

C. W. Mason

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, MAY 2, 1820.

NO. 15.

BIOGRAPHY.

JOACHIM CURÆUS,

A German physician of eminent talents and singular piety, was one of the burning and shining lights of the Reformation, and never were the following lines of the poet more strikingly illustrated than in the death of that genuine believer:

"The chamber where the good man meets his fate,
Is privileged far beyond the common walk
Of virtuous life—quite on the verge of Heaven."

This excellent man died of a burning fever, in which he evidenced, as in life, the subjection of his soul to the Divine will, attended with fervent breathing after Christ in the exercise of divine love. The state of his soul at this solemn season, will best appear from some of those divine and weighty sentences which he then uttered: "Lord, I am oppressed; but it is enough for me that thy hand hath done it. My body now suffers because of sin, but my soul is raised and comforted with the assurance of eternal life. I will wrestle with Jacob till the brightness of thy sight shall appear. Come, Lord Jesus, and let all that love thee, say come; and as for him that loves thee not, let him be *Anathema Maranatha*. Thou knowest, who searchest the heart, that I love thee. With thee I shall be at the beginning of the new year; and shall be satisfied with thy sight, and drink of the wine of that everlasting joy, which is in thy Father's house, where are many mansions, one of which is there reserved for me." He then cried, "My heart glows at the prospect of life eternal, the beginning of which I now actually feel within me. I have learned to know thee, and my aim hath been that others should know thee aright. Son of God, acknowledge me also, and take me to thine embraces! To come to thee, my soul with desire leaps for joy; and because it is yet withheld, I think the time long; I desire to be dissolved! O dissolve me, that I may be with thee! I am overwheeled by my continuing here! I groan for that dwelling above, which thou hast revealed to me! As the traveller in a dark night looks for the sun, so do I earnestly look after the brightness of that light, which is in the vision of the Father, Son, and Holy Ghost! I shall see my Saviour in the flesh, who is exalted at the right hand of the Father, and there I shall bless him for all the blessings I have received from him. Thou wilt, also, set a guard over this body, even thy holy angels, to keep thy dust and bones, which were, and shall be ever, for ever, the dwelling place of the Holy Ghost; for it is impossible that this flesh, which hath been quickened by a participation and communion of the spirit, and thus ingrafted into the body of Christ, should ever be annihilated, or for ever continued in the state of death. But thou, who art the fountain of life, shalt require from the earth, this thine own image; and by sending forth thy spirit afresh, thou wilt again build it up as a glorious living body, that it may there become for ever a dwelling for thy spirit to inhabit; there we shall follow the Lamb whithersoever he goeth, O glorious and divine leader! and there we shall sing the new song, Let us rejoice! Hallelujah! O come let us go forth to meet our redeemer! Our conversation is in heaven; even in this life we must begin to know an eternal life, and follow it in that order which Christ hath appointed. We shall be clothed upon, and not be found naked; and he who is the beloved Lamb of God, who taketh away the sins of the world, shall lead us to the fountain of living waters, and wipe away all tears from our eyes. What the eye hath not seen, nor the ear heard, nor hath entered into the hearts of men, is prepared for them that love God. This earthly life is but death; but that is life indeed which Christ hath begun in my soul. And now I live, yet not I, but Christ liveth in me; therefore I will praise him. O blessed soul, where Jesus hath his seat, who doth lead and bear well in all our motions and actions."

Those who were witnesses of his last moments inform us, that these were but a small part of the ardent breathing of the soul of this blessed man, after the enjoyment of God in eternal life. Just before he expired, he was heard to say, "Now I die, and have gained admission; like old Simcon, I die testifying to the truth of the prophets and apostles, blessing the Lord that he hath made the light of the gospel, in his marvellous goodness, again to return after a season of such darkness." Having uttered these words, he shortly after sweetly fell asleep in Jesus.

RELIGION.

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 aright 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 affects 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 futurity, 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 spoilation 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 where 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 those moral principles, those standards of duty, those examples of goodness contained in the scripture, and which are so essential to the right formation of character, such a land must be 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 abandoned 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 destiny of nations are at his disposal, the balance of power is in his hand; bodies of men, as such, are revolvable and punishable only in this world, as death dissolves all bands, 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 king-

dom, 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 nation, 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 those 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 a 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 fierce anger, 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 arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible." It is sin, 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 troubled and crouched under the power of his arm.

From the Philadelphian.

"GO YE INTO THE VINEYARD."

Hundreds of men and women of any age who have the spirit of the gospel, and are not ashamed to work, are needed in most of the Sabbath schools of this city. They must be apt to teach, studying to shew themselves approved unto God, not slothful in business, but fervent in spirit, and who find it their meat and drink to do their Master's will. Let them apply to almost any school, and they can obtain employment. They can find hundreds of children "perishing for lack of wisdom," many of whom are eager to hear and learn the words of eternal life. In some school rooms, they can witness, ten, fifteen, twenty or thirty, collected together and no one to teach them. As they pass through the different streets they can meet with groups who are the proper subjects of Sunday school instruction. As they wander near the wharves, they can meet with seamen who need to be collected and arranged in classes and taught from the Sacred Scriptures. According to a recent computation, there are in this city and its suburbs, no less than 15,000, who unless they be gathered into Sabbath Schools, will probably grow up in ignorance and will not be salutary and useful members of society. Many children of parents in the higher walks of life, who have not yet become members of Sabbath Schools, have but a very imperfect understanding of divine truth.—Something must be done. I would, therefore, suggest that there be a general meeting of all the teachers in this city and its suburbs, and that at this meeting there be a Committee of three or four appointed in each ward who shall be thus instructed:—

1st. The committee of each ward shall endeavour to secure the co-operation of the ministers of the various churches in that ward; and inquire of them whether they would not deem it best to preach a discourse to their people on the subject of Sabbath Schools and the importance of more vigorous efforts.

2d. They shall call together all the Sunday School teachers of that ward, and endeavour to en-

sure their aid in visiting every house of the ward, for the purpose of ascertaining the number who now attend Sabbath Schools, the number who do not attend, the number who wish to attend, and the number of very small children whose parents are solicitous to send them to the infant schools.

3d. They shall also, if necessary, in conjunction with the ministers and officers of the several churches, obtain an additional number of teachers and of school rooms. It will be desirable that they do this, as there will probably be a large increase of pupils after they shall commence their visits. They shall leave with those pupils, whose parents are desirous that they should become members of the Schools, tickets, which shall point out to them the locations of the different school rooms, of the various denominations of that ward.

A time shall be appointed when there shall be another general meeting of the teachers to bear a report of the results of these operations.

Unless there be some general and combined effort of this kind, I fear that little will be done, and that religious instruction will not keep pace with the tide of the juvenile population which is increasing around us.

It is time to awake. Let those of us who are in the sacred ministry, endeavour to enlist the officers of our churches and many of our pious fathers and mothers, and those in the meridian of life in this holy cause. Let us outreat parents to be teachers, and to bring their children with them; and as an example, let us send our own children. Let us see whether we cannot have new schools organized in connexion with our congregations; and, to excite a diligent and faithful attention to the Sacred Scriptures among the people, let us deliver weekly lectures on "the selected Scripture lessons." It cannot be expected that there will be a general engagement in our congregations in this cause, unless we who are ministers be aroused and let them see that we are really resolved that something shall be done. Let no person whether he be old or young, who can be a competent teacher say, "I pray thee have me excused, I do not like to engage." Let him who makes this plea, call to mind the instructions which God hath given him, "to do good, and to communicate, forget not; for with such sacrifices God is well pleased." Your glorious Prince has gone into a far country and says "Occupy till I come." Listen! He speaks to you from heaven "Has no man hired you? enter into my vineyard." "Will you enter it?" Decide this question as you will wish you had done at the hour of death and when you shall stand before the august assembly of the last great day.

A Minister of the Gospel.

REVIEW.

The Christian and Civic Economy of Large Towns—Nos. I. to VIII.—By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow.

[CONTINUED.]

So little conviction will be carried to the mind of any considerate person, by the allegation of fanaticism and education as the causes of a state of society, in our large towns especially, which all lament, that the investigation may be considered as still fairly open: and it would be well, if instead of indulging in the railings of religious bitterness on any side, the subject were weighed with the most dispassionate seriousness, and that all religious bodies particularly, should become willing to promote each other's agency, whosoever it appears effectually to exert itself against vice and misery, as a matter of common interest and concern to all. The great reason of the evils complained of, is the non-application of Christianity, on a scale sufficiently extensive, to our national ignorance and vices, and to that wretchedness which is consequent upon them, and therefore capable of being greatly assuaged, or entirely removed.

On this subject it ought to be remembered, that Christianity is not always applied, even when there is the outward show of its apparatus and operation. The work of evangelizing the world was laid upon the Ministers of Christ by their Master, at his ascension; and with them the great power of moving the moral mass still rests, by the doctrines they teach, and by the institution of religious societies, whose exertions they are to head, direct, and encourage.

