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S. A. MacLennan Esq.

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, SEPTEMBER 12, 1829.

NO. 34.

TEMPERANCE.

ADDRESS

Of the New-York Temperance Society to Grocers and Venders of Ardent Spirit.

At a time when a general effort is making in our land to wipe away the blot of intemperance, permit us in a friendly manner to suggest a few considerations to you, who form so large a class of the trading community. The duty is the more imperative, as it must be admitted that you have had a large agency in producing and perpetuating a state of things which we all deplore.

We do not approach you in the spirit of angry censure. No one has a right to use harsh censure, when we have all, directly or indirectly, contributed to the establishment of those habits in society which make the demand for liquor so extensive, and which has, perhaps, innocently led so many into that branch of business which supplies the demand. But it is time to retrace our steps.—Many of our fellow citizens have already done so; and that your duty might be set in a clear light, we take this method of suggesting the following considerations to your serious reflection.

It is not the object of this paper to array before you the mischiefs of intemperance. We have grown so familiar with the horrible features of the monster, that we survey him with indifference. The destruction of health, the loss of character, the idle habits, the consequent poverty, the accompanying vice, the breach of every relative obligation, the ruin of domestic happiness, premature death and eternal perdition, are the well known, the almost uniform attendants on the immoderate use of strong drink.—The history of millions in the grave, and ten thousands on their way thither, is proof sufficient of the danger which the moderate use of liquor will certainly entail on no small portion of society. Men may plead for its temperate use, but there is no arguing against facts. It is a fact, while human nature remains what it is, susceptible in soul and body to the influence of insidious habit, that so long as liquor is used, it will be extensively abused. Every man is liable to do so. The drunkard once drank temperately, and he continued to think himself a temperate man long after his friends knew him to be beyond recovery. Why not, then, as a step of safety to ourselves, and of benevolence to others, at once and entirely relinquish the use of ardent spirit? Nothing will be lost by such a measure. That the consumption of distilled liquors neither increases strength, nor prevents nor cures disease, might be made abundantly evident from the best medical authorities. He that would retain it because he likes it, is of all others the very man who should immediately and entirely abstain, before he is irrecoverably gone. If you do not love it, the resolution of total abstinence will be no sacrifice at all. Why not then totally abstain from that which, doing no good, exposes to a great temptation, and thus throw the whole weight of your example into the scale of sound morality?

At the same time we intreat you, by all that is sacred in conscience, patriotism, and philanthropy, not to stop here; but, by refusing to sell liquor, to refuse any longer to tempt the virtue, or to live upon the vices of your fellow men. While liquors form so important an article in every store of necessities; so long as, in some inviting form, they meet the sense, and tempt the appetite of men wherever they go, a great barrier must exist in the way of reformation. If intemperance would be criminal in yourself, is it not wrong to supply the means of inebriation to another? If a third person reap the profits of your conscientiousness, by vending the article which you refused to sell, is your obligation at all diminished by his want of principle? If it be criminal in any way to add to the amount of human misery, then is not he who multiplies the facilities of drinking criminal? If it be criminal to increase the difficulty of virtue, and spread the snare of

tempting indulgence before the eye of burning appetite, then is not he criminal to increase the sum of human crime; thou must not be who by his very business administers an article which adds fire to passion, and energy to depravity, be most deeply criminal? Good men doubtless have unthinkingly been engaged in this traffic. But with the light now pouring upon the moral sense of the community, good men cannot much longer deal in the accursed thing. Good men have even commanded slave ships; but he who should now trade in the persons and liberties of his fellow men, would be braided with an infamy indelible as that of Cain. Yet intemperance has seized on more victims, inflicted more suffering, instigated to more crime, occasioned a greater waste of life, and entailed a more deplorable bondage, than the slave-trade, with all the horrors of its burning villages, its heart-rending separations, its middle passage, its irons, and its bloody scourge, the barbarism of its shambles, and the hopelessness of its servitude. We trust in God, the time is not far distant when public sentiment, redeemed from the infatuation of custom, and purified from the degrading influence of cupidity, shall deem it no less an outrage on humanity to land upon our shores a cargo of brandy, than to discharge upon it a ship-load of famished and manacled Africans.

It is a common plea with which many quiet their consciences, that if they do not sell liquors others will. Let them: will you do wrong because others do so, or will their wrong doing justify you? The same plea has been employed to justify the slave trade, and almost every other species of iniquity. On the same principle you might retail arsenic to a man, knowing it was for the purpose of suicide, because if he could not obtain it from your shop, he would purchase it elsewhere. You ought to consider yourself, in your moral accountability, as disconnected from every other being but the supreme, at whose judgment-seat we must one day stand. Suppose yourself the only individual in this city vending to your neighbors this enemy to their peace and prosperity, you would be horror-struck at the idea of so much guilt resting upon your head alone; and yet it is not one whit diminished by fellowship in crime.

It is not true, however, that men will in every case obtain elsewhere what you refuse to vend. Every distiller manufactures much in addition to what would otherwise be made, and every retailer adds to the quantity of what would otherwise be circulated. Let a distillery be established in a township, and the facility of converting grain into liquor will probably double the amount of liquor consumed. Let a dram-shop be opened in a neighbourhood, and many an additional dram will be taken, and oaths uttered, and hours idly spent, by persons who would have been otherwise employed had not the temptation been brought so near. As temperate drinking can be shown to be the process, and the only one, by which the appetite is created, the man who opens his store for the sale of spirits, deliberately engages in the process of making drunkards; and the man who for any length of time has been engaged in the business, has every reason to conclude, that some are confirmed drunkards, who, but for him, would never have been such; that some are now in their grave, who, but for him might have been living, the support and comfort of their families; that some are now in the world of despair, who, but for him, might have been this day the prisoners of hope, and possibly the heirs of heaven. You may not with accuracy be able to trace the extent of mischief done, nor your share of the instrumentality in doing it; but you know that there is an awful amount of poverty, immorality, wretchedness, disease and death, which would not exist if ardent spirit was not sold, and while you sell them, you contribute all you can to that amount. How muc' of it is justly chargeable to you, will be known in that day when every secret thing shall be brought to light.

Some grocers plead that they allow of no tipping in their stores. But where is the difference between

a man's drinking there, and his carrying it home in a jug, to tittle in the presence of his family, and make his children the witnesses of his folly and guilt. On some accounts it were better that he drink in places so corrupt that they are incapable of infection. Others will not sell to a man already intoxicated, but they sell to him, when sobered, enough to make him drunk again; while another class, who will not retail to the dissolute, supply the sideboards of their regular and moral customers.—This line of business, while it has the appearance of decency, is really more pernicious than that of the noisiest grog shop in the city. The sale of liquor to the sober is as much worse, than selling it to the drunken, as the sober man is better than the drunkard. There is all the difference which exists between plunging a dagger into a corpse, and a living man. In the one case, the intoxicating draught is sold to a man who is already a drunkard, and is, to all good purpose, dead while he liveth. The affectionate husband in him is dead—his best and noblest feelings have long since expired. The kind parent, the faithful friend, the good citizen is dead. He is gone beyond the reach of further material injury, and remains but the carcass of a man. The most which your delicious potation can do, is to hurry him to the grave. Not so with the temperate man. You furnish his sideboard with the materials of temptation; you send a disguised enemy into his family circle, and ere he is aware, have struck a blow at the heart of a living man, who is at once an affectionate husband, a kind parent, a faithful friend and a good citizen. Who would have a hand in such a work, for all the money which liquor bought and sold has ever made?

You reprobate the gamester, who, having made his appeal to the love of money in the bosom of his fellow man, engages him in the absorbing uncertainties of deep play, and then wins the money which should have paid his creditors, and supported a devoted wife and helpless children. In the mean time, your appeal is made to your neighbour's love of drink; and, for the consideration of the small profit on the article supplied, you are willing to see him and his family involved in a deeper and more incurable wretchedness than ever befel a losor at the gaming table. And yet the man whom you reprobate force his neighbour into the course pursued, nor, when he was in it, cheat him of his money. And possibly he might plead, as well as you, that if he did not fall into his hands, he would have become the prey of others; and that while money was to be made, he might as well make it as leave the golden opportunity to others. You do in reality, as much as he, eat the bread of helpless children, and enrich your house with the spoils of a home—a desolated home. If this were the only way to obtain a livelihood, it were better to starve. "Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam of the timber shall answer it." Hab. 2: 2, 11.

The providence of God has placed no man in such circumstances, that the commission of sin is essential to the success of his business; or if it be, that business is unlawful, and must be forthwith abandoned. If such be your case, there is no time to hesitate, whether you will sin or suffer. If thy right eye, the most important of the two most precious organs of sense offend thee, i. e. cause thee to sin, pluck it out and cast it from thee. If thy right hand, the member of your body upon which your livelihood may depend, offend thee, i. e. cause thee to sin, cut it off and cast it from thee; for it is better to enter into life having one eye or one hand, rather than, having two eyes and two hands, to be cast into hell-fire. To him who has the fear of God before his eyes, there is no room to hesitate which he will prefer, the sacrifice of abandoning a sinful traffic, or the vic-

denounced against him who giveth his neighbour drink, who putteth his bottle to him, and maketh him drunken also, that he may look on his nakedness. See Hab. 2: 15. It is no time to talk of profit and loss, unless you can tell what a man is profited, if he should gain the whole world and lose his own soul.

Many considerate men in the habit of selling liquor, sensibly feel, that it stands in the way of piety.—They habitually violate their conscience by doing so, and are conscious, that they cannot become religious men while the practice is continued. They feel, that to go from the day-book filled with charges of gallons, and quarts, and pints, and gills of the liquid fire dealt out to the community, to the pages of that holy book which says, "Be not thou partakers of other men's sins"—to spend six days of the week in a place which is the thoroughfare to perdition, and go on a seventh to the house of God; so nearly allied to the gate of heaven, is a transition too great, and an inconsistency too gross. How can he, who is at least as necessary to the ruin of the souls and bodies of his fellow men, as he, who allows his vessel to be chartered by a crew of pirates, is necessary to the outrages they shall commit on the high seas; how can the man whose shop is a human slaughter-house, whose he stands ankle deep in the guilt of blood, expect that, passing from such an occupation on earth, his feet shall cross the threshold of the New Jerusalem above?

