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T. W. M. Laughlan

# NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME II.

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NO. 3.

## BIOGRAPHY.

### EARL OF CHATHAM.

Born at Bocconock, in Cornwall, Nov. 15, 1708.

His look

Drew audience and attention still as night,

Or summer's noon-tide air, whene'er he spoke.

SHAKESPEARE.

One of the most striking characteristics of this noble, most eminent, and perhaps unequalled English statesman, was his eloquence. The music and majesty of his voice—the persuasive gracefulness and irresistible force of his action—the powerful effect of his eye—all carried conviction with his argument. But it is remarked, that, "to those who never saw or heard this accomplished orator and patriot, the utmost effort of imagination will be necessary to form a just idea of such a combination of excellence."

Edon had the honour of his classical education, though he afterwards was removed to Trinity College, Oxford. Completing his studies in that celebrated seat of learning, he procured a commission as Cornet in a regiment of horse; but "the senate," as one justly observes, "not the camp, was the scene where he was best qualified to shine."

The Duchess of Marlborough ranked among the most zealous of his friends; and duly appreciating his talents, she used her influence to bring him into notice; he was accordingly sent into Parliament for the borough of Old Sarum, in the year 1735; and, enlisting in the ranks of opposition, he greatly distinguished himself by his spirited conduct and eloquence. His superior talents were so powerfully and successfully opposed to the then minister, Sir Robert Walpole, that the Duchess, who had a deadly hatred to that minister, bequeathed to Mr. Pitt a legacy of £10,000. It is said that Sir Robert was alarmed at the very sound of his voice, and the lightning of his eye; and that when he witnessed the impetuous torrent of his eloquence, he told his friends that he should be glad "to muzzle that terrible cornet of horse at any rate." But Pitt had chosen his plan, and knew his own ability. Formed to exalt the honour of his country, and to direct its councils, in 1746 he became joint Vice-treasurer of Ireland, Pay-master of the army, and was sworn a privy councillor. These situations, however, he did not long retain; for though he was engaged to the court by interest, he was not willing to sacrifice the independence of his vote to any partial measures. His penetration discovered the destructive tendency of continental connexions; his patriotism led him to oppose them, and rendered necessary a temporary resignation of all his offices under the crown. But in this state of comparative inactivity he was not suffered to remain. In December 1750, he was appointed Secretary of State for the southern department; but perceiving that he could not keep his situation, without hazarding the love and confidence of the nation, which had contributed so eminently to his elevation, he again determined to give up his place; assured, that as he was fixed in the public opinion, it would ever accompany him, whilst he made it his study by honourable means to secure it. In this his views were correct. The voice of the people a short time after was indeed loudly expressed in his favour; and it was deemed necessary and politic by the government to recal him to administration, with a considerable accession of power. He returned to his situation as Secretary of State in 1757, with the extensive authority of Prime Minister; and supported by men who had similar views, or were wholly subservient to the wishes of his heart.

The war in which the nation was then engaged, had been unsuccessful; but no sooner was this accomplished statesman placed at the helm, than the fortune of the war changed, and victory accompanied the arms of Britain wherever her military operations were directed. The active genius of Pitt pervaded every department of the state, and his

spirit animated the whole nation. His plans, says a biographer, were conceived with alacrity, and executed with a vigour and promptitude that astonished both friends and enemies. Europe, Asia, and America, felt and acknowledged his influence. The French were humbled, and brought to the very verge of ruin.

Such was the brilliant career of prosperity, which, under Divine Providence, may be ascribed to the virtuous and astonishing energies of one individual, when his Majesty George II. died. After this event, very different sentiments from those embraced when the immortal minister began his career, appeared to influence the cabinet.

The French, about this period, began to intrigue with Spain; which not eluding the vigilance, or escaping the penetration of Mr. Pitt, caused him to propose in council an immediate declaration of war; to strike the first blow against Spain, to capture her vessels, and to secure her treasure, before she threw off the mask. The members, however, were disposed to temporize, and to pause, before they created a new enemy, but the indignant Minister exclaimed, "I will not give them leave to think; this is the time, let us crush the whole house of Bourbon. But if the members of this board are of a different opinion, this is the last time I shall ever mix in its councils. I was called to the ministry by the voice of the people, and to them I hold myself responsible. I am to thank the ministry of the late King for their support. I have served my country with fidelity and some success; but I will not be answerable for the conduct of the war any longer than I retain the direction of it."

From the period of the Sovereign's death, the influence of the Earl of Bute continued to increase; and Mr. Pitt, to brook control, too honest to change his principles,\* and disdaining to be a mere nominal head of the Cabinet, determined no longer to share in the deliberations of government. He accordingly resigned, and Lord Bute came into power. On this occasion he received a most glorious testimony of public esteem in an address from the City of London, lamenting, "as a national loss, the deprivation of a most faithful and able Minister at a most critical conjuncture."

The machine of state seemed to feel the impetus which "the great commoner" had given to it, for some considerable time after he had withdrawn from its direction. New victories were gained, and the illustrious commanders who had risen under his auspices, did not suffer the national glory to be depressed. However, the peace of 1763 succeeded, and when the preliminaries were submitted to the House, Mr. Pitt, though greatly afflicted with the gout, attended and spoke in the debate for more than three hours; opposing and reprobating the terms of the treaty, as being inadequate to our conquests, and the expenditure of the public money. Nevertheless, the definitive treaty was ratified; but as it was not popular, a new administration was formed in 1760, in which Mr. Pitt had a share as Lord Privy Seal, and at this time also he was created Earl of Chatham; this ministry, however, being ill assorted, was dissolved in 1761, and the noble Earl was once more displaced. He was now more than sixty years of age, and being greatly debilitated by repeated attacks of the gout, he courted retirement, and aban-

\* His love of rational liberty, and attachment to every principle of freedom, may be estimated by what he advanced when the subject of general warrants was agitated in the House. Speaking of the security of British subjects, he remarked,—"By the British Constitution, every man's house is his castle; not that it is surrounded by walls and battlements;—it may be a straw built shed, every wind of heaven may whistle round it, all the elements may enter it; but the King cannot, the King dare not."