But if any great portion of them have taught a defective, and therefore an enfeebled, and almost powerless system of religion, we can account, without much difficulty, for ignorance being left to darken, and vice to radiate and ramify. If also it should be found, that where this evil does not exist, (one of the greatest which can befall a country professing Christianity,) even enlightened and zealous Ministers have been prevented by their own fears, or the prejudices of their order, from encouraging the efforts of pious agents, in offices subordinate to those which are peculiar to the Christian priesthood;—in teaching the uneducated the elements of religious knowledge, and advising them on their best interests; in praying in the cottages of the poor, and by the beds of the sick; and in conducting schools, whose main object should be moral correction, and the diffusion of religious influence;—we are brought by this neglect, or by the operation of these fears, to precisely the same conclusion. Christianity, even when it exists in the understanding and heart of the Minister, is non-applied, because his work has swelled beyond his personal ability, and he has not supplied the want by subordinate agents.

It will be sufficiently in time to discuss the question, as to the efficiency of Christianity to moralize and to save, when it has been actually brought to bear upon collective society. It is enough to say, that the kingdom is divided into parishes, and that a Minister of religion is appointed to each; with a vast array of preachers of other denominations.—The fact remains,—the majority have not been taught religion at all, and of all those who have been taught it, many have been defectively or erroneously taught. For if they have been led to depend upon the efficacy of sacraments, and the merit of mere ceremonial observances; and if Christian morals have been enjoined upon them separate from those Christian motives, which alone can give vitality and power to doctrine, by seizing the conscience and affections, by raising a devotional spirit, and connecting the weakness of man with the mighty and redeeming working of the power of God in his heart, drying up there the fountain of corruption, and breaking open the source of a pure and living stream;—the religion of Christ, as it is contained in the New Testament, has not been developed to the majority of the people of this country, and has not been impressed upon them. We have an establishment, which has embodied in her liturgy and her articles of faith, generally speaking, a just interpretation of the Scriptures; we have a great body of Methodists and Dissenters, who, on all essential points, agree with that Establishment; yet far, very far, are we from a consummation which all ought most devoutly to wish, that these doctrines should be fixed in the minds of all our youth, and kept to the ear of all our adult poor, in every street and alley of our towns, and in every village of our empire. The reason therefore why the disease rages is most obvious, the remedy prescribed by heaven itself, and on which alone we have been commanded to depend, has not been applied. This incontrovertible fact, joined with the obvious and long-tried effects produced by the plain, faithful, and affectionate inculcation of the word of God "in truth," speaks in useful and impressive admonition to those in every rank, to whom a greater or a less share of influence has been assigned by Providence for promoting the morals and religion of the country;—to our Rulers, as it points out to them those men, in the national church, whose promotion to its highest order may most secure the purposes for which that Establishment was instituted;—to our Prelates, as it indicates the description of clergy to whom the solemn trust of a nation's instruction ought to be confided;—to those who have patronage, and are bound at their peril, and as they must answer for it to the Great Shepherd at his appearing, to regard it as a talent committed to them, to be employed not merely for secular benefit, but for the higher purpose of the country's instruction in righteousness;—to Ministers themselves, as it displays a field white to the harvest, into which all might by renewed effort extend their holy labours;—and to serious Christians of every name, who are called to "LIFT UP THEIR EYES," and behold, with due concern and sympathy, these fields thus ripe for hopeful labour, but for the reaping of which the number of labourers is far too few, that they may be excited thereby more earnestly to "pray the Lord of the Harvest to send forth his labourers."

Moral and political evils are inseparably involved; and, on this account, nothing is more necessary to Statesmen and to Political Economists than a knowledge of the character, and real influence, of genuine Christianity. By a silent operation, and by methods undignified by the technicality of science, it works out, and infallibly works out, wherever it prevails, all the ends of good government, and all the results of the science of political economy,—morals, industry, frugality, submission to the laws, character, cleanliness, health, and such like; and it does all this on principles which human laws can so little influence, that it may be said with the Apostle, "the law was not made for the righteous." In the effectual application of Christianity to the hearts and lives of men, government has in fact a deeper interest than in any thing else. The same may be said in reference to political economy. We do not mean to assert that this science is useless. It may direct efforts, where it cannot create the principle from which they must spring; it may place in the strong light of an injurious general effect, some practice which might otherwise be considered as an insolated evil, but which, even when thus exposed it wants the power to restrain, if left to itself. Though this may be acknowledged, and though we think with Dr. Chalmers, that the usefulness of a Minister, and of other active religious philanthropists, may often be promoted by some acquaintance with the best-assured and leading principles of this science, yet it is mere intellectual play, without the operating and corrective influence of religion. Could the great principle of judicial astrology be demonstrated, still all its former calculations would be vitiated by the now known existence of planets in our system, the influence of which could not formerly be estimated, because they were not discovered. And whatever projects the Economist may indulge in, for bettering the condition of the poor, in like manner, they will be disturbed and vitiated, if he take not into the account the moral counteractions he must encounter, and do not resort to the only effectual means by which they are to be controlled.

The effect of true Christianity, when applied by a faithful Christian Labourer, to bring out the results contemplated by the Economist, and that by its natural process, is stated by Dr. Chalmers with great force and eloquence:

We send both the Statesman, and the political Economist to their New Testament; because neither class can dispense safely either with its light or power. Let us look at the great question of the Poor-Laws. They have been injurious in their operation by encouraging the spirit of dependance, improvidence, and pauperism. Perhaps the remedy of the economist is, to abolish them; and all who have felt the pressure of this burden will echo the sentence, from the very principle of selfishness. What then would be the result? The truly distressed must starve, or be thrown upon the charity of those who are charitable on principle, to the injury, no doubt, of all those great moral charities which they now sustain by their benevolence, whilst the obdurate and the selfish would escape. The mere political economist has no other remedy; except he would substitute a pinching regulation of the institution, for its entire subversion. But he who takes Christianity into account, as that agent of moral reform on which he can most depend, has the means of removing the evil. What is the spirit of pauperism? Dishonesty, idleness, improvidence, disregard of character, want of affection for children,—moral evils, which cannot submit to a scientific or a political cure, (any more than atrophy can be cured by a regimen proper for fever,) but must have a moral one. We mention the Poor Laws only *exempli gratia*;—the same observations may be applied to every other part of this now fashionable study, which respects questions bound up with moral habits.

The effect of true Christianity, when applied by a faithful Christian Labourer, to bring out the results contemplated by the Economist, and that by its natural process, is stated by Dr. Chalmers with great force and eloquence:

"It would save a world of misconception, were it distinctly kept in mind, that, for the purpose of giving effect to the lessons of the economist, it is not necessary for him who labours in the gospel vineyard either to teach or even so much as to understand, these lessons. Let him simply confine himself to his own strict and peculiar business,—let him labour for immortality alone,—let his single aim be to convert

and to christianize, and, as the result of prayer and exertion, to succeed in depositing with some the faith of the New Testament, so as they shall hold forth to the extreme and the imitation of many the virtues of the New Testament,—and he does more for the civil and economical well-being of his neighbourhood, than he ever could do by the influence of all secular demonstration. Let his desire and his devotedness be exclusively towards the life that is to come; and without borrowing one argument from the interest of the life that now is, will he do more to bless and to adorn its condition, than can be done by all the other efforts of patriotism and philosophy put together. It were worse than ridiculous, and it most assuredly is not requisite for him to become the champion of any economic theory, with the principles of which he should constantly be infusing either his pulpit or his parochial ministrations. His office may be upheld in the entire aspect of its sacredness, and the main desire and prayer of his heart towards God, in behalf of his brethren, may be that they should be saved,—and the engrossment of his mind with the one thing needful may be as complete as was that of the Apostle, who determined to know nothing among his hearers, save Jesus Christ, and him crucified,—and yet, such is the fulness of the blessing of the gospel with which he is fraught, that while he renders the best possible service to the converts whom, under the Spirit of God, he has gained to its cause, he also, in the person of these converts, renders the best possible contribution to the temporal good of society. It is enough, that they have been rescued from the dominion of sensuality:—it is enough that they have become the disciples of that book, which while it teaches them to be fervent in spirit, teaches them also to be not slothful in business: it is enough that the christian faith has been formed with such power in their hearts, as to bring out the christian morals into visible exemplification upon their history;—it is enough, that the principle within them, if it do not propagate its own likeness in others, can at least, like the salt to which they have been compared, season a whole vicinity with many of its kindred and secondary attributes. There is not a more familiar exhibition in human life, than that alliance, in virtue of which a christian family is almost always sure to be a well-conditioned family.—And yet its members are utterly unversant either in the maxims or in the speculations of political science. They occupy the right place in a rightly constituted and well going mechanism; but the mechanism itself is what they never hear of, and could not comprehend. Their christian adviser never reads them a lesson from the writings of any economist; and yet the moral habit, to which the former has been the instrument of conducting them, is that which brings them into a state of practical conformity with the soundest and most valuable lessons which the latter can devise. And now that habit, and character, and education, among the poor, have become the mighty elements of all that is recent in political theory, as well may the inventor of a philosophical apparatus disown the aid of those artizans, who, in utter ignorance of its use, only know how to prepare and put together its materials, as may the most sound and ingenious speculator in the walks of civil economy disown the aid of those christian labourers, who in utter ignorance of the new doctrine of population, only know how to officiate in that path of exertion, by which the members of our actual population may be made pure, and prudent, and pious."

