 of them have been the issues & product of excessive drinking, or of tavern and ale-house meetings." Judge Rush, in a charge to a Pennsylvania Grand Jury, nearly echoes thus—"I declare, in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put upon his trial for manslaughter, which did not originate in drunkenness; and but few instances of trials for murder, where the crime did not spring from the same unhappy cause."

ANECDOTE OF R. ROGERS.—This puritan divine was styled the Enoch of his day. Bishop Kennett said of him that England hardly ever brought forth a man who walked more closely with God. He was always remarkable for gravity and seriousness in company. Being once addressed by a gentleman of rank, "Mr. Rogers, I like you and your company well enough, but you are too precise." "O, sir," replied Mr. Rogers, "I serve a precise God!"

LONG LIFE.—In every case the characters stamped on human life are brevity and uncertainty. To live to purpose is to live long; and their motives are unerringly known who perish in the commencement of a career in which the melioration of human nature is the object.

Divine grace touches all the powers and movements of the soul. Love and hatred, hope and fear, desire and aversion, joy and grief, are the springs and wheels which it influences, rectifies, and governs.

One of the persecuted Reformers had these words for his motto, "A good conscience is a paradise.—He who has this paradise should highly value and diligently keep it. Sin once admitted and indulged, it will soon blast its bloom, fill it with brambles and thorns, and make it a howling wilderness.

He who circulates base coin, is as bad as the coinor; and he who retails slander, as two slanderer.

EXTRACTS

From the Fourth Annual Report of the Board of Managers of the Boston Prison Discipline Society.

THE INDIRECT INFLUENCE OF THIS SOCIETY.

This Society may have an indirect influence in producing important changes in the criminal law.—It has been already seen that there is room for such changes; and if it has been made so apparent, that every mind may see it, will not this have a tendency to produce those changes which are obviously important?

This Society shows the connexion between architecture and morals.—If there are principles in architecture, by the observance of which great moral changes can be more easily produced among the most abandoned of our race, are not these principles, with certain modifications, applicable to those persons who are not yet lost to virtue, but prone to evil? If it is found most salutary, to place very vicious men alone, at night, and give them opportunities for thought, without interruption, is not the principle applicable to others subject to like passions? If the old offenders corrupt juvenile delinquents, in buildings so constructed as to make it necessary to lodge them in the same room, will not vicious youth of seventeen, in similar apartments, corrupt innocent boys of eight or nine. If a night room, in a prison containing ten or twenty convicts, presents to an invisible, spirit profaneness, obscenity, histories of past and designs for future mischief, and generally contagion in sin, what will be presented to the same spirit, in a night room, occupied by five or six unruly apprentices? If females, in prison, crowded together in a room at night, and left to themselves, dishonor their name, is there no tendency to a similar result among factory girls, lodged in the same manner? If in a house of refuge for juvenile delinquents great changes are produced, in a few months, for the better, in consequence of breaking up the evil association between vicious youth, and placing them alone, in solitude and silence, eight hours in twenty-four; is there no danger that youth of like passions, in similar numbers, for the same length of time, if placed several in a room, and left to themselves, will corrupt good manners by evil communications? If a youth of seventeen, while confined in a room with two and twenty

convicts, old and young, said to a Christian friend, "such things are coming into my eyes and into my ears, that they get down into my heart, and I find it difficult to pray;" what is it but an illustration of the importance of solitude?

It is the object of these questions to put the friends of improvement to thinking; for we are satisfied for ourselves, that there is such a thing as architecture adapted to morals; that other things being equal, the prospect of improvement, in morals, depends, in some degree, upon the construction of buildings; and that among certain classes of persons, and for certain purposes, separate sleeping rooms should be provided. How far this principle ought to be extended, we do not pretend to decide; but we have no doubt that it should be extended to all prisons; that it is scarcely less necessary for the vicious poor, in extensive alms-houses; that it would be useful, in all establishments, where large numbers of youth of both sexes are assembled and exposed to youthful lusts; and that it would greatly promote order, seriousness, and purity in large families, male and female boarding schools, and colleges.

The principle is already applied to the prisons in Maine, Massachusetts, Connecticut, New-York, Pennsylvania, Maryland, and the District of Columbia; to the houses of refuge in New-York, and Philadelphia; and resolves have passed the Legislatures of the respective States, directing an estimate of the expense of doing it, or measures are in progress with reference to its accomplishment, in Vermont, New-Jersey, Georgia, and Illinois. It has been proposed to apply the principle, and there is little doubt it will be done, to the extensive alms-houses now erecting near New-York and Philadelphia, so far as the intemperate, vagrant and vicious poor are concerned; and it is obvious from very slight observation, on many poor-houses, that their character would not suffer by the application of the same principle to them.