† This requital of his Lordship's services, may bring to recollection what is related concerning the Earl, and Dr. Hunkler;—his Lordship, among other questions in a private conversation, asked Hunkler how he defined wit? The Dr. replied, "My Lord, wit is like what a physician would be given by your Lordship to your humble servant—a GOOD THING WILL APPLY."

dened completely the idea of ever more taking an active part in the duties of administration. From the beginning of the differences between England and the American colonies, his Lordship was a vigorous and eloquent opposer of the coercive and fatal measures the ministry were pursuing; but when he saw France interfere in the contest, and the independence of America about to be recognised by those who had before contended for her submission, he summoned up all his energy, and poured forth his eloquence against a measure so fraught with ruin in its consequences to both his country and mankind.

His speech being answered, and his arguments combated, the mind of his Lordship seemed to labour with anxiety to give vent to a succession of ideas that crowded upon him on this important subject. Rising for this purpose, he was overpowered by his emotions; and suddenly pressing his hand on his stomach, fell down in a convulsive fit. This melancholy circumstance shocked every member in the House. All were anxious to procure relief. But his public career was closed for ever, as he never recovered. This illustrious Senator might he said to have breathed his last in the service of his country. He died on the 11th of May, A. D. 1778, being only a few days more than a month from the time of the memorable debate in the House of Lords. His body lay in state, and was afterwards solemnly interred in Westminster Abbey, where a monument was erected to his memory at the expense of the nation. It bears the following inscription:

Erected by the King and Parliament,  
as a Testimony to  
The Virtues and Ability  
of  
WILLIAM PITT, Earl of Chatham.  
During whose Administration  
Divine Providence  
Exalted Great Britain  
To a height of Prosperity and Glory  
Unknown to any former Age.

His Lordship left a widow, who was created a Baroness in her own right, with a pension of £5,000 a year. She died in 1803, at Burton Pyssent, in Somersetshire, an estate which had been left to Lord Chatham by Sir Thomas Pyssent, from a veneration of his character.

The celebrated JUSTICE revered this exalted character, and before the Statesman's labours were ended, penned the following Eulogy:—"I did not intend to make a public declaration of the respect I bear Lord Chatham; but I am called upon to deliver my opinion, and even the pen of Junius shall contribute to reward him. Recorded honours shall gather round his monument, and thicken over him. It is a solid fabric, and will support the laurels that adorn it.—I am not conversant with the language of panegyric. These praises are extorted from me, but they will wear well, as they have been dearly earned."

"The glory of Mr. Pitt," says another elegant writer, "advanced like a regular fabric. Gradually its commencement, it however discovered to the discerning eye a grandeur of design, and produced the most magnificent effects. By degrees it disclosed beauty, utility, and majesty; it out-stretched the eye of the spectator, and hid its head among the clouds."

Long had his virtue mark'd him out for fame,  
Far, far, superior to a courtier's name!

LATITUD

\* Amongst the important questions which, after his accession called forth his powers, that of relieving Protestant dissenting ministers from the hardship of being required to subscribe to the doctrinal articles of the Church of England was one. He greatly exerted himself in favour of the Dissenters, and in his speech on the occasion, observed, "We have a Popishurgy, a Calvinistic creed, and an Arminian clergy."

*Character and death of the late Mrs. Sarah Ryerson, wife of the Rev. George Ryerson, Indian Missionary at the Credit River, U. C.*

"Death! great proprietor of all 'tis thine  
To tread out empires and to quench the stars.  
The sun himself by thy permission shines!  
And, one day, thou shalt pluck him from his sphere.  
Amidst such mighty plunder why exhaust  
Thy partial favour on a mark so mean?  
Why thy peculiar rancour wreak'd on me?  
O Sarah! why so pale?—but—  
Death wounds to cure; we fall, we rise, we reign!  
Spring from our fetters, fasten in the skies,  
Where blooming Eden withers in our sight."

This accomplished and amiable lady, died the 10th of last July, and her mortal remains were interred in the burying ground attached to the Methodist Chapel in Hamilton. Goro District. What we have to say respecting her, is founded on a long and intimate acquaintance. To a mind refined by education and stored with various and useful knowledge, she added dispositions naturally amiable, and a heart in which glowed the purest sentiments of uniform and disinterested friendship. Her gifts of charity frequently exceeded her means; and her "labours of love," very often exhausted her strength: And we have reason to believe, that her deep interest in behalf of the converted natives and her unwearied attendance upon afflicted Indian children and females—of which we were witness—which was by no means equalled by her feeble constitution, eventually prepared for her a premature grave—and we trust, prepared her for it. Around her grave, when we consigned her "ashes to ashes dust to dust," several Indian females: pressed, while with their bosoms swelled with grief they wept aloud, like the pious females of scripture, at the death-bed of Dorcas, for the loss of one so justly dear to them on earth. When her afflicted and bereaved partner returned to the place which was once a home—to the field in which he had enjoyed the happy union of ministerial labour and conjugal felicity—the Indian brethren and sisters flocked to his house, as usual, to salute him—but their salutation of weeping, and their mutual tears and sobbings testified, that our "kind Sister Mrs. R. is no more."

Several of the females and children—whom Mrs. R. visited in their sickness—had already left the world with a triumphant hope of going to the "place where Jesus lives;" and when their benefactress "came up out of great tribulation with her robes washed in the blood of the lamb;" they, no doubt, welcomed her with glad hearts, into those blessed mansions of peace and joy, where every cup of cold water will receive its full reward.—Mrs. R. is the first female Missionary, that has died in the work, in Canada.

