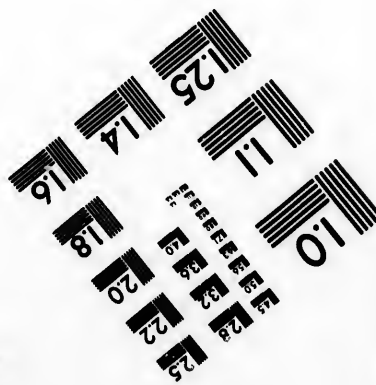


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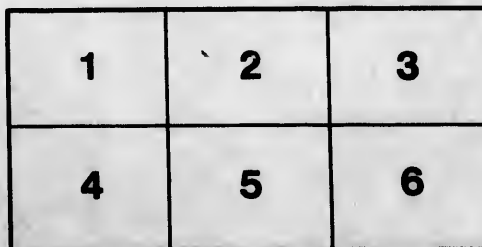
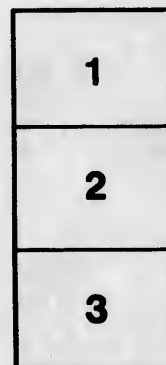
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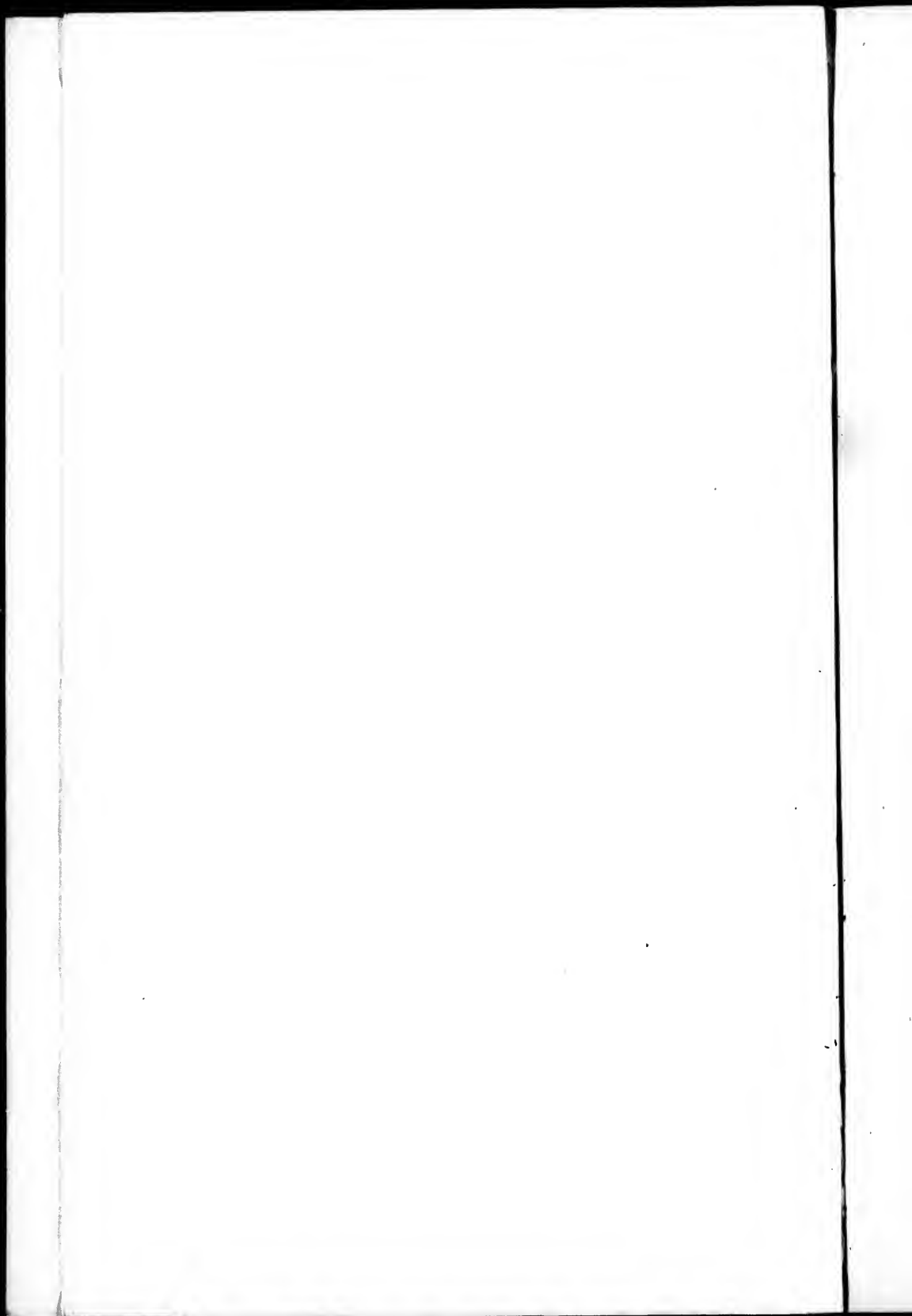
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A
Henry Ware.
S E R M O N,
Boston.
IN

COMMEMORATION
OF THE
BENEVOLENCE
OF THE
CITIZENS OF BOSTON,

Who, on occasion of the dreadful FIRES of the 7th and 21st of NOVEMBER, 1817, in ST. JOHN'S, NEWFOUNDLAND, sent down GRATUITOUS SUPPLIES for the RELIEF of the SUFFERERS during the inclement season of Winter.

Preached in the CONGREGATIONAL CHURCH, ST. JOHN'S, on LORD'S-DAY, February 22, 1818.

—WITH AN APPENDIX.—

BY REV. JAMES SABINE.

SAINT JOHN'S:

PRINTED FOR THE AUTHOR, BY JOHN RYAN, PRINTER,
TO THE KING'S MOST EXCELLENT MAJESTY, AND
SOLD BY BURTON AND BRIGGS, LONDON,
AND BY S. ARMSTRONG, BOSTON.

1818.