The principle has not yet been applied to boarding schools, so far as our knowledge extends; and this is the more to be lamented, since most of the jealousy, whispering, heart-burning, censoriousness, discontent, revelling, juvenile gambling, impurity, and such like, have their beginning in the chambers, after the youth have retired from the observation of their teachers and guardians, two, three, or five in a room, and have been left to themselves;—which would all be prevented, with perfect ease, and rendered physically impossible, so far as evil communication from one to another, takes place in the chambers, by a building so constructed, that the dormitories should not only be separate, but be so arranged that fifty, or one hundred, if necessary, should be under the eye of the tutor or guardian from the door of his study—and if in this door there is a window, the whole building is under supervision and control from the tutor's chair.

A proposal has been made for the erection of such a building, and the plan furnished to a gentleman, for an important school in Massachusetts. The plan of this building is as follows:—to be three stories high, having the rooms arranged, on either side of a centre space, extending through the building lengthwise.—The space to be unbroken from the floor of the lower story to the arch above the third. The two upper stories having narrow galleries extending two and a half feet from the doors, towards the centre, leaving an unbroken space between the opposite galleries.—The rooms to be entered from these galleries, through doors, in each of which is a glass window. Each room to have a window through the external wall, which, together with the large windows in the ends of the building, and sky-lights, will make the whole light and airy. The length of the building, the width of the space between the galleries, and the size of the rooms,—as these points do not affect the principle of separation and supervision,—are left to the taste, judgment and resources of the proprietor. Rooms, however, 8 feet by 10, freely ventilated from the centre, will be large enough. The tutor's apartment to be placed on the lower floor, at the end and entrance of the building.

The advantages of this plan of building, besides the great advantages of separation and supervision, are economy and safety in regard to warming and lighting: as all the rooms may be warmed, through the arch, by a furnace connected with it, and lighted by lamps suspended from the arch; by which arrangement, danger from fire, and expense would be greatly diminished. These advantages, however, are secondary in comparison with the moral effect.

Here a youth, if he is disposed to study, read, and reflect, or in any way improve his time, without interruption, may do it; and here the idle, profane and vicious youth is effectually prevented from corrupting his fellows, during those hours of darkness, in which there is the greatest danger. We believe, that few persons are fully aware of the effect of such a building, under an attentive supervision, in producing order, sobriety, gentleness, docility, and attention to duty—to say nothing of higher moral and religious impressions. Thus an important division of time, viz. the latter hours of the evening, the hours of the night, and of early light, are secured from the external and injurious influence of temptation, by the construction of the dormitories.

Another division of time is into hours for receiving food; and for this period of time there is such a thing as construction adapted to morals. The form of the room, the form and position of the tables, the position of the seats, and the position of the officer who presides, are worthy of particular attention. The room should be large, having no partitions or alcoves to intercept the sight; and narrow tables, having persons seated only on one side of the table, are found most conducive to order, in a common hall, where a large number of persons, whose principles and habits are not established, assemble to take their food. The reasons of this are obvious: narrow tables admit the attendants to pass, on the side where no persons are seated, without passing the food over the heads and shoulders of the guests. Thus the provocation, inconvenience and delay are avoided, which arise from looking first over one shoulder and then over the other, to find the waiter; of getting and returning the dishes after he is found; or of having the food dropped upon the persons of those over whose heads and shoulders it must be passed.

Again—narrow tables are the best, because they greatly facilitate the operations of the waiters; and much of the ill-will in common halls arises from their tardy movements. Besides, the narrow tables can be placed in successive rows, or in a hollow square, so as to admit of a more perfect supervision from the eye of the presiding officer. To correspond with narrow tables, the seats should be single and permanent, which prevents the jostling on benches, or the inconvenience of moving them after several persons are seated, and also prevents the noise and confusion of chairs. To finish the arrangement of tables and seats in the common hall, the presiding officer's seat and table should be at the end of the hall, a little elevated, and manifestly facing the other tables. Whether to secure the most perfect supervision and easiest control, the seats at the other tables should be placed on the side of them towards the presiding officer, or on the opposite side, might be decided by experiment; our opinion is, that they should be placed on the side towards the presiding officer, so as to face the opposite end of the hall.