The following is from the pen of one who knew her best—who loved her best—and who feels her loss most sensibly. In writing to a dear friend, whom he wished to perform the funeral services, he says:—"She died in that calm assurance and steady faith, which was the characteristic of her piety. You know she was never forward and communicative on these subjects, but I know of no one who delighted more in the ordinances of religion and whose heart was more devoted to God and his service. You know how prodigal she was of her health and strength in visiting the beds of sickness, and in ministering to the afflicted—how readily she would divide her last morsel with the poor and miserable, and you know the meekness and kindness of her affectionate heart. She experienced a change of heart during a long sickness, about the year 1817, or '18, but did not obtain a clear view of the scriptural plan of salvation by faith in a crucified Saviour and the witness of the spirit, till some time after our marriage.

The effects of her pious labours will I hope long be seen in the youth of Long Point. Mr. R. was warmly attached to the Indians at the Credit and the missionary work—but it was too much for her feeble frame. In her last sickness, when speaking about them, she said, 'I have done all that I could, and should I recover, I will do the same again.' She told me that about three weeks before her death, Christ on the cross was so sweetly manifested to her soul, that it had taken away all fear of death. Her sisters were present at the time, and she fainted away, and they could hear her articulate several times, 'Blessed Jesus! Blessed Jesus!' She retained this peace and confidence to the last. She

repented to me some lines that were, during her illness, applied with peculiar sweetness to her mind.

"'Tis religion that can give  
Sweetest pleasures while we live,  
'Tis religion must supply  
Solid comfort when we die.  
After death its joy shall be  
Lasting as eternity"

"To her last moments, even in delirium she always said she had peace, and that God was near her. A few moments before she expired she said, 'God is every thing to me.' And she often said, 'The Lord knows that I love him.'"—*Christian Guardian.*

## OF THE CHRISTIAN RELIGION.

BY THE RIGHT HONOURABLE JOSEPH ADDISON.

### SECTION I<sup>st</sup>.

1<sup>st</sup>. General division of the following Discourse with regard to Pagan and Jewish authors, who mention particulars relating to our Saviour.

2<sup>d</sup>. Not probable that any such should be mentioned by Pagan writers who lived at the same time, from the nature of such transactions.

3<sup>d</sup>. Especially when related by the Jews.

4<sup>th</sup>. And heard at a distance by those who pretended to see great miracles of their own.

5<sup>th</sup>. Besides that, no Pagan writers of that Age lived in Judaea, or its Confines.

6<sup>th</sup>. And because many books of that Age are lost.

7<sup>th</sup>. An instance of one Record proved to be authentic.

8<sup>th</sup>. A second Record of probable, though not undoubted authority.



1<sup>st</sup>. That I may lay before you a full state of the subject under consideration, and methodize the several particulars, I shall first take notice of such Pagan authors as have given their testimony to the history of our Saviour: reduce these authors under their respective classes, and shew what authority their testimonies carry with them.—Secondly, I shall take notice of Jewish authors in the same light.

2<sup>d</sup>. There are many reasons, why we should not expect that matters of such a wonderful nature should be taken notice of by those eminent Pagan writers, who were contemporaries with Jesus Christ, or by those who lived before his Disciples had personally appeared among them, and ascertained the report which had gone abroad concerning a life so full of miracles.

Supposing such things had happened at this day in Switzerland, or among the Greeks who make a greater figure in Europe than Judaea did in the Roman Empire, would they be immediately believed by those who live at a great distance from them? Or would any certain account of them be transmitted into foreign Countries, within so short a space of time as that of our Saviour's public ministry? Such kind of news, though never so true, seldom gain credit; till sometime after they are transacted; and exposed to the examination of the curious, who by laying together circumstances, attestations and characters of those who are concerned in them, either receive or reject what at first none but eye-witnesses could absolutely believe or disbelieve.—In a case of this sort it was natural for men of sense and learning to treat the whole account as fabulous or, at farthest to suspend their belief of it, until all things stood together in their full light.

3<sup>d</sup>. Besides, the Jews were branded not only for superstitions different from all the religions of the Pagan World, but in a particular manner ridiculed for being a credulous people; so that whatever reports of such a nature came out of that Country were looked upon by the Heathen World as false, frivolous and impossible.

4<sup>th</sup>. We may further observe that the ordinary practice of Magicians, those times, with the many pretended Prodigious, Divinations, Apparitions, and local Miracles among the Heathens, made them less attentive to such news from Judaea, till they had time to consider the nature, the occasion, and the end of our Saviour's miracles, and were awakened by many surprising events to allow them any consideration at all.

5<sup>th</sup>. We are indeed told by St. Matthew: that the fame of our Saviour, during his life, went throughout all Syria, and that there followed him great

Multitudes of people from Galilee, Judaea, Decapolis, Idumea, from beyond Jordan, and from Tyre and Sidon.—Now had there been any Historians of those times and places, we might have expected to have seen in them some account of those wonderful transactions in Judaea, but there is not any single author extant, in any kind, of that Age, in any of those Countries.

6<sup>th</sup>. How many Books have perished in which possibly there might have been mention of our Saviour? Look among the Romans, how few of their writings are come down to our times? In the space of 200 years from our Saviour's birth, when there were such a multitude of writers in all kinds, how small is the number of Authors, that have made their way to the present Age?