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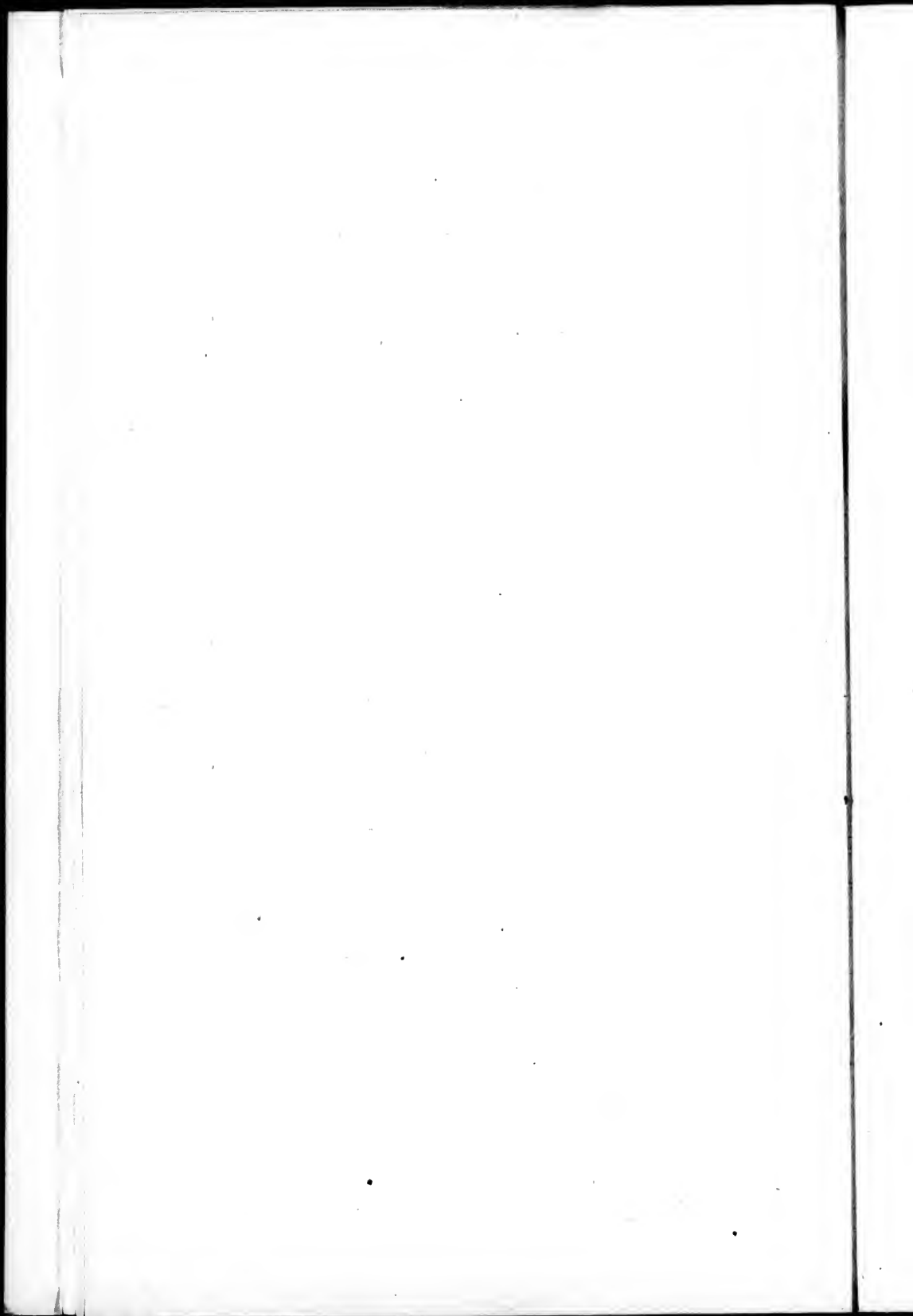
PREFACE.

THE following Sermon lays no claim to publication on account of any intrinsic worth of its own, but only in the great merit of the occasion on which it was composed and delivered. Such an act of Charity in the Citizens of Boston, under such circumstances, demands of the Inhabitants of St. John's a decided testimonial of their gratitude, and more especially from this Congregation, the Members of which having been more deeply involved in the calamity, than any other Community.

Boston will accept this our humble tribute, in addition to the Memorial of the Town, to both which we can only add our prayers.

J. S.

PASTORAL HOUSE,
FEB. 23, 1818.



A SERMON.

JOB XLII.—11, 12. THEN CAME THERE UNTO HIM ALL HIS BRETHREN, AND ALL HIS SISTERS, AND ALL THEY THAT HAD BEEN OF HIS ACQUAINTANCE BEFORE, AND DID EAT BREAD WITH HIM IN HIS HOUSE: AND THEY BEMOANED HIM, AND COMFORTED HIM OVER ALL THE EVIL THAT THE LORD HAD BRO'T UPON HIM: EVERY MAN ALSO GAVE HIM A PIECE OF MONEY, AND EVERY ONE AN EAR-RING OF GOLD. SO THE LORD BLESSED THE LATTER END OF JOB MORE THAN HIS BEGINNING.

AMONG the graces and ornaments of Christianity, CHARITY occupies a pre-eminent station; and taken in its length and breadth it includes "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report."—"Charity is the fulfilling of the law" on earth, and it is "the bond of perfectness" in heaven ; it surmounts even the triumphs of faith, and infinitely exceeds the most abundant expectations of hope—"Charity never faileth." Even if we consider charity only in that department denominated *alms-deeds*, there is much to admire ; and while it displays some of the best affections of the human heart, it softens the ills of life and promotes the individual interest of thousands who would otherwise be lost to society, or perhaps become a dead weight upon it.

THE works of Charity in this particular are finely exhibited, in their various application, by the sacred Penmen. The first instance that strikes us is in the Good Samaritan. He met with one of his fellow creatures in circumstances of deep distress, plundered, wounded, stripped, and half dead : the relief this good Samaritan administered in this case was not grudging and sparing, but cheerful and abundant : "he

bound up his wounds, pouring in oil and wine, and set him upon his own beast, and brought him to an inn and took care of him." In this case we behold compassion looking upon misery, plenty relieving want: but in the case of the "Widow Woman of Serepta," we behold even *want* relieving *want*—a poor widow dividing her last loaf, the only support of herself and son, with the starving Prophet. But we want another case, in which we may see the "Economy of Charity," a case in which there is combination and agreement; by which not only sympathy and compassion are displayed, but also efficiency, a help that does not need to be repeated every day, but that help which enables its objects to help themselves. This case I think you will allow is furnished in the passage first read. By a train of afflictive providences was Job reduced to great distress and misery, and by the kind and prudent association of his friends, was he again in great measure restored to former prosperity; and by the blessing of God upon this friendly relief, he even rose to a height of prosperity above what he

experienced before his adversities. "Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: EVERY MAN ALSO GAVE HIM A PJECE OF MONEY, AND EVERY ONE AN EAR-RING OF GOLD—so the LORD blessed the latter end of Job more than his beginning."

LET us arrange our reflections on this subject under two heads. FIRST, The deep affliction to which Job was reduced; And SECOND, The means employed by Divine Providence for his relief. This will furnish us with an opportunity of applying the subject to the occasion of the present address.

FIRST. The deep affliction with which Job was exercised, may be considered in regard to the sovereignty of the Divine permission—the malignity of secondary Agency—and to the extreme reverse of experience to which he was reduced.