These suggestions, which may prove conducive to order in large institutions, in that division of time which is allotted to eating, will not be deemed unimportant by those who have witnessed the disorder, dissatisfaction, and ill manners, which are often generated in a common hall.

Another division of time, for which architecture must adapt a place, is the period allotted to labour. This, at present, is no period of time at all in regard to many public institutions; but the time is approaching, we believe, when it will not to the same extent as it is now, be deemed wise and proper to make no provision whatever for the useful application of that period of time, which must necessarily be occupied in giving health and activity to the body by some form of bodily exercise. Already there are institutions springing up, in which the time and strength formerly wasted are to be usefully employed. In the houses of refuge for juvenile delinquents; in the new prisons, and alms-houses, and some literary institutions, there are not only hours, but places, for labor. In other institutions of great importance, there are no places, or no proper places, for labor, and therefore no hours for labor, and consequently an immense expense for their support. To obviate the evil, there should be convenient places of labour provided. If in the construction of buildings for a public institution, there are no such places provided, there will be ordinarily no labor. In the alms-house in New-York, for instance, where have been confined, during the last winter, 2400 souls, there is no adequate provision of places for the labor of such a population, and consequently an expense to the city, has been, during the year, about \$10,000 for the support of the

institution. If in the same institution there had been, as in the prison at Auburn, several thousand feet of work-shops, of convenient construction, admitting of an easy supervision, and appropriated exclusively to labor, the waste strength of this corrupt and corrupting population might greatly diminish the expense of its support. It is obviously important, therefore, that there should be work-shops convenient, appropriate, and abundant. The form of these shops, perhaps, cannot be more convenient and economical, than those in the prison at Auburn, which are one story buildings, not frequently broken by partition walls (for this intercepts the supervision) extending around the premises on three sides, forming a hollow square, and making a part of the external inclosure, and leaving the intermediate space between the principal building and the shops perfectly free from all obstacles to the most free and easy supervision.

Another mode of building work-shops would be in one story buildings, on the radiating plan, like the arches between the dormitories in the new prison in Philadelphia, which would admit of a perfect inspection of all the persons employed in them from the centre.

Another mode still would be circular shops, having recesses for labor, arranged on the circumference, admitting of perfect inspection from the centre, while the laborers face the circumference.

Another mode still, is a larger enclosure, covered with a roof, and unbroken by partitions. In all the above plans of building, the great object is to preserve the space unbroken by partitions, which intercept the supervision, and make hiding places for idleness and mischief.

We have thus given some general rules concerning architecture, as adapted to morals, for three periods of time, viz. the hours of retirement, hours for eating, and hours for labor. There remains another period, i. e. hours for instruction. The most important of these are those of the morning and evening devotions, the day school and evening school, and the Sabbath. For the first and latter hours, a chapel seems indispensable; though there are many public institutions in this country, where there are none; and where there is no chapel, there is generally found little or nothing which would adorn one. A pure and holy religion is no more likely, in public institutions, than elsewhere, to perform its morning and evening devotions in kitchens, work-shops, and night rooms. In general, therefore, where there is no chapel there is scarcely the form of religion. There are some exceptions to this remark, where an unusual zeal has carried Christians and ministers into work-shops, kitchens, and even dungeons, to perform their vows; but this kind of religious instruction is occasional, irregular, and inefficient, and is no better in a public institution, in producing reformation, than in the new country, or infant colony. The moment the desert begins to blossom as the rose, a convenient place for public worship, in the form of a church, chapel, or commodious and pleasant apartment, will be provided; or rather, perhaps, in the order of time, the place of worship precedes joy and gladness. Why it should have been expected, that reformation in prisons should precede the ordinary means of grace, or why so many should be found despairing of reformation, while places for the use of these means in many extensive establishments are not thought of, in the construction, is not very strange, while the general laws of cause and effect remain in operation. If it be admitted, that there should be chapels or places of worship, it is not to be supposed, in this age, that those evils in construction will be permitted which were common a few years since, in places of worship, viz. seats in which the hearers shall face every way, and stair-cases in the body of the house and in sight of the congregation; nor deep galleries, in the rear of which shall be large square pews, in which vicious persons may be concealed in their amusements from all those who would be disposed to prevent them. The modern and improved style of building, so that every hearer may see the speaker, and may be pleasantly seated facing the minister, needs no arguments to show its importance. It needs no proof, that there is a close connexion in chapels between morals and architecture; and a retrograde movement, here, in reference to architecture, as conducive to morals, would be as painful, as an advance in the science would be pleasing, in all extensive establishments, with reference to those periods of time allotted to other purposes.