Dr. Chalmers instances "the solid, regular, and well-doing peasantry of Scotland," who act upon the best principles of this science, without any knowledge of its philosophic principles, or lengthened reasonings; and we might instance thousands of the families of the poor in our own country, among whom, by the sole effect of christian teaching, darkness has been turned to light; confusion to order, shamelessness to character, squalidness to decency, improvidence to frugality, imprudence to foresight, and sloth to industry.

What follows from all this? Let us no longer despise the philosophy, the deep and divine philosophy, of Religion. Instead of looking so much to human laws and sciences, let us act as though we believed "the Gospel to be the power of God unto salvation," bringing vitality to our plans, and efficiency to our regulations. Let us, instead of useless lamentations over the obstinacy of the disease, free ourselves from the guilt of not assisting in the healing process;—let religious instruction be encouraged;

let Ministers be stimulated to zeal; let every pious agent be set to work, with all his faith in God, and glowing charity to man; let a general and an offensive warfare, with the weapons which the armoury of God furnishes, be carried on in every place; let it be sustained with perseverance, softened by meekness, and guided by that true christian prudence, which tempers without enervating the zeal which is indispensable to the effort;—and, by God's blessing, a very different state of things will arise, and the honours which have accrued to the Gospel of Christ from individual conquests, will be equally commanding and conspicuous in those which it shall achieve over the evils of collective society. But if statesmen continue to place their hope in political theories, and economists in the speculations of merely human philosophy; if Prelates think they fulfil their high office in weaving strainers fine enough to arrest in their progress into the church every straw and mote of doctrinal aberration, comparatively regardless of the great and high attributes of the ministerial character; if Ministers content themselves with the accustomed round of demanded duty, and never, like their Master, "seek" that they may "save" that which is lost; if the different sects are more alive to that which concerns a party interest, or gratifies a party feeling, than to those great purposes for which, if they have any claim to be considered as churches of Christ, they ought daily to care;—we shall be miserably deceived by the apparent spread of religious influence. One part of society, at least, must remain under the decomposing process of vice and ignorance, aggravating its own corruption, and giving birth to those enormous vices, and astounding deformities, which the arm of law is evidently becoming too feeble to restrain.

Some of the great truths at which we have glanced in the foregoing observations, are enforced by Dr. Chalmers, with an energy of style, and a felicity of illustration, to which we have no pretence; and because of their importance, we think it an exceedingly happy circumstance that they have been brought under the public consideration by an Author of so great a reputation, who cannot be read without commanding attention. The work before us is, however, of a practical character, and shews, not only what duty our country demands of us as patriots and as Christians; (itself of no inconsiderable importance;) nor only that it is within the compass of practicability to perform it; but in what manner the more effectual and extensive application of Christianity to remove the existing evils of society may be effected. Dr. Chalmers exhibits what has been done under his own eye, by way of experiment; and he shows that notwithstanding every allowance which may be demanded for local circumstances, the same method, at least in its principle, is of universal adaptation. It is the practical and stirring nature of this volume, which renders it one of the most important works which has for many years, issued from the press.

A WONDERFUL BOOK.

We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we are apt to forget that it is not like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you as good seed in good ground bringing forth fruit unto eternal life.—Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it and it will be unto you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is that he should consult God; and the best turn that any book can do its reader, is to refer him to the Bible.

Let us seek to know more of the Bible, but, in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have

just so much true knowledge of God as we have love of him, and no more. Our continual prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology may become holy love and obedience. This is the religion of eternity; and the religion of eternity is the only religion for us—for yet a few days, and we shall be in eternity.—*Ersine on the freeness of the Gospel.*

THE GATHERER.

EASTERN TENTS.

GEN. XVIII. 1.

Dr. Chandler says that those who lead a pastoral life in the East, frequently place themselves in a similar situation with the patriarchs to enjoy the benefit of the air, and to watch the flocks and cattle which may be feeding round the scattered booths. These booths were probably made of goats hair cloth, like the tents of the Arabs, or formed of boughs of trees. Whatever was the description of Abraham's tent, it appears that his sitting in the avenue to the tent, was an innocent patriarchal indulgence. According to Dr. Arvieux's account, the Arab Emirs or Princes, have always two tents, one for themselves, and another for their wives; besides a number of small ones for their domestics, together with a tent of audience, which may be considered as a picture of patriarchal custom. Sir S. Chardin says, that their tents were black in general, and made of goats' hair; that they were pretty lofty, and adorned to the height of four feet from the base, with mats made of reeds. It appears that those Emirs have carpets and quilts of all sorts, and some very beautifully stiched with silk and gold; and others woven and embroidered with flowers of gold and silver, like those of the Turks, and extremely handsome.

HARMER.

ON THE CHARACTER OF A TRULY USEFUL MINISTER.

By Drs. Bogue and Bennett.

"The permanence of popularity with a Minister, is by no means universal or general; and scarcely any thing is more mortifying to a person who has enjoyed it, than to see that he has lost it. Self-love indeed comes to his aid, and throws the blame on the fickleness of the people; but the Minister who makes the study of the scriptures his daily employment, that he may bring forth out of his treasures things new and old,—who prepares with diligence and with prayer, for the services of the sanctuary,—who brings with him to the congregation a rich mass of evangelical truth,—who endeavours to render that truth so plain, that none can misapprehend it, and kindles it into a flame by pouring it forth from a soul burning with love, into the hearts and affections of his people; and who crowns all these with a holy life, and habitual exhortations and prayers, in the houses of his hearers, and in the apartments of the afflicted, need not fear the dispersion of his flock.—It will seldom be heard that such a Minister is becoming unpopular, and his audience dwindling away; for if some who are fond of novelty take their flight, an equal or superior number of more valuable persons will fill their places."

INTEMPERANCE.—What a melancholy spectacle is it to the aged and infirm parent, to see his son sink beneath one of the most cruel vices that has ever yet entered the human family. The situation of the parent is full of uncertainties and trials. His children may be even a curse! or a blessing—the disgrace or the ornament of his declining years. A father, blessed with a virtuous son, may lay his head in peace upon his pillow, and may even part from the world with the consolatory idea that he leaves a son worthy of himself. Reverse the tablet, and you may have the picture of a parent, whose bosom is distracted by the sight of a son gradually falling into the arms of dissipation, debasing his manners by those of the low company into which he enters, wasting his talents in the greatest debauchery, and throwing away his precious time in idleness and drunkenness. Cast your eyes around you and see how many promising young men there are, who entered life with high hopes beaming on their brow, cheered by the smiles of their family and their friends, adorned with excellent education, and capable of rising rapidly to distinction and fortune—yet, from some association which they may have formed, some slight degree of

indulgence into which they have originally fallen, perhaps for want of fortitude to encounter their first disappointment or misfortune, they are hurried on to a habit of intoxication, and disgrace. Believe me, the paths of vice are easily trod. Unless the foot be firm, they are too slippery to be trusted. You may easily acquire the habit of drinking. Some drink because they have nothing else to do—and idleness is the root of most evils. Some drink because they have an agreeable friend, and in good fellowship they do not like to refuse the cup which he holds out. But take my word for it, that by whatever motive you are impelled to woo the mantling bowl, it requires a might which few men possess, to wren themselves from it, and to break the spell once fastened upon them.

BRIEF HINTS TO PARENTS, &c.

The first and most important qualification for the right education of children, is that parents should have their own minds brought into subjection to the power of Divine Grace, and daily seek its holy assistance to fit them for discharging this momentous duty.—Without this aid, the best system of regulations will be sufficient to enable them to "train up their children in the way they should go." When parents evince by their daily conduct that they are above all things desirous to approve themselves unto God, their council and instructions will have additional weight with their offspring, and there is every reason to hope that the Divine blessing will be bestowed upon their humble endeavours.

Success in education depends more on prevention, than cure—more on forming habits, than laying injunctions—more on example, than precept. It is important, however, that rules laid down should be enforced, till obedience becomes habitual.