But we are by no means convinced that the business of a grocer is incompatible with duty on this subject. Many merchants in the country have ascertained that their losses occurred principally among their rum customers, and that their bad debts were about equivalent to their rum charges. And every where we know, the more liquor a customer consumes, the less money will he have to expend on other articles, aside from the direct impoverishment resulting from habits of idleness and dissipation. Who is likely to buy of you the largest quantity of valuable stores, and pay for them with the most punctuality, the man who lounges in the grog shop, associating with the idle, becomes habituated to vice, loses his love for his family, forfeits his credit among his friends, and gradually becomes a candidate for the almshouse, the penitentiary, or the grave—or the man who is found in his workshop, or in his field, who by his industry obtains a competency, and by his integrity commands the respect of the world and the affection of his friends? It is perhaps not unworthy of notice, that those persons who consume much ardent spirit are proportionably disinclined to the use of other groceries. Few lovers of strong drink manifest much partiality for tea and coffee—and few persons fond of these beverages become addicted to intemperance. The principles of the Temperance Society are commending themselves to the adoption of an increasing portion of the community; and there can be no doubt, that the grocer who should be known to banish ardent spirit from his store, would, from that very circumstance, other things being equal, recommend himself to the patronage and good wishes of very many of the friends of morality in the city. And some grocers have already done so. Determined that their stores shall no longer be the scene of that tipping which is so disgusting to their more decent customers, as well as mortifying to themselves, determined that they will be no longer concerned in a traffic which their consciences never thoroughly approved, and which they are now convinced is totally unjustifiable, they have excluded from their shops both the decanter and the punchoon. Such men, so far from being losers, it is believed, will be gainers by such a course, in both the character of their customers and the amount of their sales. Gainers we know they will be in the satisfaction of self approbation; and, where the sacrifice is made from right motives, in the blessing of the Almighty God, who is not accustomed to let upright obedience go unrewarded, even in this world.

The time for the renewal of your yearly licenses is at hand. It will then be for you to determine, whether you will continue in this pernicious traffic, or will maintain a conscience void of offence, by neglecting to renew them. In conclusion, let us ask you whether you can, in view of all the deplorable evils resulting ultimately from the temperate use of distilled liquors—evils to which you are directly accessory—whether you can, after all the

arguments which have been presented, by your deliberate act in renewing the license, resolve to continue the sale of ardent spirit another year, & thus demonstrate that you regard a little gain more than you do the best interests of your fellow men, and rather than forego a doubtful profit do all you can to perpetuate that system of drinking which the friends of morality are now attempting to abolish. On one of the two sides of this question you must shortly take your voluntary stand, and manifest which you most highly value, conscience or interest—the approbation of God, or the wages of unrighteousness.

MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

Continued.

The second Resolution—"That this Meeting, deeply affected with the moral degradation and ignorance of a vast proportion of the population of the globe, and recognizing the immediate interposition of divine Providence in the importunate and repeated entreaties for Missionaries both from countries hitherto unvisited by them, and from Stations already occupied, regards it as an imperative duty to become co-workers with God in the extension of the Gospel to destitute myriads of Pagan idolaters, and contributing the pecuniary means of sending forth those zealous and self-denying men whom God hath raised up and prepared for Missionary labour and enterprise"—was moved by the Rev. ELIJAH HOOLE, in the following address:—

I believe that, as a Missionary returned from India, I shall most interest this assembly, and most effectually serve that large family of the human race amongst whom I have been labouring for eight years, by stating a few plain facts which have been established by undoubted testimony, and may be illustrated by my own observation. I shall, therefore, advert directly to the state of the people in India, by which I do not mean their political state; though I may just observe respecting it, that it is a common observation amongst them, that they are more secure and more happy and peaceful under the British government, than they were under their own princes and conquerors: but I mean their religious situation: and though I can bring forward only what has already been often stated in such assemblies as this, yet it is that which ought to be continually repeated, till the feelings of the church of Christ shall be raised to a proper pitch, and suitable efforts are made on their behalf. There are among them some traces respecting the true and living God, which I am convinced have been handed down from the first ages of the world, and may be found in almost every nation, and every description of people in India. In that language of India to which I paid most attention, the Tamil, I have counted eighty-six words which serve as names of the true God: and it is a singular fact that they are in unison with those in use amongst us, and apply to the same object. The whole is, however, neutralized by the absurd inventions of superstition and the practices of idolatry; and it is a fact, that though there is some faint knowledge of the true God, there is not one temple to his worship; for they have excluded him by acknowledging their three hundred and thirty-three millions of inferior gods. The Brahmins, to a man, have acknowledged the falsehood of the systems which they teach and uphold: but my Lord, the people in general have amongst them some zeal for their religion, and we must not expect that Hinduism, or the idolry of India, will be overthrown in a day. They are continually making large contributions to erect new temples, or to repair old ones; and after all the light which has been spread among the people of India, they are still in the same state, still following their idolatry, and still given to that which is contrary to reason, as well as to the honour of the living God. One of the most awful sights I ever witnessed was that of a vast assembly of sixty, eighty, or one hundred thousand souls engaged in worship before a filthy idol. The people were assembled in a large street in front of a temple, and when, at the sound of their native music, the gates were opened, and the idol was presented on a lofty car, the whole assembly joined in one simultaneous act of worship: falling

down and exclaiming, *Sime. Sime.* If you speak to those idolaters of a Saviour, they refer you to Vishnu, who they say has undergone ten incarnations to accomplish deliverance; but they have no idea of the nature of sin, and of the necessity of being saved from its influence: and there is nothing among them which at all answers to that Gospel which displays the wisdom and the power of God. The Hindoos believe in a sort of divine or supernatural influence. The author I have before alluded to says, "They who approach the feet of Him who moves over the minds of his worshipers, shall lodge happy with him in heaven." But, in general, their idea of supernatural influence regards only possession of disease: they acknowledge nothing which is calculated to lead them to repentance, or a holy life; nor do they believe in an eternal state of rewards and punishments. They do, indeed, conceive that they may exist in another world, but it will only be to return to this; and at the end of the world they expect that all souls will be absorbed into the Deity. They have among them moral precepts, which we cannot but admire. One of their authors says,—"Whatever else is done, let charity be done: whatever else is laid aside, let anger be laid aside: whatever else is observed, let wisdom be observed; and whatever else is maintained, let consistency be maintained." Precepts such as these are treasured up by them in early life; but still such is the demoralizing nature of idolatry which they practise, and the doctrines which they believe, that it is evident the Hindoo system cannot be reformed, but must be destroyed, in order to the salvation of those who are living under its influence. There are means in operation calculated to promote the object; we have Schools, Christian Schools, conducted by Christian masters, men of character and conscience, who instruct the children out of Christian books, and thus lead them to a knowledge of Christ. One instance of the good effects of this teaching I will mention.—A short time before I left Madras, one of the schoolmasters came to me to say, that five of his youths, the eldest and best instructed in the School, had been just undergoing a severe trial. They were the children of Hindoo parents; but by reading the word of God, and by the Christian instruction they had received, they were convinced of the falsehood of the Hindoo religion, and of the truth of Christianity; and were determined no longer to wear the yoke of Heathenism, or to go to their temples. They had, in consequence, been taken to the temple by their parents, stripped, and publicly beaten, and were then removed from the School. Still, however, they remained firm to their principles; they continued to read the word of God, and to visit the master; and they assured him, that when they became of age to be their own masters, they would certainly profess the Christian faith. We have had the pleasure of seeing our chapels filled by the children of our Schools, to ask questions, or to recite their tasks, and to receive instruction. Tract Societies are also established, to promote amongst the people the knowledge of Christianity, I have generally, in my journeys, had one man with me laden with Christian Tracts in the language of the country, and which I have distributed through a district of several hundred miles in extent: and such is the value which the people of the country set upon these Tracts, that they have read them, and then sold them at high prices to others. The Scriptures are also read by individuals themselves, and to one another. But we conceive the public preaching of the Gospel is, after all, the grand means for their conversion; and this we have been enabled to carry on by the countenance of the Government, and the liberality of our friends at home and abroad. Chapels have been erected, which are well attended by our own people, and by the natives; and we have been allowed to go into the country, and call sinners to repentance, setting before their eyes the Lamb of God who taketh away the sins of the world. There are on this platform two persons, one of our own Society, and one of the London Missionary Society, with whom I have repeatedly gone to preach the Gospel of the grace of God. One of them, twenty years ago, was actually smuggled into India; (for Missionaries were not then allowed to enter that country;) but he proceeded into the interior, acquired the language, and has been for many years, most actively engaged in distributing the word of God, and in preaching the Gospel,

Success also has attended our labours; in several instances individuals have been converted from heathen idolatry or from Popish superstition, and have lived and died in faith; and I believe I am within compass when I say, that fifty, at least, who have been converted to God through our Mission in India, are now before the throne, praising Him who washed them from their sins in his own blood. With regard to the Christians in India, I would observe from my own knowledge, that they are in general conscientious and honest men; and are frequently sought for to enter into the service of gentlemen of Madras, and its neighbourhood; and there is a general influence gone forth amongst the people of India, which I believe will, ere long, have its result in the entire subversion of idolatry, and the full introduction of Christianity into that country.