7<sup>th</sup>. One authentic Record; and that the most authentic heathen Record, we are pretty sure is lost. I mean the Account sent by the Governor of Judaea, under whom our Saviour was judged, condemned and crucified.—It was the custom in the Roman Empire, as it is to this day in all Governments of the World; for the Prefects and Viceroy's of distant Provinces to transmit to their Sovereign a summary relation of every thing remarkable in their administration. That Pontius Pilate, in his account, would have touched on so extraordinary an event in Judaea is not to be doubted; and that he actually did, we learn from Justin Martyr, who lived about one hundred years after our Saviour's birth, resided, made Converts, and suffered Martyrdom at Rome, where he was conveyed with Philosophers, and in a particular manner with Crescens, the Cynic, who could easily have detected, and would not fail to have exposed him, had he quoted a record not in being, or made any false citation of it.—Would the great Apologist have challenged Crescens to dispute the cause of Christianity with him before the Roman Senate, had he forged such an evidence? Or would Crescens have refused the challenge, could he have triumphed over him in the detection of such a forgery? To which we must add, that the apology, which appears to this record, was presented to a learned Emperor, and to the whole body of the Roman Senate.—This father in his apology, speaking of the death and suffering of our Saviour refers the Emperor for the truth of what he says to the Act of Pontius Pilate which I have now mentioned.—Tertullian who wrote his apology about fifty years after Justin, doubtless referred to the same record, when he tells the Governor of Rome, that the Emperor Tiberius having received an account out of Palestine in Syria of this Divine Person who had appeared in that Country, paid him a particular regard, and threatened to punish any who should accuse the Christians; nay that the Emperor would have adopted him among the Deities whom they worshipped; had not the Senate refused to come to his proposal. Tertullian, who gives us this History was not only one of the most learned men of his age; but what adds a greater weight to his authority in this case, was eminently skillful and well read in the Law of the Roman Empire. Nor can it be said, that Tertullian grounded his Quotations upon the authority of Justin Martyr, because we find he varied it with matters of fact which are not related by that author. Eusebius mentions the same ancient record, but as it was not extant in his time, I shall not insist upon his authority in this point. If it be objected, that this particular is not mentioned in any Roman Historian, I shall use the same argument in a parallel case, and see whether it will carry any force with it.—Upon the great Roman Lawyer gathered together all the Imperial Edicts that had been made against the Christians: But did any one ever say that there had been no such Edicts; because they were not mentioned in the Histories of those Emperors? Besides, who knows but the circumstance of Tiberius was mentioned in other Histories that have been lost, though not to be found in any still extant. Has not Suetonius many particulars of this Emperor, omitted by Tacitus, and Herodian, many that are not so much as hinted at by either? As for the spurious Acts of Pilate, now extant, we know the occasion and time of their writing, and that had there not been a true and authentic Record of this nature, they would never have been forged.

8<sup>th</sup>. The story of Artaban King of Edessa, relating to the Letter which he sent to our Saviour, and to that which he received from him, is a record of great authority; and though I will not insist upon it, may venture to say, that had we such an evidence

for any act in Pagan History, an Author would be thought very unreasonable who should reject it.—I believe you will be of my opinion, if you will peruse, with other Authors, who have appeared in vindication of these Letters as genuine, the additional arguments which have been made use of by the late famous and learned Dr. Grabe, in the second Volume of his *Spicilegium*.

[TO BE CONTINUED.]

QUESTIONS TO THE UNCONVERTED.

BY THE REV. JOSEPH ALLEN.

That I may reach every man's case, I shall say something to the unconverted, and something to the converted.

For the unconverted, there are these six Questions, which I would advise them to put to their souls.

Q. 1. In what state did my soul come into the world? Was it not in a state of death? (Eph. ii. 1.) A state of wrath? (Verse 3.) Sirs, awake, and bethink yourselves where you are, and whether you are going. While you are in your natural, unconverted, unbelieving state, all your sins are unparadoned, and the wrath of God abideth on you. (Acts iii. 19, John iii. 6.) Suppose you saw a poor creature hanging over a burning fiery furnace by nothing but a twine thread, that was ready to break every moment, would not your heart shake for such a one? Sirs, it is your very case, you hang over the infernal burnings by nothing but the small thread of your lives, which, for ought you know, may break the next moment, and then where are you? Is this a case for you to go on merrily and contentedly in?

Q. 2. In what condition is my soul now in? Am I changed and renewed by conversion, or am I not? Speak, consciences: both this man, this woman, been soundly and savingly changed both in heart and life? Where are your evidences? Can you show the marks of the Lord Jesus upon your souls? Let your consciences answer: Where was the place? What was the means? When was the time when your soul was thoroughly renewed? At least if you cannot show the time, place, nor means, can you prove the thing? Can you say with the man born blind, (John ix. 25.) "One thing I know, that, whereas I was blind, now I see." Sirs, be not deceived, I tell you, whatever you be, and whatever you do, nothing will avail you to salvation, except you be *new creatures*. (Gal. vi. 15.)

Q. 3. What if I should lose my soul? What would I make of it then? This is possible. (Matt. xvi. 26.) Yea, it is the case of the most: there are but few, few of the children of men, that do escape safe to heaven. (Matt. vii. 14.) Sirs, be aware of your danger, and fear least a promise being left of entering into rest, any of you should at last come short of it. (Heb. iv. 1.) Suppose a man was to travel through some perilous road or wilderness, having one jewel in which his all was bound up, and should see some on one hand, and some on the other, crying out under the hands of cruel robbers: O, in what fear would this traveller go, lest he should lose his jewel, and be robbed of all at once? Why, thou art the man. This traveller is thyself: this jewel is thy soul: this wilderness, or wood, is this world; thou art to travel through swarms of sins, legions of devils, a whole world of temptations. These are the robbers that do in wait for thy soul: and if all that these can do, can keep thee out of heaven, thou shalt never come there. O, what if our pride, or worldliness, they delays, and triflings in religion, should at last betray thy soul into the robber's hands! Other losses may be repaired; but thy soul being once lost, God is lost, Christ is lost, heaven is lost, for evermore.

Q. 4. What do I do for my soul? What! have I a soul, an immortal soul to take care of, and look no better after it, nor bestow no more of my time, or pains upon it, no more of my thoughts about it? When Augustus the Emperor saw the outlandish women carrying *opes*, and such kind of strange creatures, in the streets, in their arms, he asked, What! have the women in these countries no children? So it may be said of many among us, that are early and late at their worldly business, but let the care of their souls be neglected: What! have these men no souls? Why, man, hast thou a soul, and yet thou dost so little in thy closet, so little in thy family from day to day for it? What meanest

thou, O sleeper! Arise, call upon thy God, that thou perish not. (John i. 6.) What will become of thy soul, if thou lookest to it only at this careless rate?