This interesting business is to be begun from the cradle. The first step is to teach the infantile subject, implicit obedience to parental authority; and then to rule with such moderation and sweetness, that it shall entirely trust and love the hand that guides it. In this way the good impressions made upon the young mind, are likely to be indelible. Persevering yet gentle firmness, begun in infancy, establishes proper discipline, procures obedience, and prevents almost all punishment.

The subjection of a child's will may be effected before the understanding is sufficiently enlarged to be influenced by reasoning. Generally, the first inclination a child discovers, is gratification of will; the first business of a parent, therefore, is to subject it. An infant will reach out its hand to take something improper for it to have; if its hand is then withheld, and the countenance and expression of the parent refuse the indulgence, unmoved by its cries or struggles, it will soon learn to yield; and, by uniformly experiencing denial, equally firm, whenever its wishes ought not to be granted, submission will become familiar and easy.

But prudent parents, while they are careful to subdue self-will in their child, will be equally careful to cherish it, every appearance of benevolence and affection.

As children advance in age, and the faculties of the mind begin to expand, parents by an easy, familiar mode of conversing with them, adapting their language to age and capacity, may acquire almost unbounded influence over them. If parents were thus careful to cultivate the young mind from the first dawn of reason, watching every opportunity of communicating instruction, at the same time seeking a Divine blessing on their humble endeavours, we may safely believe they would be rarely disappointed in having their children to grow up around them, all that they could reasonably desire them to be.

Injunctions and restraints, if softened by endearment, will generally find returns of obedience; and claims of undue liberty, will rarely be opposed to parental advice bestowed with meekness. Early to impress the tender mind with clearly defined perceptions of right and wrong, is very important; much misery may be prevented by it.

USEFUL RULES FOR SERVANTS.

1. A good character is valuable to every one, but especially to servants; for it is their bread, and without it they cannot be admitted into a creditable family; and happy it is, that the best of character is in every one's power to deserve.

2. Engage yourself cautiously, but stay long in your place, for long service shows worth, as quitting a good place through passion is a folly, which is always repented of too late.

3. Never undertake any place you are not qualified for, for pretending to do what you do not understand, exposes yourself, and, what is still worse, deceives them whom you serve.

4. Preserve your fidelity, for a faithful servant is a jewel, for whom no encouragement can be too great.

5. Adhere to the truth; for falsehood is detestable; and he that tells one lie, must tell twenty more to conceal it.

6. Be strictly honest, for it is shameful to be thought unworthy of trust.

7. Be modest in your behaviour; it becomes your station, and is pleasing to your superiors.

8. Avoid pert answers; for civil language is cheap and impertinence provoking.

9. Be clean in your business; for slovens and sluts are disrespectful servants.

10. Never tell the affairs of the family you belong to; for that is a sort of treachery, and often makes mischief; but keep their secrets, and have none of your own.

11. Live friendly with your fellow-servants; for the contrary destroys the peace of the house.

12. Above all things avoid drunkenness, for it is an inlet to vice, the ruin of your character, and the destruction of your constitution.

13. Prefer a peaceable life with moderate gains, to great advantages with irregularity.

14. Save your money, for that will be a friend to you in old age; be not expensive in dress, nor marry too soon.

15. Be careful of your master's property, for wastefulness is sin.

16. Never swear, for that is a sin without an excuse as there is no pleasure in it.

17. Be always ready to assist a fellow-servant, for good nature gains the love of every one.

18. Never stay when sent on a message, for waiting long is hurtful to a master, and quick return shows diligence.

19. Rise early, for it is difficult to recover lost time.

20. The servant that often changes his place works only to be poor, for a rolling stone gathers no moss.

21. Be not fond of increasing your acquaintance; for visiting leads you out of your business, robs your master of your time, and puts you to an expense you cannot afford; and, above all things, take care with whom you are acquainted, for persons generally are the better or the worse for the company they keep.

22. When out of place, be careful where you lodge; for living in a disreputable house, you put yourself on a footing with those that keep it, however innocent you are yourself.

23. Never go out on your own business without the knowledge of the family, lest in your absence you should be wanted; for leave is light, and returning punctually at the time you promise shows obedience, and is a proof of sobriety.

24. If you are dissatisfied in your place, mention your objections modestly to your master or mistress, and give a fair warning, and do not neglect your business, or behave ill, in order to provoke them to turn you away, for this will be a blemish in your character, which you must always have from the place you served.

To describe a square whose area shall be the same as that of any given circle, the following simple method is proposed.

Draw a line through the centre of a circle which shall extend beyond its circumference on either side; draw another of equal length through the centre, at right angles with this. At the points at which these lines intersect the circle, draw a square within it.—Draw another line through the centre of the circle which shall pass through the middle of the line which describes one side of this square. Through a point on this line, which is easily established by a simple calculation, draw another line parallel to the side of the square, which shall describe the same area interior to the circle as it does exterior to the side of the square, and the exterior square so described will contain the same area as the circle.—*U. S. Gaz.*

BIBLE ANECDOTE.

A Young gentleman, a godson of Dr. Johnson, called to see him a short time before his death. In the course of conversation, the Doctor asked him what books he read. The young man replied, "The books, Sir, you have given me." Dr. Johnson, summoning up all his strength, with a piercing eye fixed upon the youth, exclaimed, with the utmost energy. "SAM, SAM, READ THE BIBLE; all the books that are worth reading have their foundation and their merits there."

If a man be sincerely wedded to Truth, he must make up his mind to find her a portionless virgin, and he must take her for herself alone. The contract too, must be to love, cherish and obey her, not only until death, but beyond it; for this is an union that must survive not only Death, but Time, the conqueror of Death. The adorer of truth therefore, is above all present things—Firm, in the midst of temptation, and Frank in the midst of treachery, he will be attacked by those who have prejudices, simply because he is without them, decried as a bad bargain by all who want to purchase, because he alone is not to be bought, and abused by all parties, because he is the advocate of none; like the dolphin, which is always painted more crooked than a ram's horn,* although every naturalist knows that it is the straightest fish that swims.

REMAINS OF THE MAMMOTH.—On Saturday two tusks of the Mammoth brought home by Captain Beech, were exhibited, and described to the Wernerian Society, by Professor Jameson. They are in fine preservation, and not bent in one direction, but twisted spirally, like the horns of some species of cows. The smallest, which is quite entire, is 9 feet 9 inches in length; the largest, which wants a small part of the point, must have measured originally twelve feet. Judging from analogy, Professor Jameson stated, that the Mammoth to which the largest belonged, must have been 15 or 16 feet high, and consequently larger than the elephant, which is an animal of the same species. They were found on the west coast of America, near Behring's Straits, at Escholz Bay, latitude 66, in a very remarkable bluff, which has been described by Kotzebue. The bluff has a covering of earth and grass, but Kotzebue while encamped on it, having cut through the surface for some purpose, was surprised to find, that what he took for a portion of terra firma, was in reality a mountain of ice, a hundred feet in height above the water, but attached to the land as such icebergs generally are. This discovery led to another still more interesting. It was found that this mass of ice had imbedded in it a vast number of the tusks, and bones of the Mammoth, of which the objects we have described were a part. These remains must have been enclosed in the ice by the same catastrophe that buried the Mammoth, which was found entire in a similar envelope on the banks of the Lena thirty years ago; and that catastrophe beyond a doubt was no other than the general Deluge, which extinguished the race of animals the remains belonged to. The bones, tusks, &c. were numerous, and some parts of the ice near the place where they were deposited had a smell of decayed animal matter, arising no doubt from the decomposition of the flesh.—The tusks are in their natural state, but of two teeth which accompanied them, one seems to be petrified, having doubtless been in contact with stone. The Mammoth seems to have been an inhabitant of nearly the whole northern hemisphere, its teeth or bones having been found on both sides of North America, in Siberia, in England, Scotland, Italy, and other European countries. The remains, however, found in Ayrshire, and in various parts of England, belong to a smaller species than that which furnished these tusks. The Edinburgh Museum is indebted for these valuable relics to Lord Melville, who has never been unmindful of its interests, when his official station enabled him to do it a service.—*Scotsman.*

CHARACTER.

If fortune can boast its victories and attainments, so can character. This has attached friends and subdued enemies; has opened the gates of opportunity,

* The dolphin is not only the straightest fish that swims, but also the swiftest; and for this property, he is indebted to the firm.

and borne its head high among even the splendid.—No sooner is it discerned, discerned to be true, uniform and stable, than every mind bows to it, every hand is held out in a friendly manner to its assistance. It throws a brilliancy around, which bursts through obscurity of station, and gives a value even to poverty, envied sometimes by the wealthy themselves. What is thus obtained, is obtained fairly; no one can grudge or despise. It is not the man, but his riches have gained the prize; says the murmurer on some occasions: but if character avail a man, it is the man himself who wins the advantage; and by every class will be allowed to enjoy it.