1. WE may consider Job's afflictions in regard to the sovereignty of the Divine permission. This is noticed in a very singular way in the case before us. Job's safety, security and prosperity, are subjects particularly noticed by the evil Spirit in his reply to the Divine interrogation: "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land." The doctrine of a Sovereign Superintending Providence must be admitted, or all our views of the Divine government are confused, our motives to obedience are weakened, and our springs of comfort fail. There are no means nor instruments employed by the Supreme Being in order to relieve him in the cares of government; his power and influence are just as present as if no instrument or agency were introduced. Herein the government of God differs from that of man—man calls in the help of agents to accomplish that which he could not effect without it, and which he often cannot effect with it. And this

mode of government is liable to great inconvenience and evil ; the agency employed may over-rate or undervalue the authority delegated, and so defeat the purposes of his agency : or an agency delegated by human authority may continue to act after that spring-head of authority is no more : the government of a distant colony might be continued in the king's name, for months after the king might actually be dead. Not so in the government of the God of Heaven, no agency, instrumentality or means employed by Him can fall short, exceed, or act independently of his presiding superintending power and influence. Hence we may conclude, that whatever agencies God employs in effecting the purposes of his mind, it is not because he is unequal to the work without them, but rather because he condescends to associate them with himself for purposes of goodness and of grace.

THIS mode of reasoning will apply to every department of God's government. "Known unto the LORD from the beginning are all his works—a sparrow does not fall to

the ground without your Heavenly Father—the hairs of your head are all numbered—shall there be evil in a city and the LORD hath not done it? “No enemy can touch a sheep or an ox or a camel belonging to Job without the Divine permission. And your affairs, my friends, are under the self-same patronage and superintendence.

2. WE are to consider Job's afflictions in regard to the malignant agency by which they were brought upon him. Satan appears and stands forth to accuse him.—“The LORD said unto Satan, hast thou considered my servant Job, that there's none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD and said, doth Job fear God for nought?—Put forth thine hand now and touch all that he hath, and he will curse thee to thy face.” And the LORD said unto Satan, behold all that he hath is in thy power.—So Satan went forth from the presence of the LORD,” and having such permission, he made speedy use of it. He

soon stirred up the Sabeans and the Chaldeans, who had long beheld Job's treasure with an envious eye. These wicked men with Satan at their right hand, make dreadful havoc. The Prince of the power of the air has other instruments also at his command. "The fire of God and a great wind from the wilderness;" with all this force and artillery Job is soon stripped "naked" and "written childless"—and then the Devil's pestilential breath, by which he "smote Job with sore boils from the sole of his foot unto his crown."

NOR does the agency of the evil Spirit stop here—his "Three friends, Eliphaz the Temanite, and Bildad the Shubite, and Zophar the Naamathite, who had made an appointment together, to come to mourn with him and to comfort him," seem to have quite mistaken the object of such a visit. They were coming to a man who had just lost his all—his property—his children—and even his health. Could they think of finding him in any other state than in deep despondency? They should have conciliated him

with some suitable present ; they should have brought something in their hand—a little food and a little raiment, and every man a piece of silver. But instead of this they are dumb with confusion for seven days, and when they break silence, they begin to rail at him ; they charge him falsely ; they give him ashes for bread, and mingle his drink with tears. Well might he in the agony of his spirit exclaim, “Ye are forgers of lies ; ye are all physicians of no value ; miserable comforters are ye all—Oh that ye would hold your peace, and it should be your wisdom.”

AND thus it often happens that our friends who profess to pity us, and would be thought to be our comforters, become our tormentors, and only aggravate our misery. I know of no department in pastoral duties equally difficult to visiting the afflicted ; nothing is more painful to me than to offer spiritual consolation, when the poor sufferer wants food and clothing. “Be ye warmed and be ye filled, notwithstanding ye give them not those things which are

needful to the body," is a practice condemned by St. James, and equally abhorrent to every feeling heart. This did not our Divine Redeemer: the disciples said "send the multitude away that *they* may buy *themselves* victuals ;" but Jesus said, "I have compassion on the multitude—if I send them away fasting to their own houses, they will faint by the way—give ye them to eat."

3. We proceed to remark on Job's afflictions in contrast with his former state of prosperity. For you will admit that, dependance, straitness and subjection, succeeding power and wealth, is a state much more distressing than circumstances of depression and dependance, as common to persons born and brought up in humble life. Job's prosperity and elevation were of no ordinary character—"His substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household ; so that this man was the greatest of all the men of the East. And there were born unto him seven sons and three

daughters." His own reflection on his prosperity is highly descriptive. "I washed my steps in butter, and the rock poured me out rivers of oil. When I went out to the gate through the city, when I prepared my seat in the street, the young men saw me and hid themselves, and the aged arose and stood up; the princes refrained talking, and laid their hand upon their mouth; the nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me, and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him: the blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame: I was a father to the poor, and the cause which I knew not I searched out; and I brake the jaws of the wicked, and plucked the spoil out of his teeth. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited and kept silence at my

counsel: after my words they spake not again; and my speech dropped upon them. I chose out their way, and sat chief and dwelt as a king in the army." We observe here every thing combining both the great and the good. Job's character unites that of a husband, a father, a master, a magistrate, a prince. To descend from all this height in one day, was a most heart-rending exercise, and he felt it too; as well he might. Hear his pungent, piercing words. "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock—now am I their song, yea I am their by-word—they spit in my face—God hath delivered me over to the ungodly and turned me over into the hands of the wicked—he breaketh me with breach upon breach; he runneth upon me like a giant—Have pity upon me, oh ye my friends, for the hand of God hath touched me."

It appears from the view we have taken of Job's prosperity, and the character he discovered in it, that he in a great many

respects acted worthy of such elevation ; no man was worsted by his success, but many were bettered ; he was humble, just and benevolent ; he seems to have carried the full cup with as steady a hand as might have been expected ; indeed he was a man of a thousand ; for, riches, honour and independance, are often great snares, and there are but few men placed in such circumstances but what are taken therein. However, I have long been under a conviction that it is much more difficult *to suffer* God's will than *to do* God's will. A man who possesses great influence and wealth, may without any very extraordinary degree of grace and piety assist the poor and defend the oppressed : possessing much, he may be often giving a little ; indeed there is a great luxury in so doing ; such virtue is its own reward. A generous, benevolent man, active in doing good, will be much respected, honoured and sought after ; all which is highly grateful, and amply repays a humble and disinterested charity—but to be stripped of all this ; to become poor, dependant ; to be slighted, despised and even reproached ; for when a man loses his

property he has lost nine-tenths of his character in this world ; this tries the man's soul ; this proves his graces ; and here religion in the sight of God must appear to advantage ; here it was that Job shone. "What ! shall we receive good at the hand of God and shall we not receive evil.—The LORD gave and the LORD hath taken away, and blessed be the name of the LORD." And this is the temper inculcated by our Incarnate Lord, after his own example. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls ; for my yoke is easy and my burden is light."