The Resolution was seconded by WILLIAM WILKINSON, Esq., who said,—My Lords, I am sure it is unnecessary for me to state that I have, in common with the whole of this assembly, felt the deepest interest in the affecting details which have been given by the Gentleman who has just sat down. It is always with peculiar pleasure that I hear those who are themselves warriors in the field and labourers in the work; men who have exposed themselves to the labours, and dangers, and sufferings, of which we can only speak at home as of what others have undergone. But I confess my mind was strongly drawn to one particular topic of his address, in which he stated that the Missionary of twenty years' standing, the first Missionary to that country, was carried privily over, like smuggled goods. Ah! my Lord, the Society he was connected with well knew the value of the commodity they were thus smuggling. This circumstance was interesting to me, as it brought to my mind that long and perilous conflict which took place about fourteen years ago between the friends and opponents of Missions; when, degraded as the Hindoos are, there were those among Christians who stood up, and brought forward extracts from their learned books, to describe their happiness, and to show the beauty of their system. Whilst all who are here know, that it was a crime punishable with the most cruel death for the lower castes of the people to read any one of these books. O! what a contrast did such a spirit exhibit to that Christianity whose glory it is, that to the "poor the Gospel is preached." I well remember that time, though I would have you to pass it by. But a man is naturally led, at my age, to go back to past events; and I cannot suffer this topic to drop without just noticing, that while the Scriptures were to be proscribed, that grand crime of Hindooism was perpetrated, the degradation of the whole female sex in one undistinguished mass. They were insulted in their personal character, and kept in a state which prevented them from resuming, by their own buoyancy, the rank which they ought to sustain. But what a triumph is there now in the state of the female character there! I remember Lord Teignmouth, who himself wrote a pamphlet in behalf of Missionaries at the time I have alluded to, and of which I reminded him but a few weeks ago; I remember, I say, Lord Teignmouth saying, that if a man had predicted that it would be possible for any man to prevail on the natives of India to send their female children to school, he would have been treated as a visionary. But, my Lord, we cannot know any thing of their system without perceiving that it is the blackest cor-
rivance that ever hell devised for destroying the moral character of human nature. The evil spirit, there, has surrounded himself with a darkness that might be felt, and through which it seemed scarcely possible for one ray of light to penetrate, in that detestable system of caste, by which every individual is as much prevented from rising to any higher station than that in which he was born, as a dog is prevented from becoming a man. Such was the system established there; and the evil one had entrenched himself in darkness, and laid his foundations deep, on a knowledge of the worst parts of human nature. But, blessed be God, under the influence of the Gospel, we see this system now beginning to totter; and it will fall to the ground with a crash that you might almost hear across the Atlantic. I confess, however, that having been just now told of the success of the labours of the Society in the West Indies, my feelings were naturally called in a particular manner to that quarter of the world; and I cannot

but welcome these tidings, and feel interested for those who have taken part in such a service, and those who have supported them in a way and under circumstances which render it peculiarly endearing to the mind. For, certainly, if the greatest degree of misery and degradation constitutes the strongest claim to our support, there are circumstances in the condition of these poor negroes, and in which we are concerned, which render their situation most of all to be deplored. In the East Indies the people enjoy some comforts, arising out of the natural instincts of human nature. The Almighty has created a sort of atmosphere of kindness around those to whom we stand in the situation of parents, relations, or friends. But with respect to the slave, we begin by depriving him of that very advantage; and we break all the ties of social connexion and comfort, when he is taken to the coast, and sent across the seas in that horrid middle passage. Surely these people require more particularly our utmost pains to endeavour to restore to them that right of human nature, domestic comfort, as well as those higher rights and nobler privileges of which the Almighty has rendered them worthy to become inheritors. And you are the means of making the blessings known to them. I therefore welcome, with the greatest delight, the success with which your labours in the West Indies are crowned. I know the language which has been held concerning our Missionaries there, and how they have been vilified to their faces; and what contempt, which is one of the deepest injuries human nature can sustain, has been heaped upon them. And none who have gone to that service have been wholly exempted from that species of suffering. But they knew what they had to expect, and what they must endure. Blessed be God, however, there is now a growing interest in this Mission; and when I compare the general feeling now with regard to that Mission, with what it was twenty or thirty years ago, you can scarcely have the idea what a contrast it exhibits, and what a conquest has been gained. For a man's great contest is always with himself; and to conquer errors by truth, and darkness by light, is the greatest of conquests. We live in great and extraordinary times; and had any one told me, forty or fifty years ago, that upon my life being spared so long, I should see what I have seen, I might have spoken of it as visionary, or as impossible. I am not now speaking of our splendid victories, and the national triumphs we have obtained. I value them at their proper estimate; but we have to do with greater triumphs which we have gained in the great contest in which, to the true honour of our country, we are engaged. But let us remember that we have a greater responsibility upon us. We are bound to promote the spiritual interests of mankind, and to do it largely. And when we consider how trifling an act of self-denial would enable an individual to give such a blessing to mankind, I feel only more and more convinced of my duty, and ashamed that I have done so little. It has been one grand discovery of the present day, that large amounts are raised, not from the affluence of the rich, but from the efforts of the multitude; and how it must raise a poor man when he is told, that however little he has to give, yet he may be really and powerfully active in the extensive good it may accomplish! Christians are assured, by the highest of all authority, that they have to do with One who looks at motives, who searches the heart, and to whom to will is the same as to do. This is, indeed, expressed in language of more striking preciseness, when it is said, in reference to the building of the temple, which David wished, but was not permitted to accomplish, that honour being reserved for Solomon,—“Thou didst well that it was in thine heart to do it.” So here, how many a poor contributor,—and I know there are many such belonging to this very Society,—how many a poor contributor is there, who may humbly look up, and think that he has been rendered the blessed instrument of diffusing the light of the Gospel into the dark corners of the earth! This raises a poor man in the scale of being, and shows him the value of life and liberty. The Resolution in my hand points out the Providence which does in a signal manner give its support and blessing in the circumstances which have attended the Missions; and I allude strongly to this very Society, as a proof of it; for I will remember that great, and good, and truly active man, Dr. Coke, who died like a true soldier in the field of conflict. When

he went to Ceylon, he carried out with him six Missionaries; and, as I was told by the Governor himself, each of them would have been an honour, not only to the choice of the most pious and fervent man, but to the wisest and most prudent man, that ever was employed in that work; and how great is our encouragement to carry on our designs, when we see how this good man was guided in his choice of instruments for his undertaking, so as to effect what no earthly power could have done! But I have in view more particularly the simple and astonishing history of Dr. Carey. Let the meeting look at a poor, humble man, while working with his own hands,—and working by the way, not very well,—and at the same time conceiving the vast design of converting the Eastern world. Milton, sitting in a dark chamber to compose *Paradise Lost*, was not to be compared to him. But when he and his friends had formed their plan, their exchequer was so low that it excited the contempt of many; and with the utmost that three or four of them could collect for it, they could only raise £13. 10s. in the world. This was a destitute exchequer truly. But how was it afterwards? when these men were enabled, by the blessing of the Almighty, to become,—Carey especially,—some of the most learned men this country ever produced in Eastern literature; and he and Mr. Ward, pursuing their studies in the Chinese and other languages, contributed so much by their learning, and even by the money which they collected to this cause, that in a few years they had raised £70,000 to pour into the treasury of the common fund. I would only state, in conclusion, that it is with the deepest pleasure I witness the successes of this Society; and may God prosper their endeavours to the fullest extent of their desires! desires which will live as long as they exist, and much longer than they exist in this world; for they will never feel them so strongly as when they stand before the throne of God.

Operations of the Church Missionary Society in and around the Mediterranean.

The Rev. William Jowett, well known as the literary representative of the Society, returned a second time from Malta, in the spring of last year, arriving in London about the close of May.

The following statement, in regard to the operations of the press, and the use of other means of influence, is taken from the last *Survey of Missions*, in the Missionary Register.

The Society's laborers in Malta itself are not missionaries in the sense of public preachers; yet they are missionaries in a most important sense; for they are supplying their fellow-laborers who travel far and wide with the means of communicating and perpetuating religious knowledge. In the years 1825, 1826, and 1827, the Society's press issued three millions of pages of different religious tracts and books; almost all these works were compiled and translated, with great labor, by Mr. Jowett, or under his constant superintendence,—and were carried through the press by him. The Rev. C. F. Schlieux has now joined him in the arduous work, under which, together with his extensive correspondence and general superintendence of the Society's mission, his health has so seriously suffered, that the Committee felt it to be their duty to invite him to visit home a second time for the recruiting of his strength. While in this country, he is carrying through the press a translation of the four Gospels into Maltese; which it was necessary to print in England, as the circulation of them would not be allowed in Malta if printed in that island.

The advantages, however, of printing in Malta rather than in England are decisive. The cost is less, from the comparative cheapness of living and wages—the requisite native help is procured to an extent not practicable at home—publications issued from Malta are received more freely than those printed in England—and better and more frequent opportunities of circulation offer on the spot.

On Mr. Jowett's first proceeding to the Mediterranean, a code of instructions was given to him,—which is printed in the appendix to the Society's sixteenth report. Two points were chiefly placed before him—the acquiring of information relative to the state of religion and of society, with the best means of its melioration—and the propagation of Christian knowledge by the press, by journals into

the surrounding countries, and by the education of the natives of those countries. Those objects have been ever kept in view. It is obvious, therefore, that this mission takes a wide range in its proceedings, and as those who are engaged in it are debarred, in a great measure, by the peculiar circumstances of these countries, from the direct work of missionaries, in openly preaching to assembled bodies of gentiles the unsearchable riches of Christ, they are the more assiduous in availing themselves of all those means which are open to them—the use of the press, friendly conference, and social and public addresses as they have opportunity.