Q. 5. What if God should this night require thy soul, where would death land thee? (Luke xii. 19, 20.) There was one that promised himself many merry day and years, as it is likely thou dost; but that same night God called for his soul! Sirs, are you fit to die? O dare not live in such a case, nor in that course, in which you would not dare to die.

Q. 6. What a happy case should I be in, if I had but secured my soul! O if this were but once done, how sweetly mightest thou live! Then thou mightest eat thy bread, and drink thy wine with a merry heart, if assured that God accepteth thee and thy works. (Eccles. ix. 7.) Then though mightest lie down in peace, and rise up in peace, go out and come in in peace; then thou mightest look death in the face, thou mightest look dangers in the face, yea, look devils in the face, and never be afraid. O Sirs, if there be any possibility of securing your souls in this world, one would think that you would seek to do it.

HOLY LIVING.

Daily resolutions of J. C. Laster.

"I will never, either in the morning or evening proceed to any business until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

"I will neither do, nor undertake any thing which I would abstain from doing if Jesus Christ were standing visibly before me; nor any thing of which I think it possible that I shall repent in the uncertain hour of my certain death. I will, with the Divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple: to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

"Every day shall be distinguished by at least one particular work of love.

"Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

"I will never eat or drink so much as shall occasion to me the least inconvenience or hindrance in my business.

"Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

"I will never lay down to sleep without praying, nor, when I am in health, sleep longer than at most eight hours.

"I will every evening examine my conduct through the day, by these rules and faithfully note down in my journal how often I offend against them.

"O God! thou seest what I have here written.—May I be able to read these my resolutions every morning with sincerity, and every evening with joy and the clear approbation of my conscience."

THE BIBLE TEACHES SUBJECTION TO THE CIVIL AUTHORITIES.

Without claiming the right of civil legislation, or in any way interfering therewith, the Bible recognises the properly constituted authorities of the country as derived from God, and enjoins on all cheerful obedience, under the severest pains and penalties. In proof of this most important, patriotic, and strongly marked feature of the Bible, let me quote the following passage, out of many; and recommend it, particularly to the attention of the rulers, and politicians of the world. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whomsoever, therefore, resisteth that power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror, to good works, but to the evil. Will thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee, for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause, pay ye

tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. xiii. 1-7. Here every reader must see that it is made his duty, under the high and awful sanction of Heaven, to be obedient to the properly constituted authorities and administration of the civil government, under which the providence of God has cast his lot. And this obedience must be rendered conscientiously.—Hence it will be seen, that the Scriptures do not countenance *sedition or insubordination*. A Christian man cannot resist the constitutional powers and administration of the government, under which he lives, without forfeiting his religion, and acquiring for himself "damnation." He may not approve of all the conduct and measures of the officers and government; yet, if they are constitutional, his holy religion binds him to a cheerful obedience. A Christian man, therefore, must be a patriot, in the proper sense of the word. But while the Bible enjoins submission to the constituted authorities of the country, under the same high and holy authority it shows the magistrates' duty, by pointing out the nature and ends of civil government. The magistrate hears, from the authority of inspiration, that "he is the minister of God;" and consequently should administer justice, and rule with impartiality and inflexible integrity, as God himself would do: having in view, exclusively, the general good of the people. For the apostle says, "he is the minister of God to thee for good."—Professor Durkin.

TESTIMONIES IN FAVOR OF THE BIBLE, BY CELEBRATED CHARACTERS.

The celebrated Sir William Jones, at the end of his Bible, wrote the following words: "I have regularly and attentively perused these Holy Scriptures; and am of opinion that this volume (independently of its divinis origis) contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unstrained application of them to events which took place long after the publication, is a solid ground for belief that they are genuine productions, and consequently inspired."

Mr. Addison, speaking of the superior perfections of the Sacred Volume to every human work, says, the great and glorious truths which it discovers to us are, compared with those which we elsewhere acquire, as the Creator contrasted with his work. "Had Cicero" says he, "lived to see all that Christianity has brought to light, how would he who so fondly hoped for immortality, have lavished out all the force of eloquence in these noblest of contemplations; as the resurrection and the judgment that will follow it: how had his breast glowed with pleasure, when the whole compass of futurity, revealed in these pages, lay open to his view!—How would he have extolled, with the force of lightning, into the affections of his hearers upon those glorious themes, which are contained in the Bible-themes, which when enlarged on by a skillful Christian orator, make us break out into the same expressions, as those of the two disciples, who met our Saviour after he rose from the dead: "Did our hearts burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?"

The learned Mr. Locke (after demonstrating the truth of the Holy Scriptures in various ways), thus expressed himself, in a letter to a friend, just before he died: "Study the Holy Scriptures, especially the New Testament; for therein are contained the words of eternal life. The Bible has God for its author, salvation for its end, and truth for its matter, without any mixture of error."

Similar testimonies in favour of the Bible might be adduced in the immortal Bacon, Lord Verulam: in the great Sir Isaac Newton, who wrote to prove the excellence of the Scriptures; in Mr. Hoyle, who instituted means to elucidate their truth; in Mr. West, who wrote a Treatise on the subject of the resurrection; in Lord George Lyttleton, whose illustrious rank received splendor from his talents, and who has done essential service to the Christian

cause, by his admirable work on the Conversion of St. Paul—all these it will be observed were laymen, and therefore cannot be suspected of any undue partiality for the scriptures, and to such distinguished names might be added those of a Milton, a Hale, a Johnson, a Cowper, a Bryant, a Beattie, a Cumberland—laymen also most eminently distinguished for their learning and science, yet who deemed all their learning, all science of little worth, compared with what they derived from the book of God.

The excellent Dr. Watts, (in advice to a young man,) says: "Whatever your circumstances may be in this world, value the Bible as your best treasure; and, whatever be your employment, look upon religion as your best business. The Bible contains eternal life in it, and religion is the only way for you to become possessed of it."