THUS much for the circumstances of Job's afflictions.—Let us proceed in the

SECOND place to notice the means employed by Divine Providence for his relief. "Then came there unto him all his brethren and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house ; and they bemoaned him, and comforted him, over all the evil that the LORD had brought

upon him : every man also gave him a piece of money and every one an ear-ring of gold. So the LORD blessed the latter end of Job more than his beginning."

WE cannot help observing here the same superintending Providence in Job's restoration as in his depression. It was the LORD that gave Satan permission to afflict, and he could afflict in no greater measure, and to no greater extent, and for no longer a time than the LORD saw fit. And now, it is the LORD who turns the captivity of Job, and brings together his friends, inspiring them with brotherly kindness, and giving them a heart to serve him, and a hand to raise him up.

1. IN a time of affliction it is refreshing to be served by any of our fellow-creatures, but it is still more so to be noticed by kindred near and dear ; thus was Job served ; —" his brethren—his sisters"—and his old " acquaintance." There is a proverb which says, that, " Poverty parts good friends," but I take upon me to deny it ; poverty only separates pretended ones ; it brings together

real friends ; it did so in the history before us—and who so qualified for such services as near relatives and old acquaintance. If a stranger come in, however well disposed, there are some questions too delicate for him to ask, and some services he can scarcely offer ; but one of our own kindred, a familiar friend—he knows how the matter stands ; he knows what services are wanted, and what will be most grateful.—“ Behold how good and how pleasant it is for brethren to dwell together in unity ! ” which leads us to notice,

2. Their association ; ALL his brethren, and ALL his sisters, and ALL they that had been of his acquaintance before. This shows their harmony, or they would not have agreed in this business. Oh the mischief ! the incalculable mischief of discord among brethren ! how many hearts it hardens ! and how many hands it ties up. It lessens the character and influence of a family ; it degrades them in the eyes of the world ; it degrades them in their own eyes ; and who can calculate the remote happy

effects of unanimity. Nothing *great* can be done without concurrence and association. A good man may do some good in his individual capacity, but good men must combine and concentrate their powers and means if they would accomplish great purposes. The Divine Being can act, and act efficiently alone, because he is independent and infinite, but man is made for his fellow-man, and he can accomplish but little, very little indeed, but as he acts in his social and relative capacity.

THE advantages of association and harmony are proved by nature. Philosophers tell us, that a common candle flame may be seen about three miles, but if two such flames be united, that flame may be seen considerably more than twice as far. Whether this may be so in nature I will not venture to determine, but I hesitate not to say, that it is so in morals. Look at our Hospitals, Infirmaries, Asylums; together with our Societies for Propagating the Gospel, for Instructing Youth, for the Encouragement of Science, Arts, and Industry;

and then we shall have a most convincing proof, that energies combined, increase in a much larger ratio than any individual power, however well balanced and directed, could effect. Upon this principle the SAVIOUR sent forth his Disciples by two and two, to preach in the cities of Judea. Hence the words of the King of Israel. "Two are better than one, because they have a good reward for their labour—a three-fold cord is not quickly broken."

BUT there is something venerable, and even awful in well associated numbers: the effect produced by the principle is really more than is produced by mere physical powers; opposition bows to it; mountains of difficulty sink before it; and it is so attractive and operative, that whatever comes within its atmosphere is drawn along by it. I am sure we have felt this in a thousand instances, and have been induced to act in a variety of ways out of respect to numbers. I do not mean to say that this principle is not liable to abuse, for what good principle is not? but I believe that the balance at

the final audit will be declared on the side of purity and truth.

3. LET us proceed to consider the kind dispositions Job's friends manifested. "They eat bread with him—they bemoaned him, and comforted him; and they also, every man gave him a piece of money and an ear-ring of gold." Here are two ways by which these good people showed the kindness of their hearts. By courteous actions; and by generous donations.

WE cannot but admire their courtesy. Indeed there is a great deal in the way in which a good action is done; the same act performed in an ungrateful manner will lose half its effect, and also some of its value. It always ill-becomes the giver to adopt a method of giving, that shall make the object of his bounty feel his inferiority, especially where the object of compassion has been reduced more by misfortune than by guilt. Job's friends made choice of a plan, I think, unexceptionable; they came to his house uninvited and cordially sat down with him as they had done "before,"

and if they had been acquainted with the writings of David and the Prophets, of the Evangelists and Apostles, I know with what words they would have comforted him. They would have been such as these. "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for I shall yet praise him—Cast thy burden upon the LORD and he shall sustain thee; he will never suffer the righteous to be moved—O taste and see that the LORD is good; blessed is the man that trusteth in him—wait on the LORD: be of good courage and he shall strengthen thine heart; wait, I say, on the LORD—Judge nothing before the time—what thou knowest not now thou shalt know hereafter—all things work together for good to them that love God—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

BUT their actions agreed with their words, and this gave their consolatory address a zest. They gave him of their own substance, of their "money and their jew-

els." I conceive that Job's former character and prosperity must have secured him a large circle of "acquaintance" in addition to a numerous brotherhood; hence we may conclude that on this occasion there was a noble subscription.

"So the LORD blessed the latter end of Job more than his beginning." This benevolence, this free bounty, was the foundation of his second prosperity; and it is worthy of note, that the fabric he reared upon this foundation was "twice" as great as the former. After noticing these things, one cannot help thinking of the glorious dispensation of the gospel, by which we are put in possession of infinitely more than we lost by the fall. "Ye know the grace of our LORD JESUS CHRIST, that though he was rich, yet for our sakes he became poor; that we through his poverty might be made rich."

THIS subject is capable of a twofold application; first, to our Friends who have suffered; and secondly, to our Friends who have sent relief.

1. LET us call the attention of our Friends who have sustained loss. Let us see wherein Job's afflictions and your's are similar. Job's afflictions were *sudden*, and so were your's. The opening day looked upon all his wide domain, and the evening star saw him stripped of all. You can apply this. Job's afflictions were *great*; even "all that he had;" and he that loses all that he hath, whether it be little or much, sustains great loss. Job's afflictions were *repeated*, and who, that saw the fire of 1816, would have reckoned upon such a repetition in the following year; and much less on the morning of the 8th of November, after so great a proportion of the Town had been laid in ashes—would any one have thought of another great conflagration so near as the 21st of the same month? however, so it was. But Job's afflictions were from God, and so my Friends were your's. Let not *second causes* draw away your attention from him who is the *first moving cause* in all things. Satan and the Sabeans—the Chaldeans and their clans, had no small hand in Job's sorrows; but he says nothing

about them ; his language is—"The LORD gave and the LORD hath taken away."—Job's afflictions were for the *trial of his faith*, and your's are for the same thing. "That the trial of your faith being much more precious than of gold which perisheth, THOUGH IT BE TRIED WITH FIRE, might be found unto praise, and honour, and glory, at the appearing of JESUS CHRIST."—Job's distress was to prepare him for greater prosperity ; when he was tried he came forth as gold ; and if your afflictions are sanctified, if by means of them you become more humble, more holy, more heavenly, more spiritual, you have the earnest of "a better inheritance—an inheritance incorruptible, undefiled, and that fadeth not away," reserved in heaven for you.