The Rev. Christopher Frederic Schlienz superintends the operations of the press, during the absence of Mr. Jowett. At the end of May, 1828, he wrote as follows:—

Our men are chiefly employed in Arabic; most of them are beginners in composing Arabic, and therefore I sometimes get proofs which quite dishearten me; but I hope they will improve. Mr. Koellner manages it so, that I get but four pages at once to correct, by which means he affords me and the compositors great relief; indeed, the correction of twelve pages of bad Arabic composition at once, nearly puts out my eyes; and they are precious to me. The office is prepared for the discharge of a good deal of labour; this will, at present, be chiefly in Arabic. I shall, however, endeavour to do something in Amharic also. We have in the press, a reprint in Greek, of the short History of the First Three Centuries of the Church of Christ, out of some part of the "Philanthropos." Mr. Brenner yields important help, in taking a share of the correction of the proof-sheets.

The Philanthropos, a periodical work in Modern Greek, had been published for a year by Mr. Jowett, and was much sought for. Dr. Korek subsequently speaks of it, as well adapted to meet the circumstances of the times, and the disposition of the Greeks.

Mr. Schlienz has under preparation an introduction to the Gospels, and Arabic proverbs, with explanations from Scripture. Both Mr. J. and Mr. S. are desirous of promoting the study of Hebrew.—Mr. S. writes:—

In our labours, we must not only look for the re-establishing and edifying of degraded oriental churches, by conveying to them general means of religious instruction; and for the education of their neglected youth, by the compilation of elementary works and school books—but also, and most particularly, for the education of young ecclesiastics among them, by procuring to them the means of acquiring the sound Scriptural knowledge, in works that bear a peculiar reference to the original languages of the holy Scriptures. The course which will render this study more easy, pleasant, and useful, is to begin with the Hebrew, which will lead to Arabic and Ethiopic.—Being once roused to the study of the New Testament, the acquisition of whose original language the orientalist must find considerably harder than that of the Old, how wonderful will be the effects, which such a study will have on the oriental churches!—how incalculable the benefits which are likely to redound, when Greece and all the Arabian and Ethiopic regions shall cast their mites into the treasury.

Preparations are making, also, to print elementary books in Amharic, at Malta. The Bible Society has undertaken to prepare and publish the New Testament in Amharic and Ethiopic.

Syra.

Dr. Korek gives the following remarkable instance of conscientiousness. *Be not partakers of other men's sins*, is an exhortation, which this hopefully converted Greek seems to have understood.

I must mention a fact which will encourage the missionary friends of Greece. A petition for the works of Voltaire was brought to a man who seems, with his whole family, through the reading of the New Testament, and through conversations with Mr. Hartley, to be really converted to God; and I rejoice to think, that this now very poor man, who knows not from whence he shall to-morrow get bread for his family, (though once the richest of Hivali) declined to write the petition, and thus lost two dollars; being, moreover ridiculed by all his

friends; but he suffered all this willingly, because he knew that even to write the petition would make him an accomplice to the spiritual ruin of his nation.

Mr. Hartley writes as follows from Syra, at the end of June, 1828.

I have been glad to find that the tour, which I wade with Mr. Brewer in the autumn, has been attended with success; not only have the dissenting individuals, to whom we entrusted copies of the Scriptures, sold a considerable quantity, but they have also remitted the money to us. We are now urging forward the same object in various other islands.

Dr. Korek, under the date of Aug. 27th, gives the following account of the school at Syra, in his communications to the Church Missionary Society.

Since the month of April I have been steadily employed, here in Syra, at a school of mutual instruction, which Mr. Brewer had begun. On his departure for America, we had about 40 children under our care; but, soon after my arrival, I was enabled to increase the number to upwards of 60.—Having been so happy as to find some schoolmasters at Egina, the Greek merchants here began to take a higher interest in the work, and to erect a building for 300 children, as they had promised several months before to Mr. Brewer and myself; Mr. Brewer engaging to pay the master for six months, and I to undertake the direction of the work. After much delay, we have at last been able to enter the new building, and already the number of children is nearly 250; these children, of whom about 80 are girls, are daily instructed out of the Gospel, or out of school-books prepared by our brethren at Malta. Twice a week I explain to them—still, indeed, with a stammering tongue, but understood by my children—such parts of the word of God as are suited to them; and this I do in the way of conversation.—Twice a week they learn a portion of Scripture by heart; and, in this they show so much application, that I am obliged to restrain some of the girls, for fear their health might be injured; they will learn 20—80—120 and even 180 lines more than I prescribe them; and in order to do so, they will rise again, when their parents think them asleep, kindle a light, and study. You may imagine how much such facts encourage me, and make the children very dear to me; and, as all they learn is from the Gospel, what reason have we not to hope, after the early and latter rain, for an abundant harvest from this seed of life, planted in so many young souls.

It must be still more gratifying to the Christian friends of Greece, when they learn what I have witnessed with an uplifted heart; namely, that many of these dear children become the teachers of their parents and friends, by receiving useful tracts as rewards, or in engaging them to read with them their lessons.

Another circumstance renders my labours here more interesting. I have children from all parts of Greece in my school; from Constantinople, Smyrna, Ipsara, Crete, and the Ionian Islands. To these parts many of them will return, and thus carry with them the light which they have received: for Syra is only a temporary abode of the 35,000 Greeks, whom political and mercantile circumstances have driven here together. The island itself has for its stated inhabitants only 5,000 Latin Greeks, by whose children our school is also frequented.

The small school books and the translation of System of Mutual Instruction of Mr. Temple, which he has entrusted to me for distribution, give me an influence even in remote parts, by enabling me to present books to good schools, and to enter into friendly connexion with them. I have sent 400 copies, together with a set of Greek Scripture lessons to the government for its orphan institution of 600 boys, now erected in Egina; and have received a letter of thanks from the president Count Capo d'Istria, in which he states that he has distributed already a part of those books in the government school at Napoli di Romania, and retained the other part for their original destination. The president writes to me also, that he intends to come to Syra, and to render me every assistance in his power in behalf of my school.

Mr. Barker, agent of the British and Foreign Bible Society, gives an extract from a letter of a Greek merchant, on the subject of this school, as follows:—

The school at Syra goes forward. I went out recently with five of the principal merchants of Syra, and we collected about 3,000 piasters. The Roman Catholic inhabitants of Syra, even the consuls, scarcely offered any thing; not being willing, as they said, that their children should learn the doctrines of the Gospel from Protestant teachers, who preach the Gospel differently from the Jesuits. The Greeks, although still ignorant, have not such prejudices. Dr. Korek truly takes great trouble to establish and put the school in order; and if the Greeks shall be so happy as to have three or four such ministers of the Gospel, I can assure you that Greece will make great progress in civilization, and its children will often repeat the names of those who have instructed them upon such moral principles. Note: 3,000 piasters equal to £240.

COMMUNICATION.

For the *New-Brunswick Religious and Literary Journal*.

Having already sent you a few pieces of poetry written by Mrs. CAROLINE MATILDA THAYER, I have transcribed for the columns of your Journal, a letter containing an account of the EXPERIENCE of the young lady, to whom Mrs. Thayer's letters, RECOMMENDING RELIGION TO YOUTH, were originally addressed. By inserting it in your Journal you will confer an obligation on your correspondent WILLIAM.

Granville, N. S. Aug. 13th, 1829.

LETTER TO MISS B.

My Dear Miss B.—You have been pleased to honour the little volume of Letters to Julia with your perusal, and to express some curiosity to learn the effect of this correspondence on the mind of this amiable and lovely girl.

To gratify your laudable curiosity to become acquainted with whatever is excellent, and to present to your mind a bright example of the power of religion to soften the pangs and protracted sufferings of a lingering *hætic*, and gild the horrors of death, I have retired to my little apartment, to attempt an imperfect delineation of the character and person of Julia, and narrate such circumstances of her late distressing illness, and triumphant death, as I have recently obtained, in a personal interview with one who witnessed the progress of her disease with peculiar interest, and saw her gradual preparation for glory the joy of a believer.

There was a time my dear Miss B. when your humble friend sustained a different rank in society from that in which you now behold her. I have been a wife and have realised the bliss of conjugal endearment and the rapture of maternal felicity. I too, possess from nature a warmth of feeling, a kind of sensitive susceptibility of mind, which I have often lamented, as tending, if not to the production of evils, to increase my sensibility to calamities, which human wisdom cannot foresee, nor human prudence prevent.

It was in the days of prosperous happiness I first saw Julia. She was my pupil, and although there was nearly ten years difference in our ages, the similarity of our tastes soon induced us to form a very strict friendship.

She possessed a mind of no common grade, and with a versatility of genius, (by no means a common endowment,) she applied with equal diligence to the useful, the ornamental, and the abstruse, and with almost equal success. Her pencil copied with fidelity the landscapes, which her mind selected with taste; in music, she was a considerable proficient; and she made no contemptible progress in walks of literature, where female foot has seldom dared to tread. Yet, though she read Virgil and Tully with tolerable facility, and could measure heights and distances with mathematical exactness, her manners were truly feminine. Though she made no pretensions, as a writer, she possessed a ready use of language, that made her a very interesting correspondent. Perhaps it may not be uninteresting to you, to subjoin, that her person was pleasing.

Her stature was small and delicate; and her countenance, lighted up with an uncommon degree of vivacity, was a perfect index to a heart naturally gay, yet, capable of the most tender emotions, and most durable attachments. Her parents, though

good moral people, were not pious, and Julia like too many young ladies of fashion, was a stranger to religion. On every other subject, our minds were in perfect cordiality; but when Religion was the topic, Julia was silent.

She was sensible to the beauties of nature; could converse with eloquence on the pleasures of rural retirement, read with delight the most eminent Poets, and selected their principal beauties with just discrimination, yet, perhaps, never extended her admiration to

"The uncreated beauty that adorns
The mind supreme."

After my removal to this vicinity, it was the will of Providence that I should encounter many serious afflictions, sent in mercy, no doubt, to wean my heart from an undue attachment to the world, and teach me to "set my affections on things above."