SICKNESS.—Health is certainly more valuable than money, because it is by health that money is procured; but thousands and millions are of small avail to alleviate the protracted tortures of the gout, to repair the broken organs of sense, or resuscitate the powers of digestion. Poverty is, indeed, an evil from which we naturally fly; but let us not run away from one enemy to another, nor take shelter in the arms of sickness.—*Dr. Johnson.*

A prodigal starts with ten thousand pounds, and dies worth nothing; a miser starts with nothing, and dies worth ten thousand pounds. It has been asked which has had the best of it? I should presume the prodigal; he has spent a fortune—but the miser has only left one;—he has lived rich, to die poor; the miser has lived poor, to die rich, and if the prodigal quits life in debt to others, the miser quits it still deeper in debt to himself.

Time is working continual changes among mortals.

Vicissitude turns round the motley crowd. The rich grow poor, the poor become purse proud.

Sesostris the mighty King of Egypt, having his chariot drawn by four kings who were his captives, one of them had his eye continually on the chariot wheel: upon which Sesostris asked what he meant by it? He answered, As often as I behold the turning of the wheel, in which that part which is now lowest is presently highest, and the highest presently lowest, it puts me in mind of our fortune. With which Sesostris was so moved, that he gave them their liberty.

CULTURE OF THE POTATO ONION.—This variety, erroneously supposed to have been brought from Egypt by the British army about 1805, was grown in Criver's nursery, in 1796, and has been known in Devonshire for upwards of twenty years. It is thus cultivated at Arundel Castle, by Maber:—Having thoroughly prepared the ground, and formed into beds four feet wide, I draw lines the whole length, three to each bed, and with the end of the rake-handle, make a mark (not a drill) on the surface; on this mark I place the onions, ten inches apart; I then cover them with leaf-mould, rotten dung, or any other light compost; just so that the Crowns appear exposed. Nothing more is necessary to be done until they shoot up their tops; then, on a dry day, they are earthed up, like potatoes, and kept free from weeds, until they are taken up. In the west of England, where this kind of onion is much cultivated, I understand that it is the practice to plant on the shortest day, and take up on the longest. The smallest onions used for planting, swell and become very fine and large, as well as yield off-sets: the middle-sized and larger bulbs produce greater clusters.—*Hort. Trans. vol. iii. p. 305.*

"Dymond states, (*Hort. Trans. vol. iii. p. 306.*) that in Devonshire it is planted in rows, twelve inches apart, and six inches' distance in the row; that the plants are earthed up as they grow, and that the smaller bulbs yield a greater increase than the larger. A similar practice is adopted by some Scotch cultivators.—*Calcd. Hort. Mem. vol. i. p. 343, and vol. iv. p. 216.*

"Wedgewood does not earth up, and finds his bulbs acquire a much larger size than when that practice is adopted.—*Hort. Trans. vol. iii. p. 403.* The fact is, as we have observed in generalizing on the subject of earthing up surface-bulbs, as the onion, turnip, &c., are always prevented from attaining their full size by that operation, whatever they may gain in other respects.—*London.*

Use.—The properties of onions in no respect differ from those of garlic, excepting that the former

are less pungent, (*see GARLIC*) and are, therefore, more generally used for culinary purposes. Many persons, however, dislike them on account of the strong and disagreeable smell which they communicate to the breath. But this inconvenience is obviated by eating a few raw leaves of parsley, immediately after partaking of onions, the scent of which is thus nearly removed, and they are, at the same time, rendered more easy of digestion. Vinegar also answers the same purpose.—*Dom. Encyc.*

To CURE PORK.—Cut up the meat the same day the hog is killed, if practicable, and pack it well in a cask, with plenty of best coarse salt; when the cask is full, have a strong pickle that will bear an egg ready, and immediately put it on the meat, so as to fill up all vacancies and to exclude air.—*U. S. Gaz.*

LITERATURE.

On the Use and Importance of Precision.

The use and importance of Precision, may be deduced from the nature of the human mind. It never can view, clearly and distinctly, above one object at a time. If it must look at two or three together, especially objects among which there is resemblance or connection, it finds itself confused and embarrassed. It cannot clearly perceive in what they agree, and in what they differ. Thus were any object, suppose some animal, to be presented to me, of whose structure I wanted to form a distinct notion, I would desire all its trappings to be taken off; I would require it to be brought before me by itself, and to stand alone, that there might be nothing to distract my attention. The same is the case with words. If, when you would inform me of your meaning, you also tell me more than what conveys it; if you join foreign circumstances to the principal object; if, by unnecessarily varying the expression, you shift the point of view, and make me see sometimes the object itself, and sometimes another thing that is connected with it; you thereby oblige me to look on several objects at once, and I lose sight of the principal. You load the animal you are showing me with so many trappings and collars, and bring so many of the same species before me, somewhat resembling, and yet somewhat differing, that I see none of them clearly.

This forms what is called a Loose Style: and is the proper opposite to Precision. It generally arises from using a superfluity of words. Feeble writers employ a multitude of words, to make themselves understood, as they think, more distinctly; and they only confound the reader. They are sensible of not having caught the precise expression, to convey what they would signify; they do not, indeed, conceive their own meaning very precisely themselves; and, therefore, help it out, as they can, by this and the other word, which may, as they suppose, supply the defect, and bring you somewhat nearer to their idea; they are always going about it, and about it, but never just hit the thing. The Image, as they set it before you, is always seen double; and no double image is distinct. When an author tells me of his hero's courage in the day of battle, the expression is precise, and I understand it fully. But if, from the desire of multiplying words, he will needs praise his courage and fortitude; at the moment he joins these words together, my idea begins to waver. He means to express one quality more strongly; but he is, in truth, expressing two. Courage resists dangers; fortitude supports pain. The occasion of exerting each of these qualities is different; and being led to think of both together, when only one of them should be in my view, my view is rendered unsteady, and my conception of the object indistinct.

From what I have said, it appears that an author may, in a qualified sense, be perspicuous, while yet he is far from being precise. He uses proper words and proper arrangement; he gives you the idea as clear as he conceives it himself; and so far he is perspicuous; but the ideas are not very clear in his own mind: they are loose and general; and therefore, cannot be expressed with Precision. All subjects do not equally require Precision. It is sufficient on many occasions, that we have a general view of the meaning. The subject, perhaps, is of the known and familiar kind; and we are in no hazard of mistaking the sense of the author, though every word which he uses be not precise and exact.

Blair.

MISCELLANY.

CURIOSITIES OF THE HUMAN COUNTENANCE.

The exterior of the human body at once declares the superiority of man over all living creatures. His Face, directed towards the heavens, prepares us to expect that dignified expression which is so loggily inscribed upon his features; and from the countenance of man we may judge of his important destination, and high prerogatives. When the soul rests in undisturbed tranquility, the features of the face are calm and composed; but when agitated by emotions, and tossed by contending passions, the countenance becomes a living picture, in which every sensation is depicted with equal force and delicacy. Each affection of the mind has its particular impression, and every change of countenance denotes some secret emotion of the heart. The Eye may, in particular, be regarded as the immediate organ of the soul; as a mirror, in which the wildest passions and the softest affections are reflected without disguise. Hence it may be called with propriety, the true interpreter of the soul, and organ of the understanding. The colour and motions of the eye contribute much to mark the character of the countenance. The human eyes are, in proportion, nearer to one another than those of any other living creatures; the space between the eyes of most of them being so great, as to prevent their seeing an object with both their eyes at the same time, unless it is placed at a great distance. Next to the eyes, the eye-brows tend to fix the character of the countenance. Their colour renders them particularly striking; they form the shade of the picture, which thus acquires greater force of colouring. The eye-lashes, when long and thick, give beauty and additional charms to the eye. No animals, but men and monkeys, have both eye-lids ornamented with eye-lashes; other creatures having them only on the lower eyelid. The eye-brows are elevated, depressed, and contracted, by means of the muscles upon the forehead, which forms a very considerable part of the face, and adds much to its beauty when well formed; it should neither project much, nor be quite flat; neither very large, nor small; beautiful hair adds much to its appearance. The Nose is the most prominent, and least moveable part of the face; hence it adds more to the beauty than the expression of the countenance. The Mouth and Lips are, on the contrary, extremely susceptible of changes; and, if the eyes express the passions of the soul, the mouth seems more peculiarly to correspond with the emotions of the heart. The rosy bloom of the lips, and the ivory white of the teeth, complete the charms of the human face divine.