II. Nothing can be more natural than the application of this subject to our FRIENDS, our BOSTON FRIENDS, by whose bounty we are comforted.

Who were these persons that came to Job?—They were his BRETHERN, his SISTERS, and they that had been of his AC-

QUAINTANCE before. Nor can I divest my mind of the *old relationship* and *brotherhood* that subsisted between us of Old England and the inhabitants of New England. They were one people formerly, and I cannot see how any change effected in their political estate can alter their moral character; it has not altered it; the grand features of the British character are not only preserved, but in some instances those features more perfectly agree with the original mould than what, by some, are deemed improvements in the Mother-Country.

THE benevolence of our American Friends, it will be admitted, may be accounted for, and would be highly praiseworthy, upon the common principles of humanity; but we think that that common principle of humanity is much improved and moralized by the old relationship and "acquaintance."—It can hardly be otherwise, it ought not to be otherwise—even some misunderstanding on matters of personal interest should not dissolve the affections of brotherhood. God said to Israel

"Thou shalt not abhor an Edomite, for he
 is thy brother," and yet there had been a
 misunderstanding between them, for "Mo-
 ses sent messengers from Kadesh unto the
 King of Edom, Thus saith thy brother Is-
 rael, Thou knowest all the travel that hath
 befallen us, How our Fathers went down
 into Egypt, and we dwelt in Egypt a long
 time, and the Egyptians vexed us and our
 fathers, and when we cried unto the LORD,
 he heard our voice and sent an angel, and
 hath brought us forth out of Egypt, and
 behold we are in Kadesh, a city in the ut-
 termost of thy borders ; Let us pass, I pray
 thee, through thy country : we will not pass
 through the fields, or through the vineyards,
 neither will we drink of the water of the
 wells : we will go by the King's high-way ;
 we will not turn to the right hand nor to the
 left, until we have passed thy borders. And
 Edom said unto him, thou shalt not pass by
 me lest I come out against thee with the
 sword. And the children of Israel said
 unto him, we will go by the high-way ; and
 if I and my cattle drink of thy water, then
 I will pay for it : I will only (without doing

any thing else) go through on my feet. And he said, thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border, wherefore Israel turned away from him." This is reprobated as a very unkind act, and the more so because of the old relationship between them. How different the conduct of the patriarch Abraham in another case. "And there was strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle—And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: FOR WE BE BRETHREN."

WHATEVER view we take of this benevolent act, it appears amiable; but, if we chose to consider it in the highest point of view and to take it at the hand of a brother, he will not surely refuse such a return of gratitude upon such a principle. At all events we are determined to claim kindred with the wise and good of all nations. "For

whosoever shall do the will of my Father
which is in heaven—THE SAME IS MY BRO-
THER, AND SISTER, AND MOTHER.”

END OF THE SERMON.

APPENDIX.

PART FIRST.

*REFLECTIONS on some facts and circumstances relative to the
arrival and application of the BOSTON BENEVOLENCE.*

“He that hath a bountiful eye shall be blessed,
For he giveth of his bread to the poor.”

SOLOMON.

IF our conduct towards persons in affliction be considered as a just criterion of our character, we shall not be long in society before that character is established and confirmed. A great proportion of human experience is made up of disappointment, vexation and woe, so that every by-stander and observer, will have an opportunity of displaying, amidst such objects, a true picture of his heart. The late unparalleled sufferings of the inhabitants of Saint John's, have given their nearer neighbours an occasion in which to discover the cardinal graces of the moral compass—forgetfulness of past injuries, supposed or real; the love of our kind; compassion to the afflicted; and prompt relief to him that is ready to perish. This, it must be admitted, is highly characteristic of the conduct of our AMERICAN FRIENDS.

It is too generally known, to need a statement in these papers, that Newfoundland receives almost all its supply of Provisions from other countries; so that if any accident occur at a late season of the year, by which the provisions are cut off or destroyed, the settlers are exposed to all the horrors of famine. Such it was feared would have been the case after the calamitous fires of November last; it was next to impossible to obtain relief from the Mother-Country, by any means adopted in this country; for though a vessel might have been dispatched immediately, it was not to be expected such prompt intelligence could bring out relief at a season of the year when this coast is generally inaccessible, by reason of the prevalence of strong westerly gales, and fields of drift ice—all these circumstances were considered immediately the melancholy news arrived in Boston, and an attempt to send relief was resolved upon. This resolution was favored by the coast of Newfoundland being more accessible to America than to Europe. A Subscription was entered into—Six thousand Dollars were raised—the whole sum laid out in Bread and Flour—a Vessel chartered and freighted—and in *Fifty Days* from the last fire the Brig MESSENGER, Capt. GEO. PETERSON, anchored in our Harbour. Upon the arrival of the vessel the Governor gave orders to the marine powers, to lend all necessary aid, in getting her through the ice up to any wharf considered the most convenient. The Custom-House also handsomely ceded their usual claims, and this “WELCOME MESSENGER” was discharged of her cargo in four hours, and the provisions lodged in the stores of Messrs. N. & J. GILL, merchants, who gratuitously lent their wharf and storage on the occasion.

THE cargo was consigned to the GOVERNOR, as President of a Benevolent Society established in St. John's, and by him transferred to the direction of the Committee of that Society. After some necessary inquiries and arrangements, the whole cargo was divided into shares, and these rations given to the suffer-

ers in proportion to the number of their household ; and thus many families, which would through the winter have been in great straits, were furnished with a comfortable supply of the necessaries of life.

THE luxury of doing good is universally admitted to be great, and it must be admitted also, that true Christian philanthropy asks no recompence, seeks not the obsequious bow of the humble dependant. Nevertheless, we think the return of a grateful heart in the oblation of thanks cannot be unacceptable, and we are sure it is a tribute that is due on the part of him who has been disinterestedly, and essentially served. Under these impressions a meeting of the inhabitants of St. John's was called in a few days after the arrival of the Messenger ; and an address of thanks was unanimously voted to the citizens of Boston, and to Capt. Peterson, with his adventurous crew, for their services in coming down at such a season of the year, and that upon a coast so dangerous. To the Captain also was voted a SILVER CUP, value twenty-five guineas, with an inscription suited to the occasion. It is hoped that these expressions of grateful remembrance will prove that the subjects of the King of Great-Britain are not so lifted up with national pride and so bigotted to a false and contracted patriotism, as to scorn the services, and to insult the kindness of the subjects of another government. Ingratitude is a disgrace to the people of any nation—and he discovers the character of a true patriot best who seeks to exalt his nation by works of righteousness, and by a submission to the ordinances of him whose kingdom ruleth over all.