My own health was precarious; my children were taken in succession from my arms; my dearest earthly friend, for whom I had left kindred and home, and with whom I cheerfully endured many of the privations incident to new settlers in the wilderness,—but here, my dear Miss B. permit me to veil the picture.—You already know many of the circumstances that have led to my present isolated situation; and I will not harrow up feelings it is both my duty and interest to consign to oblivion. In the midst of these trying scenes, God was my support; and when consolation visited me in the form of a letter from Julia, it gave me energy to a mind too prone to sink under the pressure of affliction.

The kind girl had heard that my heart had received a new wound in the death of a darling child, and she offered me such consolation as her feeling heart suggested. I sensibly felt this delicate attempt to break the spell of my grief, and I was awakened to a deep sense of the criminality of indulging inordinate sorrow, and sinking supinely under those afflictions providence intended for my good. I thought I discovered, in my late bereavements, the chastening hand of heaven for my remissness in duty. I reverted to the years spent in cultivating a mind I now suffered to sink into puerile inactivity, and I resolved, by the grace of God, henceforth to devote my abilities, such as they were, to recommend and enforce the religion of Jesus Christ.

With such views, I commenced the series of Letters to Julia, and while the pleasing employment softened the sense of present afflictions, I became animated and strengthened with the soothing hope, that my labour would not be altogether in vain.—My love became more ardent; my zeal more uniform, and if I ever enjoyed "PERFECT LOVE," it was while I was employed in this correspondence. We wrote frequently, and though my published letters are enlarged, the substance of each, in the order they are published, was first sent to Julia.

From one of her answers, permit me to introduce the following quotation:

"You say my dear Mrs. — you are irresistibly impelled to the completion of this correspondence, under a view of the shortness of life: I too feel a presentiment of approaching dissolution, which I cannot account for. I have lost much of my gaiety, and my mind dwells almost constantly on death and judgment. Very few of my acquaintance are thoughtful about their souls; and all attribute my pensive-ness to a declining state of health.

"My friends fear I am consumptive, but I hope soon to convince them to the contrary. Many times of late, I have determined to commence a life of piety; and some new amusement, or gay company, has always banished my seriousness.

"Continue to pray for me, and believe me I feel the importance of being what you would have me—how I shall act I dare not promise."

Some months after the reception of this letter, Julia was united in marriage to a respectable young Physician, to whom she had been long attached, and who was sensible of her worth:

New duties now devolved upon her, which, combined with delicate health, rendered her a less punctual correspondent: and I heard from her but once from the period of her marriage, until I saw her death announced in the public papers.

In the last communication I ever received from her, she expressed a hope, mixed with many fears, that God for Christ's sake had forgiven her sins.

As her health sensibly declined, her piety grew more deep, uniform, and consistent; and though

she was qualified by her education and rank in life to be distinguished in the first circles, she shone no more in the splendid galaxy of fashion. She united with the people of God, and manifested the sincerity of her faith by active and persevering exertions to promote the cause of piety. The friends of Jesus were the chosen ones of her heart, and every institution, calculated to promote the interests of piety or disseminate the knowledge of salvation, received her warm support. Her friends beheld with grief the ravages of sickness on her delicate constitution, and her fond husband saw with untoward sensations, the hectic glow, and heard the hollow cough, that gave unequivocal assurance that her dissolution was inevitable. Perhaps there is not a more interesting object, than an amiable young person, verging to the grave, by the lingering steps of a protracted phthisic. Flattered by the illusive appearances of returning health, the subjects of this deceitful disease frequently indulge the chimerical hope of better days, and drop into the grave, while their minds are pursuing plans of future life, and indulging dreams of complete recovery.

It was not so with Julia. From the first serious attack, she gave up all expectation of returning health, and gave her heart wholly to an act of preparation for the world to which she felt herself hastening.

After her confinement, she endured two months of exquisite suffering without a murmur, and almost without a groan.

On one occasion after a little extraordinary exertion, she was seized with an hæmoptysis* that threatened to be instantly fatal. In the moment of alarm, when her kind friend and physician enjoined total rest and silence, she took his hand, and uttered the word "peace," making a signal, which she afterward many times repeated, when obedience to her physician did not suffer her to utter a word.

At one time, when the flattering appearance of her disorder induced many of her friends to hope for her restoration, the Rev. Mr. B. her Pastor, visited her, and asked what were her views, in the prospect of recovery? She answered, "I submit the matter to God—my situation in life is agreeable, I have a kind husband, by whom my loss will be severely felt, and tender parents and friends, who will mourn when I am no more. For their sakes, if it were the will of God, I might be willing to do for my happiness; but for me, to live is Christ, and to die is gain; for, I trust living or dying, I am the Lord's."

Being asked if she had no doubts of her final acceptance of God? She answered, "Through grace I have generally been enabled to rely with confidence on the mercy of God in Christ Jesus, yet the enemy sometimes tempts me to fear. When I think of my unfaithfulness, my coldness, my heart wanderings, it seems impossible that I should be a child of God, but I know in whom I have believed. I cannot state the exact time when God converted my soul, but this I know, once I was attached to vain amusements—now I love prayer; once I loved the world—now I love God."

"And why," said her faithful Pastor, "do you love God?" "Because his character is lovely; because he hates sin. Oh! to be delivered from all sin! dear Sir, pray that I may be delivered from sin, even in this life."

These extracts were lately furnished me by a friend who was present, and the following account of the closing scene I received from an intelligent and pious lady, to whom I addressed a request to be informed of every particular, for the purpose of recording them, to my own improvement and perhaps for the good of others.

At your request I have endeavoured to recollect all the particulars of the death of Mrs. W—, who was my near neighbour, and whose exemplary piety will long be remembered by all who know her. I am glad you intend to write an account of her death, and regret, that in the lapse of half a year, many interesting things will be forgotten.

I was with her much in her sickness, and never saw a more perfect pattern of patience and resignation.

When she joined the Church in this town, she expressed many doubts, of her spiritual standing; indeed, her conversion was so gradual, that for a

long time after she exhibited the fruits of religion, she was doubtful whether she possessed it.

Though she joined the CONGREGATIONAL CHURCH, she rather favoured the sentiments of your people, and I presume would have united with them, had there been a Church in this vicinity.—She was very plain in her dress, ever after she became serious, but always appeared genteel and in a degree fashionable. Some time before her death, her doubts were all removed, and she rejoiced in the full assurance of eternal life.

She often mentioned you with affection, and remembered you in her prayers.

I sat up with her the night before she died, and at her request persuaded all the family to retire.

When we were alone, she said, "I have not long to stay on earth, and wish to spend the little time I have left in prayer and praise. Sing that beautiful hymn beginning;

"And let this feeble body fail."

I tried to sing, but grief choked my voice. She attempted to join with me, but her voice was too hoarse to utter musical sounds. "Never mind," she said, "I shall soon sing with the angels; let us pray."

I knelt by her bed side, and listened to such fervent supplications as I never heard before. By degrees, she became so animated, that she uttered nothing but short ascriptions of praise, such as "Glory to Jesus! Praise God! Bless the Lord O my soul!" &c.

Fearing she would quite exhaust herself, I rose, and endeavoured to persuade her to desist, but she said, "No, no, I shall soon praise him in Heaven! My soul is full! Perfect love! Perfect peace!"—Thus she continued until a violent fit of coughing came on, and I was alarmed, and called up the family.

She coughed until her strength was quite exhausted, and then sunk back on her pillow, the picture of death.

A difficulty of respiration came on, and we were obliged to support her upright in her bed. She was evidently in great distress, but she bore it with astonishing magnanimity, and struggled to suppress her groans. While her fond husband stood over her, wiping the cold drops from her face, she took his hand and said, with much difficulty, "And there shall be no more death—no more parting." After some time she added, "O seek the Lord," and lifting up her hands and eyes, "Lord convert his soul."

These were the last words she uttered. Her breathing grew shorter, and more difficult, until the powers of life were exhausted, and she slept in Jesus about eight o'clock in the morning. The Physicians supposed her immediate death, was owing to the bursting of a *varicella*, the contents of which she had not strength to discharge, and was probably accelerated, by her great exertion in prayer.

Thus died, in the bloom of life, the amiable and pious Julia.

She had been eleven months married, and as near as I can ascertain, about eight months a professing Christian.

Her race was short, and her end triumphant.

O glorious hope of Immortality! O transporting thought! Julia yet lives—and lives for ever. Surely if there is any one word that carries peculiar sweetness in its sound, it is the word, *Immortality*.

It is this that dries the tear, that falls upon the urn of those we love. It is this that reconciles the soul to "all the sad variety of woe;" that makes up the variegated picture of human life; and it is this that will, at last, gild the horrors of the grave, and shed a glorious light on the dark valley of the shadow of death.

The present season* forcibly reminds the serious observer of the resurrection to life and immortality. But a few months since, the plains were dreary and desolate, the fountains were stripped of their verdant honours, the streams were congealed, and even the broad surface of the lake, far as the eye could extend, was covered with a smooth and solid pavement, that resisted the heaviest pressure. Now all nature is reanimated, and glows with bloom and beauty.

The fields are clothed with verdure; the thick shades of the forests, exclude the beams of noon,

* Hemorrhage from the lungs.

* Spring.

every landscape is gay, and every gale breathes fragrance.

The streams glide along in their accustomed course, and the smooth surface of the lake, like a broad mirror, reflects the beauties that adorn its banks.

The power who resuscitates nature, and annually robes the fields in renewed bloom and beauty, will re-animate the sleeping dust that once walked, and talked, and triumphed in the consciousness of existence.

We too shall wake to immortality, and live for ever.

O solemn, interesting idea! our future happiness or misery will ultimately depend on the use we make of the privileges now put in our hands.