[TO BE CONTINUED.]

POETRY.

From the London Imperial Magazine.

THE PLEASURES OF READING

"Reading makes a wise man."—BACON.

Some follow pleasure in the chase,
Others in building towers;
These in the smile of beauty's face,
And those in tinted flowers:
But give to me a pleasant book,
That's fit for mental feeding,
Lost earthly joys I'll calmly brook,
For undisturbed reading.

I envy not the man of wealth,
The titled, or the rover,
Who waste the vital lamp of health,
And think they live in clover,
Let me, in some sequester'd grove,
From vanity receding,
With one heart-touching volume rove,
I'll solace find in reading.

The classic page of those who e,
Or wits of ancient story;
With purest honey fill my hive,
And raise my heart to glory:
I cull the flowers of Rome and Greece,
And every age succeeding;
(Prized more than Jason's golden fleece,
The sweet reward of reading.

Like bees I range the gay parterre,
Its nectar'd sweetness borrow;
And find a balm for all my care,
A recipe for sorrow,
The worthies of the olden time,
Heroes and martyrs bleaching,
Embalmed in the page sublime,
Encircle me while reading.

Poet, and traveller, and sage,
Seer, prophet, saint, and Druid,
With richer pictures fill the page
Than fill the vale of Clwyd,
I glance my thoughts from that to this,
No other pastime needing;
Books are the patentees of bliss,
When truth is sought in reading.

The soul by reading grows refined;
Though tinge of melancholy
May cast a shadow o'er the mind,
'Tis not the shade of folly.
Faith glances at the future crown,
For which my Lord is pleading;
And when I lay the volume down,
Prayer sanctifies my reading.

Let fashion boast its magic ring,
And wealth its mansion splendid;
Soft music melt and syrens sing,
Till life's gay dream is ended.
Give me a book with seal of mind
Impress'd on every section;
I'll pass the vale of life resign'd,
In reading and reflection.

Worcester, April 5th. JOSHUA MARSDEN.

* A beautiful vale in Denbighshire.

THE JOURNAL.

CORONER'S INQUEST.—A report having reached Annapolis, that a male infant belonging to George and Margaret Koy, in the Dalhousie settlement, had come to his death in some unaccountable manner, and as it had been buried without intimation of the circumstances to any lawful authority; an opulou was entertained that the child had been murdered.—On Sunday the 29th ult., PETER BOSWELL, Esq. the Coroner, went from Annapolis to the Dalhousie settlement, and found that much uneasiness existed in the minds of the people upon the subject. The Coroner, called his Jury, and had the body disinterred, after it having been buried seven days,—five ovidences were sworn and examined.—the Jury retired for about an hour, and then returned their verdict—that the child had been accidentally smothered by his mother. The Jury at the same time recommended, that if unhappily, any such circumstance should hereafter occur, the earliest possible information thereof, be given to the proper authorities; by which means all unnecessary excitement on so painful a subject might be avoided.

From the Royal Gazette.
BY AUTHORITY.

SECRETARY'S OFFICE, 25th Nov. 1822.

HIS Honor the PRESIDENT having thought proper, in consequence of a representation from the Trustees of Schools for the Parish of Kent, in the County of York to revoke and cancel a Licence granted on the 1st day of August last past, to Thomas Cockburn, to keep a School in this Province, Public Notice of the revocation is hereby given, that the Trustees of Schools in the different Parishes may be apprised thereof, and govern themselves accordingly.

The Collogo which His Majesty has been graciously pleased to establish with the privileges of an University for this Province is now regularly organized and in operation.

On Sunday, last, being the first in Advent and the Ecclesiastical year, the Collegiate body assembled at the Parish Church of Fredericton in their proper costume, a part of the Church having been allotted for their exclusive occupation, and a Discourse was delivered by the Vice President, explanatory of the principles and objects of the Institution, and exhibiting a view of the great and good effects, of which by the blessing of Almighty God it may be productive in the present and futura ages. The proscribed routine of Academic duties and exercise commenced on the following day in the Chapel and Lecture Rooms of the College; and notifications of the course of Lectures for the Term and the Rules of Discipline to be observed are fixed up in the Great Hall.