THERE is one point of light in which I am truly sorry to place this act of American Benevolence ; it is over against that department of society upon which we, as Britons—as good subjects of a beloved and venerable King—as citizens of the British Empire, in almost unparalleled distress, had imperious claims. Were this article written for Newfoundland only, it would be

unnecessary to enlarge, or to explain on this point; but the plighted honour of the British character demands that it should be told, and suffering humanity, with weeping eye, demands that it should be told—That no relief, in the shape of benevolence and gratuity has reached a single sufferer in this town, since the conflagrations, except what has been sent by the United States. The newspapers have informed us of some supplies from Nova-Scotia and of subscriptions entered into there and in New-Brunswick, and I hope it will prove to be true, but as yet, great as our sufferings have been, we have received no benefit from such measures. The cause of this defection remains to be developed, but it is presumed that it does not originate in the benevolent individuals whose compassion has been reported to us.

PART SECOND.

A VIEW OF THE MORAL STATE OF NEWFOUNDLAND.

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“He is the freeman whom the truth makes free,
And all are slaves beside——.”

COWPER.

THE history and character of Newfoundland are subjects little known, and of little inquiry in the Mother-Country. Even the British Government, it would seem, is unconscious that there are within these shores, from sixty to eighty thousand of its liege subjects; all of which are supported, directly or indirectly, by the great fisheries carried on along the coast of this Island, and throughout its maritime territory. A country which derives all its support from its own resources; and after having brought all its supplies from home, sends the overplus money in hard cash to the parent country, must be an acquisition to any government. This vast population has been accumulating for a series of years.

In former times it was commonly the practice for merchants and others engaged in the fisheries, to bring out their supplies and their men in the spring, and after accomplishing the end of the voyage, return home again to winter. But even this moveable fishery at length produced a settled population. It was found necessary by these yearly visitors to leave some of their agents and helpers behind in the Island, to take care of the establishment and to improve it by their labor during the winter, that it might be the more suited to their convenience the following season. — In addition to these settlers, multitudes both from England and Ireland came out to speculate in the fishery, and took up their abodes in the numerous convenient harbours and bays along the coast: this class of settlers are called *Planters*, and from them has sprung, chiefly, the settled population of the Island. St. John's, the capital, is the principal seat of merchandise; to this great depot of provisions and supplies, the planters come in the spring of the year for their outfit and stock, and in the fall they return to the merchant with the summer catch of fish cured and dried, receive the balance due, and with provision for the winter they return home to spend four or five months amidst storms of drifting snow and almost perpetual frost.

THE great increase of fishing establishments in the out-harbours has contributed to raise the town of Saint John to a state and character far beyond what might have been expected in such an island as Newfoundland. The inhabitants of the Island, taken in the aggregate, may be said to be fishermen, but the inhabitants of Saint John's includes almost all ranks and occupations. It is the seat of government—the rendezvous of army and navy—the depot of merchandise—and whatever trades and arts are necessary for the immediate comfort and accommodation of families, are to be found here; besides which there are numerous planters and fishermen, with servants and labourers, suited to the different departments of the general trade, altogether

making a population of from ten to twelve thousand. To this height Saint John's had been rising by degrees till about the year 1811, when, owing to the great demand for fish with which to supply the armies in Spain, it received a vast influx of settlers from Ireland chiefly, from which part of the United Kingdom, Newfoundland has been mostly peopled, especially the Northern and Western shores. Hundreds of houses, and even whole streets have been built in this town since the year 1811, and such was the demand for houses at one time, that the rents were equal to what might be demanded in London.

This population so extended in some part of the Island, and so concentrated in others, and especially in Saint John's, has been regulated principally by a few laws enacted by the British Parliament, adapted almost entirely to the old moveable fishery—laws that apply to some general circumstances of trade and navigation, but afford no internal regulation for the promotion of comfort, happiness and virtue, in society. The reader must not remain ignorant of the application of the common and statute Laws of England to this country, as far as these can be brought to bear upon the general state of things; but as every incorporate Town, and almost every little parochial community in England stand in need of some local municipality, the nature of which they themselves are the best judges; so it must upon similar principles be necessary for the peace, prosperity and virtue of seventy thousand of His Majesty's subjects in Newfoundland. I am very far from being prepared to say what sort of local legislation is best fitted to this country, but that a local system is absolutely necessary, none will deny; for the want of it the most unhappy circumstances have occurred and must continue to occur with all that increasing disadvantage which such a deficiency might be expected to produce. But this is a topic on which I intend to say but little, as I feel myself very inadequate, both for want of information and experience. As it respects the

MORAL STATE of the Island in general, and that of Saint John's in particular, I feel myself more competent ; indeed it is hardly possible for any man of serious habits and moral feelings to spend a few months in this community, without deeply lamenting the state to which the soul of man is reduced by sin and error.

It will be necessary upon this article to set before the reader the grand source of these evils, and what contributes principally to nourish and increase them. I shall then notice the inefficiency of the remedies applied, and the obstacles in the way of more effectual ones.

THE principal source of these evils is *ignorance* ; and what cherishes them to an alarming degree is, * * * * *

THE reader perhaps was not prepared for this sudden and abrupt arrest, and I must confess it has a strange appearance, but there is needs be for it ; the story as it proceeded in the original MS. would have been, it was thought, highly offensive to some branches of the community. However, the reader must be informed that nothing has been prepared for the prees that could have been deemed unconstitutional—nothing offensive to His Majesty or His Majesty's Ministers—nothing offensive to any legally constituted and wisely administered authorities—nothing offensive to wise and pious men, or to orthodox and faithful clergymen in any christian church under heaven—nothing offensive to good citizens or peaceful subjects in any country in the world—nothing, but for which the author would have been applauded (for his intentions at least) by all classes of peaceable and good men in the Mother-Country.—Why then should it be withheld in Newfoundland ? To develop the reason would be to tell the tale, and to involve my worthy friend the King's Printer in some inconvenience, not that by printing the whole he would offend his Royal Master, or expose himself to rebuke from any

high office in this Island; but as St. John's printing offices, both of them, stand so intimately connected with the personal interest and feeling of almost every branch of this condensed community, it would be hardly possible for these Offices to become the organ of a party without giving offence; though it would delight me to see the printing Press every where the organ of every party, that thinks it has any claim to public notice from its moral pretensions.