Dr. Leacham upon his death bed, thus addressed the son of a nobleman, who had been under his care—"You see, my young friend the situation in which I now am. I have not many days to live, and am happy that you witness the tranquillity alone; it is joy and triumph—nay it is complete exultation." His features brightened, and his voice arose in energy as he spoke—"And whence," said he, "does this exultation spring?—From that book," said he, pointing to the Bible—"From that blessed book, too much neglected indeed, but which contains invaluable treasures of bliss and rejoicing, for it makes us certain that this mortal shall put on immortality."

Judge Hale, in a letter to his children, says: "It has been my practice to require you to be frequent in reading the Scriptures, with due observation and understanding, which will make you wise for this world, and that which is to come." And in a letter to his son, he says—"There is no book like the Bible for excellent learning, wisdom and use: it is want of understanding in them who think or speak otherwise."

Lord Rochester, in his last illness, would frequently lay his hands on the Bible, and say—"There is true philosophy. There is the wisdom that speaks to the heart. A bad life is the only grand objection to this book."

Sir John Eardly Wilnot in a letter to his eldest son, expressing himself in these words: "Let me exhort you to read with the greatest attention both the Old and New Testaments; you will find your mind extremely benefited by so doing, and every tumultuous passion bridled by that firm belief of a resurrection, which is so abundantly marked out and impressed upon mankind, by Christianity."

Dr. Samuel Johnson, in his last illness, called a young gentleman, who sat up with him, during the night, to his bed-side, and addressed him in those words: "Young man, attend to the advice of one who has possessed a certain degree of fame in the world and who will shortly appear before his Maker.—Read the Bible every day of your life.—Religious Mass.

#### ON CHRIST'S COMING TO JUDGMENT, AND OUR DEPENDENCE UPON HIM.

A TRANSLATION.

The coming of Christ a second time to judge the world in righteousness, is a subject truly awful to the wicked who are his enemies, but to Christians it is indeed a delightful one, and in every storm is a sheet anchor to the soul. When the good man, borne down by the numerous calamities of this present evil world, remembers that the last judgment shall be guided by Him who said, "Come unto me, all ye who labour and are heavy laden, and I will give you rest;" and who said also, "Whosoever believeth in the Son, shall never come into condemnation;" his faith and hope are strengthened, and he rejoices in the thought that in another world he shall be free from every sorrow. For can it be, that the most merciful King will destroy his own people? Will the head do no injury to the members? Can the advocate condemn his own clients? Shall he whose name is Jesus not deliver? Shall he who saved us by his own precious blood shed upon the Cross, desert us in our utmost need?—This Jesus our King and our Priest has declared, and has confirmed it by an Oath, that he will protect all who seek shelter in him, although they were once his enemies by wicked works.

This is He on whom his people are dependant for all good, and we need caution lest we seek to derive it from any other source. If safety be desired, we are taught by his name, Jesus, that safety is alone in him. If we seek for blessings of any kind, we may find them in our anointed King and Priest who sits at the right hand of the Father to bestow gifts on men. If we seek patience and fortitude, let us remember, that he rules over all. If sympathy, that he was made like unto ourselves, that he should have compassion on us. If redemption, that he was laid under the curse. If absolution, that he was condemned. If remission of sins, that he was crucified. If sanctification, that he was made a sacrifice. If washing, that his blood cleanses from all sin. If mortification of the flesh, that he was buried. If newness of life and immortality, that he rose again. If the inheritance of an heavenly kingdom that he as a forerunner entered into it. If an abundant supply of all good is desired, let us remember that he reigns in heaven, and has all things at his disposal. If a calm expectation of judgment, that the solemn decision rests with him. To conclude, every blessing is treasured up in him, and from him we may be supplied—and from him alone, for if any one carried hither and thither in uncertain hope shall seek for happiness from any other source, he shall fail of obtaining it.

#### WHAT KIND OF RELIGIOUS REVIVALS WE OUGHT TO ENCOURAGE AND PRAY FOR.

Revivals in religion must always be delightful and desirable, yet I would not desire revivals that appear only like a flash in a pan. Not a noisy unmeaning revival, like sounding brass or a tinkling cymbal. If God shall be pleased to "revive his work in the midst of the years," it will not be a transient revival, but it will doubtless be attended with most blessed and lasting effects. The revivals which I desire to see, Sir, are first a revival in personal religion; secondly, a revival in family religion; and thirdly, a revival of peaceful, pure religion in the Churches of Christ. And what will such revivals present? why nothing less than a rich cluster of practical fruit, produced by the Divine spirit in the heart, and which will be set forth in beautiful order in the lives of believers; viz. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22.) Let us pray for such revivals, and then get us on the watch-tower, and be on the look-out for gracious answers.

"Awake, O heavenly wind, and come,  
Blow on this garden of perfume,  
Spirit Divine, descend and breathe  
A gracious gale on plants beneath.  
Make our best spices fly abroad,  
To entertain our Saviour God;  
And faith, and love, and joy appear,  
And every grace be active here."—SERMO.

#### MISCELLANY.

From Blackwood's Magazine.

#### ENGLISH CHARACTERS.

The Saxons of England exist nearly pure on its eastern coasts, are extensively spread over the whole of its surface, and perhaps equal in number all the other races that enter into the composition of English population.

The Saxon Englishman (for brevity, I may use only the latter name) is distinguished from other races by a stature rather low, owing chiefly to the neck and limbs being short, by the trunk and vital system being large, and the complexion, irides, and hair light; and by the face being broad, the forehead large, and the upper and back part of the head round, and rather small.

In his walk, the Englishman rolls, as it were, on his centre. This is caused by the breadth of the trunk, and the comparative weakness of the limbs. The broader muscles, therefore, of the former, and progression by a sort of rolling motion, throwing forward first one side and then another. So entirely does this depend on the breadth of the trunk, that even a temporary increase of it produces this effect. Men who become fat, and women who, having borne many children, have the heads of the thigh bones farther separated, always adopt this mode of progression.

The mental faculties of the Englishman are not absolutely of the highest order; but the absence of passion gives them relatively a great increase, and leaves a mental character equally remarkable for its simplicity and its practical worth.