Another curiosity on this subject is, the wonderful diversity of traits in the human countenance. It is an evident proof of the admirable wisdom of God, that though the bodies of men are so similar to each other in their essential parts, there is yet such a diversity in their exterior, that they can be readily distinguished without the liability of error. Amongst the many millions of men existing in the universe, there are no two that are perfectly similar to each other. Each one has some peculiarity portrayed in his countenance, or remarkable in his speech; and this diversity of countenance is the more singular, because the parts which compose it are very few, and in each person are disposed according to the same plan. If all things had been produced by blind chance, the countenance of men might have resembled one another as early as balls cast in the same mould, or drops of water out of the same bucket: but as that is not the case, we must admire the infinite wisdom of the Creator, which, in thus diversifying the traits of the human countenance, has manifestly had in view the happiness of men; for if they resembled each other perfectly, they could not be distinguished from one another, to the utter confusion and detriment of society. We should never be certain of life, nor of the peaceable possession of our property; thieves and robbers would run little risk of detection, for they could neither be distinguished by the traits of their countenance, nor the sound of their voice. Adultery, and every crime that stains humanity, might be practised with impunity, since the guilty would rarely be discovered; and we should be continually exposed to the machinations of the villain, and the malignity of the coward; we could not shelter ourselves from the

confusion of the mistake, nor from the treachery and fraud of the deceitful; all the efforts of justice would be useless, and commerce would be the prey of error and uncertainty; in short, the uniformity and perfect similarity of faces would deprive society of its most endearing charms, and destroy the pleasure and sweet gratification of individual friendship.

We may well exclaim with a celebrated writer,—
“What a piece of work is man! how noble in reason! how infinite in faculties! in form, and moving, how express and admirable! in action how like an angel! in apprehension, how like a god!”

The next subject is, THE CURIOUS FORMATION OF THE EYE.—The Eye infinitely surpasses all the works of man's industry. Its structure is one of the most wonderful things the human understanding can become acquainted with; the most skillful artist cannot devise any machine of this kind which is not infinitely inferior to the eye; whatever ability, industry, and attention he may devote to it he will not be able to produce a work that does not abound with the imperfections incident to the works of men. It is true, we cannot perfectly become acquainted with all the art the Divine Wisdom has displayed in the structure of this beautiful organ; but the little that we know suffices to convince us of the admirable intelligence, goodness, and power of the Creator. In the first place, how fine is the disposition of the exterior parts of the eye, how admirably it is defended! Placed in durable orbits of bone, at a certain depth in the skull, they cannot easily suffer any injury; the over-arching eye-brows contribute much to the beauty and preservation of this exquisite organ; and the eye-lids more immediately shelter it from the glare of light, and other things which might be prejudicial; inserted in these are the eye-lashes, which also much contribute to the above effect, and also prevent small particles of dust, and other substances, striking against the eye. The internal structure is still more admirable. The globe of the eye is composed of tunics, humours, muscles, and vessels; the coats are the cornea, or exterior membrane, which is transparent anteriorly, and opaque posteriorly; the choroid, which is extremely vascular; the uvea, with the iris, which being of various colours, gives the appearance of differently coloured eyes; and being perforated, with the power of contraction and dilatation, forms the pupil; and, lastly, the retina, being a fine expansion of the optic nerve, upon it the impressions of objects are made. The humours are the aqueous, lying in the forepart of the globe, immediately under the cornea, it is thin, liquid, and transparent; the crystalline, which lies next to the aqueous, behind the uvea, opposite to the pupil, it is the least of the humours, of great solidity, and on both sides convex; the vitreous, resembling the white of an egg, fills all the hind part of the cavity of the globe, and gives the spherical figure to the eye. The muscles of the eye are six, and by the excellence of their arrangement it is enabled to move in all directions. Vision is performed by the rays of light falling on the pellucid and convex cornea of the eye, by the density and convexity of which they are united into a focus, which passes the aqueous humours, and the pupil of the eye, to be more condensed by the crystalline lens. The rays of light thus concentrated, penetrate the vitreous humour, and stimulate the retina upon which the images of objects, painted in an inverse direction, are represented to the mind through the medium of the optic nerves.

—The visual orb

Remark, how aptly station'd for their task;
Rais'd to th' imperial head's high citadel,
A wide extended prospect to command.
See the arch'd outworks of impending lids,
With hairs, as palisades fence'd around
To ward annoyance from without.

Bally.

Again:—

Who form'd the curious organ of the eye,
And cloth'd it with its various tunics,

* Besides these, amongst the internal parts are enumerated,—the lachrymal gland, which secretes the tears; the lachrymal caruncle, a small fleshy substance at the inner angle of the eye; the puncta lachrymalia, two small openings on the nasal extremity of each eye-lash; the lachrymal duct, formed by the union of the ducts leading from the puncta lachrymalia, and conveying the tears into the nose; the lachrymal sac, a dilatation of the lachrymal canal.

Of texture exquisite; with crystal juice
Supply'd it, to transmit the rays of light!
Then plac'd it in its station eminent,
Well fence'd and guarded, as a sentinel
To watch abroad, and useful caution give? [Needler.

The next subject is, THE CURIOUS STRUCTURE OF THE EAR.

The channel'd ear, with many a whirling maze,
How artfully perplex'd, to catch the sound.
And from her repercussive caves augment! Bally.
Dark night, that from the eye his function takes,
The ear more quick of apprehension makes;
Wherewith it doth impair the seeing sense,
It pays the hearing, double recompense. [Shakespeare.

Although the ear, with regard to beauty, yields to the eye, its conformation is not less worthy of the Creator. The position of the ear bespeaks much wisdom; for it is placed in the most convenient part of the body, near to the brain, the common seat of all the senses. The exterior form of the ear merits considerable attention; its substance is between the flexible softness of flesh, and the firmness of bone, which prevents the inconvenience that must arise from its being either entirely muscular or wholly formed of solid bone. It is therefore cartilaginous, possessing firmness, folds, and smoothness, so adapted to reflect sound; for the chief use of the external part is to collect the vibrations of the air, and transmit them to the orifice of the ear. The internal structure of this organ is still more remarkable. Within the cavity of the ear is an opening, called the meatus auditorius, or auditory canal, the entrance to which is defended by small hairs, which prevent insects and small particles of extraneous matter penetrating into it; for which purpose there is also secreted a little ceruminous matter, called ear-wax. The auditory canal is terminated obliquely by a membrane, generally known by the name of drum, which instrument it in some degree resembles; for within the cavity of the auditory canal is a kind of bony ring, over which the membrana tympani is stretched. In contact with this membrane, on the inner side, is a small bone (malleus) against which it strikes when agitated by the vibrations of sound. Connected with these are two small muscles; one, by stretching the membrane, adapts it to be more easily acted upon by soft and low sounds; the other, by relaxing, prepares it for those which are very loud. Besides the malleus, there are some other very small and remarkable bones, called incus, or the anvil, as orbicular, or orbicular bone, and the stapes, or stirrup; their use is, to assist in conveying the sounds received upon the membrana tympani. Behind the cavity of the drum, is an opening, called the Eustachian tube, which begins at the back part of the mouth with an orifice, which diminishes in size as the tube passes towards the ear, where it becomes bony; by this means, sounds may be conveyed to the ear through the mouth, and it facilitates the vibrations of the membrane by the admission of air. We may next observe the cochlea, which somewhat resembles the shell of a snail, whence its name; its cavity winds in a spiral direction, and is divided into two by a thin spiral lamina; and lastly is the auditory nerve, which terminates in the brain. The faculty of hearing is worthy of the utmost admiration and attention: by putting in motion a very small portion of air, without even being conscious of its moving, we have the power of communicating to each other our thoughts, desires, and conceptions. But to render the action of air in the propagation of sound more intelligible, we must recollect that the air is not a solid, but a fluid body. Throw a stone into a smooth stream of water, and there will take place undulations, which will be extended more or less according to the degree of force with which the stone was impelled. Conceive then, that when a word is uttered in the air, a similar effect takes place in that element, as is produced by the stone in the water. During the action of speaking, the air is expelled from the mouth with more or less force; this communicates to the external air which it meets, an undulatory motion; and these undulations of the air entering the cavity of the ear, the external parts of which are peculiarly adapted to receive them, strike upon the membrane, or drum, by which means it is shaken, and receives a trembling motion; the vibration is communicated to the malleus, the bone immediately in contact with the membrane, and from it to the other bones; the last of which, the stapes or stirrup, adhering to the fenestra ovalis,

or oval orifice, causes it to vibrate; the trembling of which is communicated to a portion of water contained in the cavity called the vestibulum, and in the semicircular canals, causing a gentle tremor in the nervous expansion contained therein, which is transmitted to the brain; and the mind is thus informed of the presence of sound, and feels a sensation proportioned to the force or to the weakness of the impression that is made. Let us rejoice that we possess the faculty of hearing; for without it, our state would be most wretched and deplorable; in some respects, more sorrowful than the loss of sight; had we been born deaf, we could not have acquired knowledge sufficient to enable us to pursue any art or science. Let us never behold those who have the misfortune to be deaf, without endeavouring better to estimate the gift of which they are deprived, and which we enjoy; or without praising the goodness of God, which has granted it to us; and the best way we can testify our gratitude is, to make a proper use of this important blessing.