Although my letter has already exceeded the usual limits of your lengthy epistles, I cannot close without enforcing the exhortation, "Be ye also ready."

If youth, if talents, if an amiable disposition, could have ensured long life to their possessor, Julia would not have been taken from the bosom of an affectionate family, and the arms of an idolizing companion.

She still would have blessed her connexions with her kind attention and pious prayers. But the ways of providence are inscrutable; and it becomes us to submit and adore.

Dear Miss B. is it not a triumphant thought that we shall live for ever? live, I trust, in endless happiness. Yes, my young friend, my soul exults in the prospect of immortal blessedness. The animating assurance I this moment feel, that I shall exist for ever; that I shall see Jesus in Glory; that, having suffered his righteous will on earth, I shall sing his praises in heaven, is an ample equivalent, a rich reward, for all I have suffered, or can suffer, should my sorrows multiply in a ten fold ratio till three score years and ten.

Heaven is a prize worth life's purchase. Let us then be engaged in its pursuit—Let us not sleep, as do others, but watch and be sober."

We must meet, my dear girl, before the awful tribunal of Jehovah. There I must give an account, how I have discharged the duties incumbent on me in the important station I have filled: You too, with all my pupils, are responsible for the manner in which you have received my imperfect admonitions.

If, when endeavouring to assist you in the acquisition of literary knowledge, I have ever failed in faithfulness to your soul, I pray God and you to forgive me.

If you have been in any measure profited by the letters to Julia, I thank God that I have been in any degree useful to my fellow beings, and I do fervently pray, that not only you, but all who may honour this little work with their notice, may not only imitate that young lady in diligent attention to mental as well as personal accomplishments, but like her, embrace the religion of Jesus with fervour, live under its divine influence, and when called to make the grand experiment of future life, be enabled to rejoice in a full salvation from sin, and a glorious hope of immortal blessedness.

Your undeviating friend

CAROLINE.

Canandaigua, June 18.

SCIENTIFIC.

Occultation of Aldebaran, at New-York, on the 21st ult.

The night was beautiful, not a cloud obscured the heavens. A little before 12 o'clock, the eastern or lightened side of the moon (it being in its last quarter,) crossed the star, and obscured it for nearly an hour, and it was a splendid sight to observe its emersion from the western or darkened side, like a flash of light—for as the western half of the moon could not be distinguished from the space in which it rolled, the appearance was like the creation of a new planet.

Independent of the advantage to science, these phenomena are extremely interesting to all who have a taste for astronomy, or who love to detach their minds from earthly cares, and reflect on the most stupendous works of the Great Almighty.

This occultation would prove two things, if proof were necessary,—the revolution of the moon from West to East, and the rapid motion of light: for as the eastern side of the moon first obscured the fixed

star, while both were apparently rising, its course in its orbit must be from the West,—and hardly a second elapsed after the re-appearance of the star, before its light was transmitted to this earth, a distance of 240,000 miles.

The greatest advantage, however, that will result from the occultation above mentioned, is the certainty with which the longitude of any place where it was observed can be ascertained, from corresponding observations at known meridians; but it is rather mortifying that we must still be indebted to Europe, to ascertain that of our own cities and seaports.

The time, I hope, will eventually arrive, when "South Polar Expeditions, Observations," and Presidential Elections, will cease to be jumbled together, that we may have the former, without reference to the latter,—and that a nation the most prosperous and freest from debt of any on the face of the earth, may do something to place itself on a level with those who so justly boast of their scientific researches.

From the *New-England Palladium*.

OCCULTATION.—The emersion of Aldebaran, from its occultation by the Moon on Saturday Morning, the 21st inst. was observed, in this city, in Essex Street, by R. T. Paine, Esq. and in Franklin Street, by Mr. Walker, of Philadelphia. The immersion of the Star could not be observed on account of the haziness of the atmosphere. The time of the emersion varied only two seconds and a half from the computation originally published in this paper; thus affording another proof of the accuracy of the Lunar Tables and of the great degree of precision with which the Longitude of Boston has been determined. In Dorchester, where the sky was clearer, both the immersion and emersion were distinctly observed by Mr. W. C. Bond. Should observations, have been made, in other Cities, we hope their results will be made known.

MISCELLANY.

A VISIT TO THE CELL OF ELEVEN PIRATES, ON THE EVE BEFORE THEIR DEATH.

The guard for the ensuing night, the last they had to spend on earth, had already been fixed around the prison. We entered on our work of instruction and prayer, just before the close of day. The evening was serene: a gentle breeze passed through the iron gratings of the windows; mingling its murmuring tone with the sighs of the criminals. To us it was a welcome relief, after a day passed under the angry violence of the solar rays. From the northern window of their prison was to be seen a rich and beautifully variegated prospect: the mixed colours of the sugar cane in the different stages of its growth; the tops of the mountains gilded by the rays of the setting sun; the shaded valleys, and the works of several plantations over which the slaves were scattered, still busily employed. On the opposite side was to be seen through another prison-window the restless bosom of the pathless ocean,

"Hurling her billowy crags upon the shore;"

and the masts of ships at anchor in the roads towering above the houses of the town. That which was in front of the cell-door afforded an interesting view of the Established Church and the Wesleyan Chapel; in the latter place the Methodists shortly after met to engage in the hallowed duty of prayer for the Pirates.

It was proposed that the captain, who understood English sufficiently well to interpret a prayer into Spanish, should repeat in that language after one of the four Ministers present: to this he very readily consented. It was a scene of peculiar interest to us, who had attended them from the commencement of their entrance into the jail. They knelt down with an evident concern of their awful situation: their leader in their crimes dictating to them the sentences as they dropt slowly and solemnly from the preacher's lips. Our engagements becoming known, the noise gradually ceased in the body of the jail: the soldiers' voices were hushed in silence; and several of them collected under the windows to catch a hearing of the prayer. Being accompanied by the captain of the guard and one or two inferior officers, the assembling of so many in their cell created a suspicion that the hour of

their death was come. After we had risen from our knees, their countenances bespoke what was passing in their minds: a few words were passed amongst themselves, when one of the Spaniards, who was master of a little English, approached a Missionary, and running his finger across his neck with a frantic glance enquired, "Kill now?" It was the same man, who, when sentence of death was pronounced on twenty-one of them standing at the bar together, appeared so affecting to the judges. His bosom heaved with the mighty conflict which was passing within. He rushed upon him with irresistible force; extending the arm which was at liberty, he sobbingly sued for life "for the sake of his wife and five children." In reply to his question, he was told that when the sun again rose between ten and twelve were the hours fixed upon.

They paced the cell for a few minutes, when the allowance of bread, &c., being served out, their minds instantly turned to the all-important concerns of eternity. Fearful of giving offence, they asked us if it would be agreeable for them to go through some prayers which they knew, and which are peculiar to the Roman Catholics. It would have been cruelty to have questioned the propriety of it. We assured them they were perfectly at liberty to engage in any ceremonies that would convey comfort to the mind. After being engaged about twenty minutes in prayer, they commenced chanting. When calling upon God to keep them and deliver them, the melody of their tones was interrupted by the excess of their grief. Their companions in sin and condemnation, who were to suffer on the Monday following, and whose cell was at the other end of the jail, took up the exercise: the place echoed with their supplications for mercy. After this they were personally spoken to, and, with one exception, gave every evidence of their penitence, and the prospect of obtaining redemption in the blood of the Lamb. This exception was in Baptista Moll: his unsatisfactory answers and carelessness always left a painful impression upon the Minister's mind who spoke to him. There were wanting in him those expressions of the sinful state of the human heart, which flowed spontaneously from most of the rest. The day before he died he was heard jesting about what would take place on the morrow. With mingled emotions I selected him to speak to; and gave him a plain and faithful explanation of the 3d chap. of St. John, pointing him to the 8th of Romans for the proofs of having experienced the New Birth. Never before did he display such eagerness for instruction: so much was his mind engaged in it, that when the conversation was given up, he declared his willingness to "sit and hear of such things the whole night." We did not leave Baptista before we had hopes of his being impressed with the truths of the Gospel. These hopes were strengthened by the pleasing alterations in his appearance the following morning: when we entered the cell he was engaged in prayer, the tears running profusely down his weather-beaten cheeks.

When speaking to Zaballa, who was the First Lieutenant, he said "the recollection of his sins burned as a fire in his breast." Indeed, the pitiable glance he gave as he uttered the words conveyed more meaning than his very expressive sentence. I thought upon David's anguish, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." Ps. cxvi. 3. He stated that it was not only the more prominent sins of his life that gave him pain, but the vivid recollection of secret crimes known only to God and himself. For four years he had taken refuge in the wilds of infidelity. "He who hates the control, dishonours the character, and dreads the inspection, judgment, and retribution of his maker, and intends to persevere in a course of sin, will find no refuge from anxiety and alarm, and no source of quiet in sinning, so comfortable, as the belief that there is no God." DWIGHT.—Infidelity failed to sustain him in the prospect of death, and he again flew to the faith in which he had been educated. A most affectionate address was given him, grounded on the compassion of Christ; his readiness to forgive at that moment. I gazed at the company whilst this was delivered. Such was its adaptation to his wants, that his countenance of anxiety relaxed into a placid smile: he did rely on the atonement of the Redeemer. Such was the alteration which had taken place in his mind, that which asked just

before we quitted the cell how he then felt, his answer was, "tranquil now."

It was now eleven o'clock: after giving them directions how to partake of the Holy Communion, which they had desired might be administered to them very early the next morning, we left them to obtain if possible a little sleep.

"Yes to sleep! for 'e'en the wretched sink to sleep,
Though not to rest;—dark dreams of fearful gloom
Rise to such slumberers,
Which seem like preludes of approaching doom."

A WARNING TO SABBATH BREAKERS.