The most striking of those points in the English character which may be called fundamental, are cool observation, unparalleled singleness of mind, and patient perseverance. This character is remarkably homogeneous.

The cool observation of the Englishman is the foundation of some other subordinate, but yet important, points in his character. One of the most remarkable of these, is that real curiosity, but absence of wonder, which makes the "nil admirari" a maxim of English society. It is greatly associated, as a maxim, with that reserve for which the English are less remarkable.

The single-mindedness of the Englishman is the foundation of that sincerity and bluntness which are perhaps his chief characteristics; which fit him so well for the business of life, and on which his commercial character depends; which make him hate (if he can hate any thing) all the crookedness of procedure, and which alarm him even at the insincerities and compliances of politeness.

The perseverance of the Englishman is the foundation of that habitudo which guides so many of his own actions, and that custom in which he participates with all his neighbours. It is this which makes universal cant, as it has been profanely termed,\* not reasoning the basis of his morals, and precedent, not justice, the basis of his jurisprudence. But it is this also which, when his rights are outraged, produces that grumbling which, when distinctly heard, effectually protects them; and it is this which creates the public spirit to which, on great emergencies, he rises with all his fellow countrymen, and in which he persists until its results astonish even the nations around him.

Now, a little reflection will show, that of the three fundamental qualities I have mentioned, the first seeming may easily be less amiable than the final result shall be useful. To a stranger of differently constructed mind, the cold observation, and, in particular, the slowness and reserve which must accompany it, may seem unsocial; but they are inseparable from such a construction of mind, and they indicate, not pride, but that respect for his feelings which the possessor thinks them entitled to, and which we would not violate in others. The dignity, therefore, which in this case the Englishman feels, is not hauteur; and he is as rarely insolent to those who are below, as timid to those who are above him.

In regard to the absence of passion from the English mind, it is this which forbids one to be charmed with music, to laugh at comedy, to cry at tragedy, to show any symptom of joy or sorrow in the accidents of real life; which has no accurate notion of grief or wretchedness, and cannot attach any sort of meaning to the word ecstasy; and which, for all these reasons, has a perfect perception of whatever is ridiculous. Hence it is, that, in his domestic, his social, and his public relations, it is perhaps less affection than duty that guides the conduct of an Englishman; and, if any question the moral grandeur which this sentiment may attain, let him call to mind the example of it, which, just before the victory of Trafalgar, was given by Nelson in the simple and sublime communication to his feet—"England expects every man to do his duty."—Which is the instance that equals this even in the forged records of Roman glory? Happily, too, the excess of hatred is as little known to the Englishman as excess of love; and revenge is abhorrent to his nature. Even in the pugilistic combat he shakes hands with his antagonist before he begins; he scorns to strike him when he is down; and, whether vanquished or victor, he leaves his antagonist neither cast down nor triumphant.

The extraordinary value of such a character is obvious enough. British liberty and British commerce are its results: neither the Scottish nor Irish mind would have attained them.

I have said, however, that the intellectual faculties of the Englishman are not absolutely of the highest order; and this is owing to his want of higher reasoning powers, as well as of passion. Happily, indeed, with the want of these reasoning powers, the passions also are wanting; for had the latter existed without the former, the English character



ter would have been utterly marred.—This will throw some light on what we have next to say.

Every intermarriage or cross, or every new accession of character, however acquired, is not an advantage. This being premised, let us consider those which take place by the blending of the Saxon English with the surrounding tribes.

Here I should observe, that, independant of the descendants of the various invading tribes, still easily discernible, the coasts of England and Scotland present masses of population of greater or less depth, regularly corresponding to the population of the shores of the Continent which are respectively opposite to them. It is but few of these, however, that need be noticed here.

In the west the Saxons English are blended with the Welsh; but there is here no gain, because the Welsh cross can add passion chiefly without higher reasoning powers. The Welsh, in fact, are already a compound of Celt, Saxon, &c. as both physiognomy and language prove; and in them the imagination, or the passion, of the former, and the perseverance of the latter, combine to produce that dull mysticism, or that dark and smouldering anger, which sometimes elicits such frightful consequences.

In the south the Saxon English are blended with the French, as is evinced by the dark complexion which marks our Kentish and southern population; and, in that population, we sometimes witness something of French sharpness added to Saxon firmness, and an increase of amiability of character.

In the North the Saxon English are blended with the Picts or Northmen of Scotland, as the taller or sparer form of the Yorkshire, Lancashire, and northern population in general shews; and the additional reasoning powers thence obtained, are evinced by the ingenious industry of the northern towns of Manchester, Sheffield, Leeds, &c.†

Thus, in England, there is a great deficiency of any advantageous cross—there is scarcely any thing to improve the Saxon race; but, to compensate for this, that race has such sterling fundamental qualities, and it so easily receives much improvement from the slight intermixture with the remoter Pictish, Scandinavian, or Danish races, that it greatly exceeds its original type, which may still be seen in Friesland and elsewhere on the opposite coast; and it is, at the same time, so extensively diffused over the country, that, in its character, the English races are entirely swallowed up.

Now may the mode in which the Saxon character dominates over that of the other English races be more easily understood,—whether these races form a permanent portion of English population, or consist of the scarcely less numerous intruders from Scotland and Ireland.

How mad the dull mysticism—how atrocious the gloomy passion—of Wales must seem amid the lucid common-sense and unimpassioned judgment of England, may be easily conceived. How abashed their possessors must feel when surrounded by a more numerous race, not more distinguished from them by plain sense, and candid impartiality, than by civilization and opulence, is equally obvious.

Thus, however, must in England all characters ultimately merge in the Saxon.

† The Danish, Norman, and other races, require no particular notice in a sketch like this.

LEECHES.—The Egyptians adopt the following method of keeping leeches for repeated use; immediately on falling off, the leech is taken by the head, and squeezed downward between the thumb and fore finger of the other hand, so as to force through its intestinal canal a portion of the blood. It is then put into water sweetened with sugar, in which it empties itself of blood. The sweetened water is renewed three or four times a day till it remains clear when the leech may be re-used; and will it is said bite with much greater avidity than before the operation. The same leech may be used every day and will serve for three years. Mr. Rees Price in his treatise on the leech recommends a similar treatment with the exception of employing river water instead of water with sugar.—Gazette of Health.