Platt.

PULPIT RECOLLECTIONS.

The religion of some people is bad, and their morality is worse; for corrupt religion and morals usually generate each other, and go hand in hand.

Knowledge and faith are in order to practice; and we neither know nor believe to any good purpose, unless our knowledge and faith influence our practice, and make us truly better men.

There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us, viz. a thankful reflection on the goodness of the giver—a deep sense of the unworthiness of the receiver—and a sober recollection of the precarious tenure by which we hold it. The first will make us grateful, the second humble, and the last moderate.

RELIGION.

Religion is not made for scholars only: the use of it is to govern and direct the world, and to influence the practice of mankind.

DIVINE REVELATION.

Whatsoever is divine revelation ought to overrule all our opinions, prejudices, and interests, and has a right to be received with full assent. To make its peculiar and distinguishing doctrines matters of speculation is to make them disputable; and to make them disputable, is to unfix them in the minds of men, since in the natural order of things, revelation may confirm what philosophy teaches; but philosophy can give no confirmation, nor any further authority to what revelation has taught.

FEMALE PREACHING.

The following extract from the Minutes of Conference of 1803, shews what are the views of the Wesleyan Methodists concerning female preaching, and what are their regulations relating thereto.

"In general, WOMEN ought not to preach among us, (1.) Because a vast majority of our people are opposed to it. (2.) Because their preaching does not seem necessary, there being a sufficiency of preachers, whom God has accredited, to supply all the places in our connexion with regular preaching. But if any woman among us think she has an extraordinary call from God to speak in public, (and we are sure it must be an extraordinary call that can authorize it,) we are of opinion that she should in general, address her own sex, and those only. And upon this condition alone, should any woman be permitted to preach in any part of our connexion, and when so permitted, it should be under the following regulations.

1. They shall not preach in the circuit where they reside, until they have obtained the approbation of the superintendent and a quarterly meeting.

2. Before they go into any other circuit to preach, they shall have a written invitation from the superintendent of their own circuit."

ANECDOTE OF A POOR IRISHWOMAN.

A Minister of decided piety, belonging to the Episcopal Church, and residing in the North of Ireland, was called upon, one day, by a poor woman of his parish, who earnestly requested to speak with him. She appeared to be in a state of great

anxiety, and with the abruptness so characteristic of the lower orders of that country, as soon as she saw the Clergyman, she said, "Am I right?" He asked what she meant. She answered, "Do you not know that I am a Roman Catholic?" He said, "Yes; and if it is to that you allude, I answer, without hesitation, you are not right. But before I point out the grounds upon which I believe you to be wrong, let me ask why you make the inquiry? for we should never enter on such subjects as these without feeling their importance." The poor woman then informed him, that her little boy attended a school, where he was obliged to commit some portions of the New Testament to memory; and as no person in the house could read but herself, the little fellow used to ask her to hear him. It happened that she was, one day, particularly struck with the passage he repeated; and on his return from the school, on the following day, she took his Testament, and went into the garden to read it. This practice she continued for three or four months, till she had read the whole book three times. She then added, with great fervency, "Sir, if that book be the book of God, my religion is false!" The clergyman asked if she had read it with prayer. She replied, that it was impossible to read that book without prayer. He then inquired, since she had read the New Testament three times, with prayer, what were the truths which were impressed upon her mind. Her answer was such as to prove the truth of the inspired declaration, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." For the Clergyman assured the friend to whom he related this account, that he never heard, either from the learned or the unlearned, so pure and evangelical a statement of divine truth, as he heard from that poor woman.

EFFECTS OF KINDNESS UPON A JUVENILE OFFENDER.

To pass by an offence is often an important duty; and there are few circumstances in which a Christian appears to greater advantage, than when he seems to forget the injury he has sustained, and is mainly anxious that the offender should receive the forgiving mercy of God. The following is a fine example of this kind; and the benefits resulting from it are equally delightful and instructive:—Young master P.—caught a cold at the Blue Coat school; although wet to the skin, he was not allowed to change his clothes. The cold seized his lungs, and he was sent to Maidenhead for change of air. He robbed my garden of his fruit daily, says the late Mr. Cooke; and when detected, endeavoured to conceal the theft by lies. I convicted him, and he was overwhelmed with the loss of character which he anticipated. I assured him of my forgiveness, and directed ed to pray to God to forgive him for Christ's sake.—I treated him kindly, and gained his ear and his heart. He took every opportunity of being in my company; and came to hear me preach. His attention was fixed; his understanding was opened;—his memory filled with the truths he heard; his conscience was awakened, and his heart won to Christ.

He returned home, was confined to his bed, and in a short time he died. I met his father, who, with a full heart and broken sentences, thanked me for my attention to his little son. "Never before" said he, "did I see religion so lovely. My dear boy talked of you, your sermons, the Saviour, and Heaven with such hope, and joy, and patience, and thankfulness, and resignation to God, as I shall never forget. He feared not death: he had no wish to live." His mother visited me. With tears of grateful joy she bowed to the will of God, whose wisdom and mercy had rendered so painful and so speedy a change the greatest blessing of her dear little boy's earthly existence. So I had assured them it would prove. May its effects be found an eternal memorial of the grace of God in the souls of his relations!—*Memoirs of the Rev. John Cooke.*

ORIGIN AND HISTORY OF GLASS.

De Nori maintains glass to be as ancient as Job: for that writer speaking of wisdom, says, gold and glass shall not be equalled to it. This, we are to observe, in the reading of the Septuagint, vulgate Latin, St. Jerom. &c. In the English version, in-

stead of glass, we read, crystal; for the word signifying beautiful and transparent in the general sense, the translators were at liberty to apply it to whatever was valuable and transparent. Most authors will have Aristophanes to be the first writer who mentions glass. Aristotle has two problems upon glass; the first, why we see through it? the second, why it cannot be beaten? After him the word occurs often enough: Lucian mentions large drinking glasses, and Plutarch says, that the fire of tamarisk wood, is the fittest for making glass. Among the Latin writers, Lucretius is the first that takes notice of glass.—*Nisi recta foramina tranant.—Qualia sunt vitri.* Dr. Merret however adds, that glass could not be unknown to the ancients; but that it must be as ancient as pottery itself, or the art of making bricks; for scarcely can a kiln of bricks be burnt, or a batch of pottery-ware made, but some of the bricks and ware will be at least superficially turned to glass; and therefore, without doubt, it was known at the building of Babel. Glass was found, according to Pliny, by accident, in Syria, at the mouth of the river Belus, by certain merchants driven thither by the fortune of the sea. Being obliged to live there, and dress their victuals, they made fire on the ground, and there being some of the plant kali upon the spot, this herb was burnt to ashes, on the sand or stones of the place accidentally mixed with it, and a vitrification was undesignedly made, whence the hint was taken and easily improved. Indeed, however old glass may be, the art of making and working it appears of no great antiquity. The first place mentioned for making it, is Sidon in Syria, which was famous for glass and glass-houses as observed by Pliny. The first time we hear of glass made among the Romans, was in the time of Tiberius; when, Pliny relates, that an artist had his house demolished for making glass malleable, or rather flexible: though P. romius Arbitr states, that the Emperor ordered the artist to be beheaded for his invention. Venice for many years excelled all Europe in the fineness of its glasses. The great glass-works at Murano, a village near that city, furnished all Europe with the finest and largest glasses. But within these fifty years the French and English have not only equalled, but even surpassed the Venetians; so that we are now no longer supplied from abroad. The French made a considerable improvement in the art of glass-making, by the invention of a method to cast very large plates, till then unknown, and scarcely practised yet, by any but themselves and the English.

ISHMAELITES LIVE BY PREY.

GEN. xvi. 12.

The one is the natural consequence of the other. Ishmael lived by prey and rapine in the wilderness; and his posterity have all along infested Arabia and the neighbouring countries with their robberies and incursions: they live in a state of continual war with the rest of the world; and are both robbers by land, and pirates by sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them again; and that several attempts have been made to extirpate them. Now, as well as formerly, travellers are forced to go with arms, and in caravans or large companies, in order to defend themselves from the assaults of these freebooters, who run about in troops, and rob and plunder all whom they can by any means subdue. These robberies they justify by alledging that the hard usage of their father Ishmael, who being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there; and on this account they think that they may with a safe conscience indemnify themselves, as well as they can.

NEWTON.

I consider the prophecy concerning Ishmael and his descendants, the Arabs, as one of the most extraordinary that we meet with in the Old Testament. God gave Ishmael that very wilderness which was before, the property of no man; in which Ishmael was to erect a kingdom under the most improbable circumstances, *His hand was to be against every man, and every man's hand against him.* Never was a prophecy more completely fulfilled: the power of the Arab descendants of Ishmael has subsisted from the earliest ages; and the prophecy alone, in the truth of which, all sorts of religions agree, is of itself, a sufficient proof of the Divine authority of the Scriptures.—BRUCE.