It is indeed exceedingly to be regretted, that the Missionaries of every persuasion in Newfoundland have not a printing Press, for purposes purely moral; it is next to impossible that truth can ever be propagated here to any extent without the assistance of the press. Suppose the Catholic Clergy wished to adopt vigorous and public measures for the conversion of the Protestants to what they deem the true faith, it could not be done through the medium of our Presses as they now stand; such a measure would offend all the Protestant bigots in the community, and of course, their support would be withdrawn from the office, and the Printer would be ruined; but if the Roman Church had its own Press, which would be quite congenial to the spirit which breathes in the Society *De propaganda fide*, an unoffending discussion might be entered into, and truth thereby would make its way.

AFTER what has been above offered as an apology for that diversion which has been imposed upon me from the plan of detail laid down, the reader will only now expect me to fill up the sheet in as harmless and tame a way as the subject will admit.— With these precautions and irresolute resolutions, we proceed to develop the *moral state* of this country. In pursuing this object, I hope it will be cordially granted, that a display of the moral or spiritual instruction a people receive, will afford some criterion of their moral character.

It is too well known to need any proof here, that the Established Church of England extends not her pale beyond the boundaries of the British Isles—nor even to the full extent of these Dominions; Scotland is an evident exception. So that whatever influence or authority the English Episcopacy has established “beyond the seas” must have been either by a *special Act of Parliament*, or by *missionary operations*. As no Act of Parliament has established the episcopacy in this Island, and as a voluntary society conducted wholly by episcopalians has sent out and continues to support missionaries here, it may be presumed that this Island is rather a field for *missionary* labour than any part of the established pale. But, notwithstanding the real equality of all spiritual characters here, it is natural to expect that the government and many whose interest is blended with the government, will discover a preference to the episcopal clergy; of this no one can complain, nor ought it to be felt as a grievance. In this country there are four Episcopal Ministers; one at St. John’s—one at Harbor-Grace—one at Trinity, and one in the adjacent island of Twillingate. The good effects attending the ministry of an English Clergyman need not be delineated; his duty is so clearly laid down in the rubric, that to describe his duty is to describe his success—But as it respects Newfoundland, nobody will conjecture that four episcopal clergymen are equal to all the duties required by sixty or eighty thousand souls, dispersed along the extensive shores of this Island. Hence, it must be observed, that to supply this lack of spiritual help, in part, the Catholic Church of Rome steps in with her aid. Saint John’s is the residence of a Bishop, where there is a large Chapel, served by several Priests; and as the greatest proportion of the inhabitants of this town are catholics, many of them natives of Ireland, or of that extraction, it may be expected that the chapel receives by far the largest congregation. Nor must I fail to say, however I may differ from that communion in religious faith, that some of the Catholic Inhabitants of this town live in as

good fellowship with many of their Protestant brethren as if they were all of one Church. Besides the Catholic community at St. John's; there are several others with large Chapels in which to officiate. At each of the following places there is a Chapel, King's Cove, Harbour Grace, Harbour Main, Port de Grave, Bay de Verds, Carbonear, Petty Harbour, Trepassey, P'acentia, Bay Roberts, Ferryland.

THE number of Priests I am not able to state, but I believe they are about as numerous as their Chapels, for they have frequently to visit smaller communities of Catholics in some of the minor settlements where there are not a sufficient number of souls to render the erection of a Chapel necessary. Hence I should conclude that the labours of the Catholic Clergy must be very considerable in this Island. It is worthy of notice that there is generally considerable cordiality preserved between the Catholic Clergy and their Episcopal brethren of the Church of England.

BESIDES the Episcopal and Catholic communions, there are two denominations of Christians dissenting from the Church of England, and claiming the benefits of the Toleration Act; namely, Congregationalists and Methodists. The former of these has been the longest established in the Island, though it has only one society and only one place of worship. This Church was founded in Saint John's in the year 1775. The history and influence of this humble community, are hardly worth delineating; indeed the influence of a merely *tolerated sect* cannot be expected to weigh much in a scale over against which are placed the preponderating merit and overwhelming splendor of the Episcopate and Pontificate. Nevertheless, this community of Christians are, it is presumed, laudably emulous to obtain and to preserve a character for soundness of doctrine—benevolence of heart—and purity of life; this exemplified, and it is hoped such a people will never want the protection of the Law, nor fail in their attach-

ment to the government under which they enjoy their rights and privileges. But there have been some doubts expressed whether the *Toleration Act* extends "beyond the seas:" these doubts, men learned in the law, can solve; and there is another doubt on which a legal opinion would be very satisfactory; it is on the subject of Episcopal toleration "beyond the seas." The case will appear in the underwritten note.*

THE Wesleyan Methodists are the second class of seceders from the Episcopacy. The Ministers of this denomination offi-

* On the point of legal abilities and disabilities to preach in foreign parts within the British empire, it would be proper to make a few observations. As it respects Ministers and places of worship under the *Toleration act*, there can be little doubt, provided the said Ministers and places of worship be duly registered; and provided also, that the protection and countenance of the Law extend to settlements abroad. But if the *Toleration act* does not extend to foreign parts, then it should seem that something remains for the Legislature to effect; though I think there can hardly be a doubt on the subject in relation to persons dissenting from the Church of England. The doubt, if there be any, rather rests on the officiating of Clergymen of the Church of England in foreign parts. I will state a case which might have taken place in the Island of ———, about the year ———. A Clergyman was interrupted by a man while performing Divine service—the man was accordingly apprehended and put under the charge of a peace officer. Upon examination it appeared that the offender was very indifferent on the subject of his commitment, and when pressed by the Magistrates for his defence, or acknowledgment of his crime, declared his determination to stand a legal trial.

THAT part of the trial which bears upon the point, I shall give in form. The Counsel for the accused asked the Clergyman as follows:—

Cou. Sir, are you a Clergyman of the Church of England?

Cler. I am, and have my letters of orders.

Cou. By what Bishop was you ordained?

Cler. By the Bishop of Lincoln.

Cou. Had you, Sir, any licence from that Bishop to officiate in his diocese?

Cler. I had, and officiated for years by virtue of that licence.

Cou. Does that licence afford you any warrant to officiate in this island?

Cler. I presume it does not.

iating in Newfoundland, are Missionaries sent out by The Methodist Missionary Society, and in great part supported by that Institution. The number of these Missionaries is considerable, I believe not less than eleven; one of which resides at St. John's, where there is a large and handsome Chapel; the other Missionaries are engaged in the Out-ports and Harbours, where it seems, they have very severe duties to perform; but then it is said, by some, that these Methodist Preachers are very illiterate men. As I have not authority, nor have I either competency or opportunity to examine their qualifications, I cannot say how that mat-

Cou. By what authority then do you officiate in this Island?