As I was walking down — street, on my way to church, I saw a party of young people going on before me, whose volatile manners ill accorded with the sanctity of the day; and just as I was passing them, I heard one say, "Indeed I think we shall do wrong—my conscience condemns me—I must return." "There can be no harm," replied another, "in taking an excursion on the water; especially as we have resolved to go to church in the evening." "I must return," rejoined a female voice,— "my conscience condemns me. What will father say, if he hear of it?" By this time they had reached the river, and one of the party was busily engaged with the waterman, while the rest stood in close debate for the space of five minutes, when they all moved forward towards the water.

I watched them going down the stairs, and thought I perceived an air of peculiar melancholy in the countenance of the female who had objected to the excursion, but whose firmness gave way to the ardour of importunity. Two of the gentlemen stepped into the boat, two more stood at the waters edge, and the females were handed in one after another; but still I could perceive great reluctance on the part of the one who had previously objected; till, at length, being surrounded by all the gentlemen of the party, she yielded, and the boat was pushed off. It was a fine morning, though rather cold; the tide was running in at its usual rate; many were gazing on them, like myself, whom a naval officer, standing near to me, called to them and said, "A pleasant voyage to you." One of the gentlemen suddenly arose to return the compliment; but from some cause, which I could not perceive, he unfortunately fell into the water. This disaster threw the whole party into the utmost consternation; and each one, instead of retaining his seat, rushed to the side of the boat over which their companion had fallen, which upset it, and all were instantaneously plunged into the deep. The shriek which the multitude of spectators gave, when they beheld this calamity, exceeded any noise I had ever heard; several females fainted; boats immediately put off; and in a few minutes I had the gratification of seeing the watermen rescuing one—and another—and another, from a premature grave. Having picked up all they could find, the different boats rowed to shore, where some medical gentlemen were in waiting; but when the party met together, no language can describe the horror which was depicted on every countenance, when they found that two were still missing.— "Where's my sister?" said the voice which had said, only a few minutes before, "There can be no harm in taking an excursion on the water; especially as we have resolved to go to the church in the evening." "Where's my Charles?" said a female, who had appeared the most and sprightly, when I first saw them.

At length two boats, which had gone a considerable distance up the river, were seen returning; and on being asked if they had picked up any, they replied, "Yes, two." This reply electrified the whole party; they embraced each other with the tenderest emotions; they wept for joy, and so did many others who stood around them. "Here's a gentleman," said the waterman, as he was coming up to the foot of the stairs, "but I believe he's dead." "Where's the lady?" said her brother, "Is she safe?" "She is in the other boat, Sir!" "Is she alive?—Has she spoken?" "No, Sir, she has not spoken, I believe." "Is she dead? Oh tell me!" "I fear she is, Sir."

The bodies were immediately removed from the boats to a house in the vicinity, and every effort was employed to restore animation; and some faint hopes were entertained by the medical gentlemen that they should succeed. In the space of little more than ten minutes they announced the joyful news that the gentleman began to breathe, but they made

no allusion to the lady. Her brother sat motionless, absorbed in the deepest melancholy, till the actual decease of his sister was announced, when he started up, and became almost frantic with grief; and though his companions tried to comfort him, yet he refused to hear the words of consolation. "Oh my sister! my sister! would to God I had died for thee!" They were all overwhelmed in trouble, and know not what to do. "Who will bear the heavy tidings to our father?" said the brother who paced backwards and forwards the room, like a maniac broke loose from the toll of misery—"Oh who will bear the heavy tidings to our father?" He paused—a death-like silence pervaded the whole apartment—he again burst forth in the agonies of despair—"I forced her to go against the dictates of her conscience—I am her murderer—I ought to have perished, and not my sister. Who will bear the heavy tidings to our father?" "I will," said a gentleman who had been unremitting in his attention to the sufferers. "Do you know him, Sir?" "Yes I know him." "Oh, how can I ever appear in his presence? I enticed the best of children to an act of disobedience, which has destroyed her!"

How the old man received the intelligence, or what moral effect resulted from the disaster, I never heard; but it may furnish me with a few reflections which I wish to press upon the intention of my readers. As the Sabbath is instituted for the purpose of promoting your moral improvement and felicity, never devote its sacred hours to the recreations of pleasure. He who has commanded you to keep it holy, will not suffer you to profane it with impurity. He may not bring down upon you the awful expressions of his displeasure, while you are in the act of setting at open defiance his authority; but there is a day approaching when you must stand before him. And can you anticipate the solemnities of that day, while going on in a course of sin, but with the most fearful apprehension? You may, like many others, suppose that that day is very far off; but you may be undeceived by a sudden visitation of Providence, and in a moment be removed from amongst your gay companions to appear in his presence. If you should, with what terror-struck amazement will you look on the awful scene around you!—with that agonizing despair will you listen to the final sentence—*Depart!*

Resist the first temptation to evil, or your ruin may be the inevitable consequence. "Indeed I think we shall do wrong—my conscience condemns me—I must return," said the unfortunate female, when she got near the edge of the water; but having yielded to the first temptation, she was induced to overcome all her scruples, and within the space of hour from that time she entered the eternal world. Had she refused when her brother solicited her to leave her father's house, she had still lived to bless him and comfort him in his old age; but by complying, she lost her strength to withstand temptation—and then her life.

What a warning! And is this the only one which the history of crime has given us! Alas no! Have not many, who have ended their days on the gallows, traced up their ruin to the profanation of the Sabbath? This is the day in which the foul spirits are abroad, enticing the young and the thoughtless to evil; and if you wish to avoid the misery and degradation in which others have been involved, devote its sacred hours to the purpose for which they were appointed. Attend some place of worship, where the pure Evangelical truth of the Scriptures is preached with pathos and with power; and attend regularly. He who regularly attends a place of worship—who engages with reverence in its devotional exercises—and receives the truth which is preached under a deep conviction of its excellence and importance, enjoys a high mental feast on the Sabbath, and becomes imperceptibly fortified to resist the fascinating seductions of the world; while he who spends the consecrated hours in the society of the impure—amidst scenes of gaily and dissipation, becomes an easy prey to the worst of temptations—often retires to rest reproaching himself for his folly and impiety, and is gradually led on, from one crime to another, till "iniquity proves his ruin."

TRUE BENEVOLENCE AND WORLDLY POLITENESS.

Benevolence is certainly one of the first virtues; and its result is an amiable aversion to wound the

feelings of others, even in trifles; therefore benevolence and politeness may be considered as the same thing; but *WORLDLY POLITENESS* is only a copy of benevolence. Benevolence is gold; this politeness a currency, contrived as its substitute: as society, being aware that benevolence is as rare as it is precious, and that few are able to distinguish, in any thing, the false from the true, resolved, in lieu of benevolence, to receive *WORLDLY POLITENESS*, with all her train of deceitful welcomes, heartless regrets, false approbations, and treacherous smiles; those alluring seemings, which shine around her brow, and enable her to pass for Benevolence herself.

But how must the religious and the moral dislike the one, though they venerate the other! The kindness of the Polite only lives its little hour in one's presence; but that of the Benevolent retains its life and sweetness in one's absence. The worldly polite will often make the objects of their great-flatteries and attentions, when present, the but of their ridicule as soon as they see them no more; while the benevolent hold the characters and qualities of their associates in a sort of *holy keeping* at all times, and are as *indulgent to the absent* as they were *attentive to the present*. The kindness of the worldly polite is the gay and pleasing flower worn in the bosom, as the ornament of a few hours; then suffered to fade, and thrown by, when it is wanted no longer;—but that of the really benevolent, is like the fresh springing evergreen, which blooms on through all times, and seasons, un fading in beauty, and undiminishing in sweetness. But, it may be asked, whether I do not admit that the principle of never wounding the self-love or feelings of any one is a benevolent principle; and whether it be not commendable to act on it continually. Certainly; if sincerity goes hand and hand with benevolence. But where is your benevolence, if you praise those to their faces, whom you abuse as soon as they have left you?—where your benevolence, if you welcome those, with smiling urbanity, whom you see drive off with a "Well; I am glad they are gone!" and how common is it to hear persons, who think themselves very moral, and very kind, begin, as soon as their guests are departed, and even when they are scarcely out of hearing, to criticise their dress, their manners, and their characters; while the poor unconscious visitors, the dupes of their deceitful courtesy, are going home delighted with their visit, and saying "what a charming evening they have passed, and what agreeable and kind-hearted persons the master and mistress of the house, and their family are!" Surely, then, I am not confining too much when I assert that the cordial seemings, with which these deluded guest were received, treated, and parted with, were any thing rather than the *lies of benevolence*. I also believe that those who scruple not, even from well-intentioned kindness, to utter spontaneous falsehoods, are not gifted with much judgement and real feeling, nor are they given to think deeply; for the virtues are nearly related, and live in the greatest harmony with each other; consequently, sincerity and benevolence must always agree, and not, as is often supposed, be at variance with each other. The truly benevolent feel and cultivate such candid and kind views of those who associate with them, that they need not *fear* to be sincere in their answers; and if obliged to speak an unwelcome truth, or an unwelcome opinion, their well-principled kindness teaches them some way of making what they utter palatable; and benevolence is gratified without injury to sincerity.

CHRISTIAN LOVE.

The many sects which compose the church of Christ may be compared to the rainbow, of which the various but blended tints form one celestial arch of beauty; or we may liken them to a well-ordered band of musicians, who though playing separate parts, unite in producing one harmonious whole.

However they may differ in religious forms and on trifling points, the aim and the hope of real Christians are the same; and this should always create an union of feeling, and bind them together with the cords of love.

Jealously and discord should have no place among us: they tarnish the lustre of our name, and injure the glorious cause we would support.

When the church of Christ was in its infancy, it was remarked, "Behold how these Christians love one another!"

POETRY.

From the *Atlantic Souvenir*—1829.
IN CÆLO QUIES.
BY J. A. BRIGIT.