POETRY.

DEATH OF OUR FIRST PARENTS.

"Thou of my faith the author and the end!
Mine early, late, and everlasting friend!
The joy that once thy presence gave restore,
Ere I am summoned hence, and seen no more:
Down to the dust returns this earthly frame,
Receive my spirit, Lord! from whom it came;
Rebuke the tempter, show thy power to save,
O let thy glory light me to the grave,
That those, who witness my departing breath,
May learn to triumph in the grasp of death."

He closed his eyelids with a tranquil smile,
And seem'd to rest in silent prayer awhile;
Around his couch with filial awe we kneel'd,
When suddenly a light from heaven reveal'd
A spirit, that stood within the unopen'd door;
The sword of God in his right hand he bore;
His countenance was lightning, and his vest
Like snow at sunrise on the mountain's crest;
Yet so benignly beautiful his form,
His presence still'd the fury of the storm;
At once the winds retire, the waters cease;
His look was love, his salutation "Peace!"

Our mother first beheld him, sore amazed,
But terror grew to transport while she gazed:
"Tis he the Prince of Seraphim, who drove
Our banish'd feet from Eden's happy grove;
Adam, my life, my spouse, awake!" she cried;
"Return to Paradise; behold thy guide!
O let me follow in this dear embrace!"
She sunk, and on his bosom hid her face.
Adam look'd up; his visage changed its hue,
Transform'd into an angel's at the view:
"I come!" he cried, with faith's full triumph fired,
And in a sigh of ecstasy expired.
The light was vanish'd, and the vision fled;
We stood alone, the living with the dead:
The ruddy embers, glimmering round the room,
Display'd the corpse amidst the solemn gloom;
But o'er the scene a holy calm reposed,
The gate of Heaven had open'd there, and closed.

Eve's faithful arm still clasp'd her lifeless spouse;
Gently I shook it, from her trance to rouse;
She gave no answer, motionless and cold,
It fell like clay from my relaxing hold;
Alarm'd, I lifted up the locks of grey
That hid her cheek; her soul had passed away;
A beauteous corpse, she graced her partner's side,
Love bound their lives, and death could not divide.

MONTGOMERY.

ON PROVIDENCE.

(MATT. x. 29.)

Dost thou number all my hairs?
What have I then to fear?
Watch thy child, and his affairs,
For ever kind and near.
If the ravens thee dost feed,
Surely thou wilt feed thy dove;
Thou didst as my ransom bleed,
And shall I doubt thy love?

Many eyes are on me fix'd,
Although my heart is stone;
Every cop with mercy mix'd:
The father loves his own.
He who rolls yon flaming spheres
Through the vast immense of space,
Bottles up my contrite tears,
And guides me by his grace.

Like the circumambient air,
Creation's lucid robe;
Providence is every where,
Around this flord globe;
Every link of mystic love,
In that golden chain I see,
Reaching from the throne above,
And circumvesting me.

Angel watchers round me keep,
Alternate watch and ward;
Give the Lord's beloved sleep,
My centinels and guard;
Coming in and going out,
Night or noon, by sea or soil,
I'm encircled round about,
By God's perpetual smile.

Tranquil, I to rest retire,
For I have nought to dread;

Mercy, like a "wall of fire,"
Surrounds my board and bed.
Of her golden cup I drink;
At her ordinary dine;
On her couch, to rest I sink;
And call her wardrobe mine.

Thus beneath my spreading vine,
Or fig-tree calm I ease;
Call creation's master mine,
And lean upon his breast;
"Seas to wait the roll their waves,"
"Suns to light me daily rise;"
Grace my ransom'd spirit saves,
And glory is my prize.

JOSHUA MARSDEN.

VARIETY.

FILIAL LOVE.

(From a Speech of the late Right Hon. R. B. Sheridan.)

"And yet, my lords, how can I support the claims of filial love by argument; much less the affection of a son to a mother, where love loses its awe, and veneration is mixed with tenderness? What can I say upon such a subject? What can I do but repeat the ready truths which, with the quick impulse of the mind, must spring to the lips of every man on such a theme! Filial love! the morality of instinct! the sacrament of nature and duty! or rather, let me say it is called a duty; for it flows from the heart without effort, and its delight—its indulgence—its enjoyment. It is guided, not by the slow dictates of reason; it awaits not encouragement from reflection or from thought; it asks no aid of memory—it is an innate, but active consciousness of having been the object of a thousand tender solitudes—a thousand waking, watchful cares—of much anxiety, and patient sacrifices, unremarked and unrequited by the object. It is a gratitude founded upon a conviction of obligations not remembered, but the more binding because not remembered—because conferred before the tender reason could acknowledge, or the infant memory record them; a gratitude and affection which no circumstances could subdue, and which few can strengthen; a gratitude in which even injury from the object, though it may blend regret, should never breed resentment; an affection which can be increased only by the decay of those to whom we owe it, and which is then most fervent, when the tremulous voice of age, resistless in its feebleness, enquires for the natural protector of its cold decline."

When we stand in the confidence of our own strength, the weakest temptation will overcome us; when we fly, the strongest cannot overtake us. The danger lies in dallying with sin, and with sensual sin above all other: it works, it winds, it wins its way with imperceptible, with irresistible insinuation through all the passes of the mind into the innermost recesses of the heart; while it is softening the bosom, it is hardening the conscience; while it is exhilarating the body, it is brutalizing the soul; it is engendering the worm that dieth not, it is kindling the fire that is not quenched.

Some often repeat yet never reform: they resemble a man travelling a dangerous path, who frequently starts and stops, but never turns back.

PRIDE—Pride is the most absurd and the weakest of all vices.

It is most silly to be proud of our persons, birth, or the riches of our relations. Worth, not birth, constitutes true greatness.

STRAWBERRY—The common strawberry in a ripe state makes a most excellent demulcent, sweetening the breath and preserving the gums! It is said that the celebrated Linnæus cured himself of gout by a persevering use of strawberries as an article of diet.

LOCAL.

ACCIDENT—On Friday morning, Mr. JAMES WATERBURY, son of David Waterbury, Esq. fell overboard from a skiff, near the Beacon, and was drowned.

Yesterday, Mr. HARDY, of the Theatre, petitioned the Common Council, then convened, stating, that he was a British subject born in London, that he was 23 years of age, that he was an Artist, and wished to carry on his profession in the City, and in order to qualify himself for that purpose, he had on Saturday applied to His Worship the Mayor to be ad-

mitted to take up his Freedom, as a Citizen; and that His Worship refused to admit him to the privileges of becoming a Citizen. Mr. Hardy complained of this as a great hardship, and prayed the Common Council to interpose in the matter, so that he might be permitted to obtain the freedom of the City. Upon considering the prayer of Mr. Hardy's petition, the Common Council Resolved, That they had no power nor cognizance in the case; and that the Prerogative of making Freemen, was by the Charter vested solely in the Mayor for the time being, or his Deputy. In the course of the discussion which took place, it appeared that His Worship had been instructed by his legal advisers, that persons having certain previous qualifications, (to which Mr. Hardy had no pretensions,) can demand the Freedom of the City as a matter of right; but with regard to British subjects generally, not so qualified, His Worship the Mayor, can either give or withhold the Freedom of the City, according as he in his discretion shall think fit.

As however, the refusal of the Freedom of the City, to any decent person applying for the same, is rather a novel circumstance, we deem it but justice to Mr. Hardy to say, that we do not understand the refusal to be intended as a reflection upon his private character, but rather, solely for the purpose of preventing various evils which would result from the opening and establishing of a Theatre in this City. We are aware that His Worship's decision in this case, is not unanimously approved, but without making any invidious distinctions we may say, that the number and respectability of the persons who approve, are such, as fully to sustain him in the measure, and to confirm him in the conclusion, that in this instance he has done right.

Our own opinion on the tendency of Theatrical exhibitions, has been frequently before the public, and as we have no wish to increase the pain which Mr. Hardy may feel on this occasion, we forbear from making further observation, and merely reiterate the wish expressed in our last number.

Gazette of Wednesday.

The Rev. J. M. TURNER has been appointed Bishop of Calcutta, in the place of the late Dr. James.

Collect for the second Sunday after Easter.

ALMIGHTY GOD, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefits, and also daily endeavour ourselves to follow the blessed steps of his most holy life, thro' the same Jesus Christ our Lord.—AMEN.

MARRIED.

On Thursday last, by the Rev. Rector of the Parish, Mr. IRWIN WHITE, to Miss BETSY REYNOLDS.

DIED.

On Saturday last, in the 20th year of his age, Captain JAMES HUGHSON, (late of brig James Lawes,) second son of Mr. Joshua Hughson, of this City.

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