Cler. I am a Missionary sent out by the *Society for promoting Christian Knowledge*.

Cou. Does that Society grant licences to Clergymen?

Cler. I do not know that the Society has any such authority.

Cou. You have no such licence from that Society?

Cler. I have not.

Cou. Do you conceive, that in your present situation, you are officiating within the pale of the Church of England.

Cler. I make no doubt but I am.

Cou. What reason have you for thinking so?

Cler. Because all His Majesty's dominions abroad are within the diocese of the Bishop of London.

Cou. Have you any licence from the Bishop of London to officiate in this part of his diocese?

Cler. No, I have not, because I am a Missionary.

Cou. But, Sir, if you have no legal licence from the Bishop in whose diocese you officiate, nor from the Society whose Missionary you are, by what authority do you officiate?

Cler. I have the authority of a Missionary.

Cou. Under what protection or patronage is the Church in which you officiate.

Cler. It was built at the expence of the people in the settlement.

Cou. Is it consecrated?

Cler. It is not.

Cou. Is it registered as required by act of Toleration?

Cler. Certainly not, it is an episcopal Church.

ter may be, but I am almost inclined to think that they have learning enough to enable them to teach a great proportion of the good planters and industrious fishermen of Newfoundland, nor must I fail to say that I have heard some of these settlers speak of them in rather high terms, and I do not wonder at it, for these unlearned men submit to great privations and endure greater hardships and labours, it should seem, purely for the purpose of instructing some more ignorant than themselves. This seems to be commendable, but they may have unworthy motives—they may from a mere idle disposition become preachers, and from the love of good cheer quarter themselves upon the industry of their flocks. As to their motives, it is not for me to judge, their heart is hid from human eye; but if these were their motives, they must have been sadly disappointed in coming to Newfoundland and in finding themselves placed out, as most of them are, amidst some of the most hard-working and hard-faring of the human race. A Methodist Missionary's bill of fare, during a long winter, is salt fish, sometimes relieved by salt pork—hard bread—potatoes—tea—spruce beer; these make up his collation for months together. And as to the bill of labour, it has some articles in it not exactly suited to a downy doctor. He has almost

Cou. Is it recognised by any legal instrument, either by the Bishop in whose diocese you say it is, or by any other Bishop?

Cler. I do not know of any such legal instrument.

Cou. Sir, if your Church be not recognised by the laws of episcopacy, nor by the act of Toleration; and if you have no direct legal licence to officiate there, I demand of you by what authority you officiate there, and by what authority the people meet there for religious worship?

It is hardly necessary to say, that the accused was dismissed for want of a Statute upon which to convict him. And if the case be thus Episcopals and Episcopal Ministers in foreign parts, are in a woful dilemma, neither established nor tolerated. It may be different with Colonial and Garrison Chaplains, appointed by Government!! and it is certainly to be desired, that nothing should be wanting on the part of our Government to render the Church as respectable and as secure as possible.

every day to cross mountains of snow, to climb rocks, cross arms of the sea, force a passage through dismal woods, and if he gets to the place of his destination in time, he hoists his little flag at his chapel door; the children of the settlement gather round him, and he in his humble way "instructs the ignorant;" the business of the day closes with a sermon to all who are willing and have leisure to attend, and it is presumed that this last specimen of our Missionary's abilities need not display any vast profundity of "learned lore;" and when this honest day's work is done, the labourer finds a resting place in the humble cabin of some worthy, hardy fisherman. The reader will judge from these things of the moral character of the Methodist Missionaries, and from thence an inference may be drawn as to the *moral state* of the people they instruct.

THE moral, nay, spiritual character of Newfoundland, is exalted by the help of another class of teachers, whose labours it would be sacrilege not to notice. In several of the Out-harbours where there are no clergy, School Masters, patronized and paid by the Society for Promoting Christian Knowledge, read prayers on a Sunday, by which means the people are not only prevented from sinking down into a total indifference to all religion, but these learned pedagogues thereby counteract or supersede the sad pernicious influence of the unlearned Methodists. Indeed I cannot see why the greater part of Divine Service could not be more generally performed by such honest and useful men, as well as by more regular clergy, for as they can read and doubtless read well, they could not only perform the duty of the Desk, but, with the help of Drs. Trusler and Blair, they might attempt, at least, the duty of the Pulpit.

With this help so near at hand, it seems a pity that such expences should be incurred as are necessary to support a regular clergy, in such places as this Island presents. These *same* spiritual helps could also read the Marriage and Burial Services,

and though *they* could not convey the sacred grace of regeneration in the office of baptism, yet this service might be left to some *itinerant priest*, who could christen the children by groups; and so the whole matter might very easily be adjusted, without the aid of meddling, obtruding, and unlettered Methodist missionaries.

In such minute and important detail as the above, it would be highly criminal to omit to notice those spiritual services, in some cases, performed by Magistrates, sometimes by Merchants, and even by the Planters and Fishermen.* For if the Marriage and Burial services, were not sometimes performed by such gentlemen, the living must remain single and the dead unburied.

FROM the above statement, is it possible that the reader should draw an unfavourable conclusion on the *Moral state of Newfoundland*?—It is admitted that this Appendix was at first undertaken with an impression rather unfriendly to such a conclusion, but the sudden turn given to our detail, and the new drift of our argument, have brought us to see, what perhaps we should otherwise have been too prejudiced to have observed. In winding up these statements and remarks, it may not be amiss to give a brief syllabus of the foregoing relation. We have seen that the spiritual lack of the people of Newfoundland is supplied by professing Christians of several denominations; of the English Church there are four Clergymen, assisted in some of the Out-harbours by the humble, but well-intended labours of the good School-Masters, appointed more especially to instruct the rising race. Of the Catholic Church, there are twelve Chapels, with a Bishop and a proportionate number of Priests. The Congrega-

* It is said, that there is still living a couple in one of the out-harbours, which was married, I suppose, by one of these learned Chaplains, for in the celebration of the nuptials this son of St. Peter read the BURIAL, instead of the Marriage, Service. However, this little blunder produced no very great evil, for the parties have lived to a great age, and have seen a numerous progeny.

tionalists, or as some call them the Presbyterians, we have seen are confined to one single society, and have but little share, if any, in evangelizing the Island. The Methodists seem to be the only class equal to contend with their spiritual rivals, I mean, if their numbers did but afford any criterion of their strength, but their literary attainments are reputed so low, that they cannot be expected to stand before the more respectable and more powerful talents of their brethren, of the other denominations.

“AND here will I make an end. And if I have done well,
“and as is fitting the story, it is that which I desired, but if slenderly and meanly, it is that which I could attain unto. For as
“it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant and delighteth the taste, even so
“speech finely framed delighteth the ears of them that read the
“story. And here shall be an end.” *(Apocrypha.)*

FINIS.