Should sorrow o'er thy brow
Its darkened shadows fling,
And hopes that cheer thee now,
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Turn thou away from earth,
There's rest for thee in Heaven.

If ever life shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day;
If like the weary dove
O'er shoreless Ocean driven,
Raise thou thine eye above
There's rest for thee in Heaven.

But O, if thornless flowers
Throughout thy pathway bloom,
And gaily fleet the hours,
Unstain'd by earthly gloom;
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustrous eye,
And pulses low and weak,
Tell of a time to die:
Sweet Hope shall whisper then—
"Though thou from Earth be riven,
There's bliss beyond thy ken,
There's rest for thee in Heaven."

HYMN.

TUNE; *Home sweet Home.*

O where can the soul find relief from its foes,
A shelter of safety, a home of repose?
Can Earth's highest summit or deepest hid vale,
Give a refuge no sorrow nor sin can assail?
No—no—there's no home—
There's no home on Earth—the soul has no home.
Shall it leave Earth and soar to the Sky,
And seek for a home in the mansions on high?
In the bright realms of bliss will a dwelling be giv'n
And the soul find a home in the city of Heav'n?
Yes—yes—there's a home—
There's a home in High Heaven—the soul has a home.
O holy and sweet, its rest shall be there
Free for ever from sin and sorrow and care,
And the loud Hallelujahs of Angels shall rise
To welcome the soul to its home in the skies!
Home—home—home of the soul—
The bosom of God is the home of the soul.
FAITH, HOPE, and LOVE were ask'd what they thought
Of future glory, which Religion taught—
Faith, it believed the glories to be true;
And Hope said it expected so to find it too,
Love smiling, answer'd with a conscious glow,
BELIEVE! EXPECT! I KNOW IT TO BE SO.

THE JOURNAL.

FIRE.—Last night, about 11 o'clock, the American Sch'r. *CYRUS*, lying at the South Market Wharf, was discovered to be on fire, in the fore-castle; no person at the time being on board, except the Captain and the Custom House Officer, who were both asleep. The fire was discovered by two young men who had been detained at business until that hour, and were then returning to their homes. They immediately awaked the Captain and the Custom House Officer, and by their united exertions, the tide being in at two time, they happily succeeded in extinguishing the fire. The sailors, who had gone on the deck, with leave, had left a candle burning in the fore-castle, in order to have a light when they returned, but not having properly secured the candle, it fell over, on an old flying jib, which together with part of a coil of rope, and the end of one of the seamen's chests was burned. The fire had also communicated to the breast-hook, where were standing several pots of paint, oil, &c. and in a few minutes longer, it must have been attended with very serious consequences.

MELANCHOLY ACCIDENT.—The painful task has devolved upon us, of announcing the death of Mr. John Lawrence, Engineer of the Steam Boat *St. John*, which melancholy event took place in the following manner:—Yesterday on her passage from Digby to this place, the covering over the paddle

on the right hand side of the Steam Boat was shattered—in consequence of a keg which broke loose from the box, getting into the paddles, and after the boat had come round the western end of Partridge Island, and was between the island and the harbour, the Captain and the Engineer got on the top of the paddle box, for the purpose of making some temporary repairs. While engaged in this work, a board which they had in use came in contact with the paddle, and the concussion threw the Captain down on the box; but painful to relate, it threw the Engineer overboard. The Boat at the time favored with a fair wind, and the heave of the sea, was going at the rate of 8 knots. She was put about and the stern boat lowered with all possible expedition, but before the boat could reach him, Mr. Lawrence unhappily sunk to rise no more.

Mr. Lawrence was a sober, industrious, quiet, and peaceable man, and an ingenious and intelligent mechanic. He was esteemed and respected, as, in every sense of the words, a good and useful citizen; and his death is universally and deeply regretted, as a loss to the community. It is but a few weeks since he was married, and he has now left a disconsolate widow, and also two helpless children by a former marriage, to lament their loss. He was in the 35th year of his age.—*City Gazette.*

On Wednesday an Inquest was held on view of the body of JAMES O'NEALE, Shoemaker. Verdict—*Died by the visitation of God.*

ACCIDENT.—On Friday the 4th instant, at Kiswick, in the County of York, Mr. DAVID CONNOR was killed by the limb of a tree falling upon him. Mr. C. was a man of strict integrity, and was much esteemed by all who were acquainted with him.

MANIA A POTU.—On Thursday morning last, a man by the name of CURTIS, a native of England, laboring under the awful influence of *mania a potu*, attempted to put an end to his existence by cutting his throat with a razor. Under the influence of the same phrenzy, and as if determined to accomplish his own death, he defeated repeated attempts of the surgeon to sew up the wound, until the proper time for performing the operation was past; it was therefore unavoidably left to the ordinary process of healing. We understand that he has since come to a better state of mind; and that he has manifested symptoms of penitence and shame for what he has done; and that doubts are entertained of his recovery.—*City Gazette.*

AGRICULTURAL.—About ten days since, Mr. Benjamin Clarke, of Hampstead, Queen's County, threshed 140 of the common sized sheaves of Rye, the growth of this season, which produced of clean grain 14 bushels, being an average of one bushel from ten sheaves.

Our last accounts from Queen's County say, that Wheat, Oats, and late planted Corn, are very good; Buckwheat, Potatoes, and early planted Corn, rather light.—*Ibid.*

On Monday, the Semi-Annual Visitation and Examination of the Public Grammar School in this City took place, when the Directors were much gratified on witnessing the great addition made to the number of pupils during the last six months, and that notwithstanding the want of an Usher, the Seminary continued in a flourishing condition. The specimens of progress exhibited by the different Classes were uncommonly pleasing, and drew forth expressions of high commendation from every member of the Board that was present. On the whole, the high state of improvement in which the Institution was found, was justly considered as bearing a strong testimony at once to the fidelity and exertions of the Master, and to the talents and application of the Youth under his charge.—*Observer.*

TAVERNS SUPPRESSED.—The Miramichie Gleaner of the 1st inst. says that for some time back, taverns, those seminaries of vice have been vegetating with a frightful rapidity; but the Magistrates at the late Sessions have pruned down the exuberance of these noxious weeds. No fewer than four applications for tavern licences in Chatham, were refused.

The Rev. Mr. SABINE, a highly talented Presbyterian Clergyman of Boston, has just separated from his flock, and taken Deacon's Orders in the Episcopal Church. Mr. S. is expected to publish his reasons for this step.

From the London "Record."

The following Order in Council has been made public among the West Indian interests in this city:
"At the Court at Windsor, the 13th of March, 1829;
present the King's Most Excellent Majesty in Council.

"Whereas by certain laws and ordinances heretofore made by or under the authority of the Kings of Spain before the cession to His Majesty of the Island of Trinidad, and by certain laws, ordinances, and proclamations, made and issued by, or in the name, or under the authority, of His Majesty, or his late Majesty King George III., by the governors or officers administering the government of the said island, His Majesty's subjects of free condition, but of African birth or descent, are subject to various civil or military disabilities in the island to

which His Majesty's subjects of European birth or descent, are not subject, and it is expedient that all such distinctions should be abolished and annulled, His Majesty is therefore pleased, by and with the advice of his Privy Council, to order, and it is hereby ordered, that every law, ordinance, or proclamation in force within His Majesty's said island of Trinidad, whereby His Majesty's subjects of African birth or descent, being of free condition, are subjected to any disability, civil or military, to which His Majesty's subjects of European birth and descent are not subject, shall be, and the same and each of them are and is for ever repealed and annulled.

"And the Right Hon. Sir George Murray, one of His Majesty's Secretaries of State, is to give the necessary directions herein accordingly.

(Signed) "C. C. GREVILLE."

The Governor of the Mauritius, Sir C. Covillo has announced, that he is about to publish an ordinance for ameliorating the condition of the slave population.

MARRIED,

On Sunday last, by the Rev. the Rector of the Parish, Mr. JOHN ELLIOTT, to Miss JANE NETHERY.

On Monday morning, in St. John's Church, by the same, M. H. PRILEY, Esquire, Attorney-at-law, to Miss JANE KETCHUM; both of this City.

On Monday evening, by the same, Mr. WILLIAM SMITH, to Miss SUSANNAH ELIZA COLLARD, daughter of Mr. James Collard; all of this City.

DIED,

At his house, at Portland Bridge, on Saturday last, in the 60th year of his age, Mr. GEORGE IRVING, a native of Dumfriesshire (Scotland); and for ten years past a respectable Butcher in this city.

On Sunday last, after a long and painful illness, Mrs. CYNTHIA KELLY, relict of the late Mr. John Kelly, carpenter. Mrs. K. has been an acceptable member of the Wesleyan Methodist Society, from the introduction of Methodism in this City, to the time of her decease,—a period of nearly forty years. And as during the whole of that time, her chief object and aim was to adorn her religious profession, by a corresponding life and conversation; so, under her fructified illness she was divinely supported and comforted.—and her death was peaceful and happy.

On Sunday morning last, after a severe illness, which he bore with great resignation to the will of his Heavenly Parent, Mr. THOMAS SCHOALS, in the 55th year of his age; a native of the County of Londonderry, (Ireland).

At Queensbury, on the 29th ult. in the 72d year of her age, Mrs. JANE MOREHOUSE, consort of Daniel Morehouse, Esq.; after an illness which she bore with Christian fortitude, and pious resignation to the will of God.

AGENTS FOR THIS PAPER.

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

NOVA-SCOTIA.

Halifax, Mr. John M'Neil. Cumberland, Thomas Reach, Esquire. Newport, Rev. R. H. Crane. Bridge Town, Mr. A. Henderson. Granville, Rev. A. Desbrisay. Yarmouth, Mr. John Murray. Barrington, W. Sargent, Esq. Sydney, (Cape Breton) Joseph Noad, Esq. P. M.

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec, John Bignall, Esq. P. M.

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