It is intended to adopt, as nearly as circumstances will admit, the most approved parts of the system pursued in the Universities of England; but the College being competently endowed by the bounty of its Royal Patron and the Legislature of the Province, the expenses necessary to be incurred by the Students will be comparatively very moderate.

The Rev. GEORGE COWELL, A.M. of the University of Cambridge, has been appointed Head Master of the Collegiate Grammar School, and the appointment of the Rev. Geo. McCRAWLEY to a Professorship in the Collogo.

ANIMAL AND VEGETABLE FOOD.

It is amusing to hear a nervous female, whose daily exercise consists in going up and down stairs two or three times a day, and shopping once a week, complain that she cannot preserve her strength unless she eats freely of some kind of meat and takes her twice daily potatoes of strong coffee, to say nothing of porter, or wine and sugar. The same opinion prevails among all classes of our community. A child (in the arms) cannot, it is thought, thrive unless it have a leg of a chicken, or piece of bacon, in its fist to suck; a boy or girl going to school, must be gorged with the most substantial aliment at dinner, and perhaps little less at breakfast and supper. The child is crying and screaming every hour in the day—has, after a while, convulsion, or obstinate diseases of the skin, or dropsy of the brain. The little personage going to school, complains of headache, is fretful and unhappy, and becomes pale and feeble. The poor books are now blamed for the fault of the dishes, and school is given up. The doctor is next consulted, on the best means of restoring strength to the dear creature, that has lost its appetite, and can eat nothing but a little cake, or custard, or at most some fat broth. Should he tell the fond mother the unpalatable truth, and desire her to suspend the system of stuffing, and allow her child, for sole food, a little bread and milk diluted with water, and daily exercise in the open air, she will be heard exclaiming, in a tone of mingled astonishment and reproach, why, doctor, would you starve my child!

For the information of all such misguided persons, we would beg leave to state, that the large majority of mankind do not eat any animal food, or so sparingly, and at such long intervals, that it cannot be said to form their nourishment. Millions in Asia are sustained by rice alone, with perhaps, a little vegetable oil, for seasoning. In Italy, and Southern Europe generally, bread, made of the flour of wheat, or Indian corn, with lettuce and the like, mixed with oil, constitutes the food of the most robust part of its population. The Lazzaroni of Naples, with forms so active and finely proportioned, cannot even calculate on this much; coarse bread and potatoes are their chief reliance; their drink of luxury is a glass

of iced water slightly acidulated. Hundreds of thousands, we might say millions of Irish do not see flesh or meat from one week's end to the other. Potatoes and oat meal are their articles of food—if milk can be added it is thought a luxury; yet where shall we find a more healthy and robust population, or one more enduring of bodily fatigue and exhibiting more mental vivacity? What a contrast between these people and the inhabitants of the extreme North, timid Laplanders, Esquimaux, Samoide, whose food is almost entirely animal.

ON HUMILITY.—Pride aims at the utmost pitch of honour; yet undermines what it would advance. Humility, on the contrary, leads us to the bottom of our condition, and gives us the true sight of our vileness; yet raises heroupon a most magnificent structure, like to the creation of the world, out of emptiness and darkness. Humility is solid and real, is just and reasonable, is wise and holy, is beautiful and amiable, is peaceable and righteous, is good and profitable; and there is no end in counting its excellencies. Humility is suitable to all objects, is agreeable to all the ends and causes of human life, is fitted to all the circumstances of our present state and condition. Humility is full of grace and truth; it is the ground of all the divine works; it is the footstool of God's throne; it is the mirror of his greatness; it is the magnet of all his glories and beauties. In a word, it is the most agreeable to all the principles of nature and grace; to all the desires of angels and men; and to all the designs of God himself. So that nothing is more true, than that, "before honour is humility."

Collect for the Third Sunday in Advent.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who live and reignest with the Father and the Holy Spirit, ever one God, world without end.—Amen.

EVENING SERMON.

On SUNDAY evening next, a SERMON will be preached in St. Andrews Church, by the Rev. Dr. Burns; after which, a Collection will be made to assist the Presbyterian Society of Horton, Nova Scotia, in completing their Mission House, so as to enable them to retain the valuable services of their present Minister, who was sent out to them by the Glasgow Colonial Missionary Society, in connexion with the National Established Church of Scotland. Service will commence at 6 o'clock. *Des. 9.*

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