From the New-York Journal of Commerce.

We give below a law just enacted by the State of Georgia, which prohibits the teaching of any "slave

negro, or free person of colour, to READ or to WRITE, either in written or printed characters, under penalty of fine, whipping, or imprisonment, at the discretion of the Court. Should a white person be engaged in so nefarious a transaction—for instance, should some benevolent lady undertake to teach a colored Sunday School—such person is liable to \$500 fine, and imprisonment in the common jail. Hereafter there will be no danger of a "union of Church and State" among these negroes, as the prime movers of the plot will not be able to gain access to them.

"Ere of light and love! that pours its beams  
So wide and full and free,  
That e'en the manac in his dungeon seems  
To catch a gleam from thee.  
And darker minds of Ethiopæan mould  
Drink in the holy light,  
Till Georgian slaves no more communion hold  
With darkness and with night."

Surely, "all things of heavenly origin, like the glorious sun, move westward."—But here is the law:

11th Section of an Act, passed, Milledgeville, Geo. December 22, 1829.

Be it further enacted, &c. That if a slave negro, or free person of color, or any white person, shall teach any other slave negro, or free person of color, to read or write, either written or printed characters, the said free person of color, or slave, shall be punished by fine and whipping, or fine or whipping, at the direction of the court; and if a white person so offending, he, she, or they, shall be punished with fine, not exceeding five hundred dollars, and imprisonment in the common jail, at the discretion of the court before which said offender is tried.

From the Journal of Humanity.

HALF THE BENEFIT OF OUR COMMON SCHOOLS IS LOST!

A few suggestions will close my communications on the subject of common schools.

The walls of school-houses might be made to answer some valuable end besides supporting the roof and keeping out the cold. There are many things taught in schools which children may learn better from delineations on the walls of the school room than in any other way, or certainly better than in the ordinary way. It is my own opinion that a child will learn the alphabet from letters marked on the wall of the school room better than from a book. It may be objected to this opinion that a child who has learned the alphabet in this way, will suffer in its first attempts to read, in consequence of the diminished size of the letters. There may be some truth in this but the disadvantage arising from this source is more than counterbalanced by the advantage derived from the increased interest which the child will feel in learning the alphabet in the way I have suggested.

As I have touched on the subject of teaching the alphabet I will add a few remarks. In almost every school I have taught, there have been children sent to me who could repeat the alphabet correctly from A to Z; but if the letters were pointed out to them in any other than their alphabetical order they would not know five in the twenty-six. These children had been taught to follow their teacher through the alphabet every time they read, without stopping to fix the form of a single letter in their minds. With them A is not a letter of any particular form, but the first letter; and they could read it blindfold as well as any way, for it always comes first; B is not a letter of any particular form, but it is the letter which follows A. Such instruction cannot be defended with the least shadow of reason; it is not only poor instruction but it is worse than none. If a child can come under such teaching as this at three years old or under judicious teaching at four, the child's good would be promoted by the delay; let him have no teaching until he can have that which does not directly tend to make him a dunce. No attempt should be made to teach a child more than two or three letters at a lesson, and these should be dwelt upon till a distinct impression of their shape is left on the mind.

Children would derive great benefit from having maps hung upon the walls of the school room. The maps should contain only the principal geographical outlines of the countries which they represent.

The divisions should be large, to be seen; and the names large enough to be read at some distance. I have seen no map of this kind designed for common schools but believe that the map of Palestine published for Sabbath Schools by the Mass. S. S. Union is, so far as execution is concerned, of the right kind. And indeed the introduction of this map in Sabbath Schools is the very improvement I am pleading for in common schools. Let the friends of common schools take the hint and be as ready to avail themselves of improvements as the friends of Sabbath schools have been. Many of our youths are growing up, and growing up in school too, entirely ignorant of Geography. When one of this class arrives at manhood, if he takes up a newspaper and sees an article "latest from Europe," he knows there is news from somewhere, and that is all he does know. Let a map of the world and perhaps of our country, made on the plan I have mentioned be introduced into every school. The results would be, a great number would acquire much valuable knowledge of Geography, of which without some such plan, they would forever be ignorant; and this too without any detriment to their progress in other studies.

The Arabic figures, the points in punctuation and the written alphabet might with great advantage be learned in the way I have suggested. The dates of some important events in American history such as its discovery the settlement of Plymouth the Declaration of Independence might be learned in the same way. I do not know but my suggestions have been anticipated not only in theory, but by actual experiment: but the fact that I do not know that they have been thus anticipated I consider a sufficient reason for bringing them before the public.

A TEACHER.

METHODIST MISSIONS IN IRELAND.

The contributions of the Methodist Miss. Society in Ireland, have been increased during last year nearly £400; and the mission schools in the more neglected parts of that country, are in a state of encouraging prosperity. According to the printed Minutes of the Irish conference, two preachers have died during the past year, one has voluntarily retired from the itinerant work; and four candidates for the ministry have been admitted on trial.

The progress of Methodism in Ireland has, of late years, been greatly retarded by the distracted state of the country, and by the numerous emigrations which still continue to take place. The system of terror which has been adopted has induced many Protestant families, residing in country places, to leave their native land, while the decay of trade, and the want of food, have forced thousands of the Irish poor to seek a refuge abroad. Nearly a thousand members have been added to the Methodist societies in Ireland during the past year, and yet, in consequence of the facts just stated, the actual increase does not appear exceed one hundred. The total numbers of members in the Irish connexion is, 22,147.

For many years the conference in Ireland has been discouraged, and greatly hindered, in its attempts to spread true religion in the country, by a heavy debt, amounting to several thousand pounds; relief having been afforded, from time to time, to indigent circuits, beyond the sums actually contributed for the purpose. Twelve months ago it was determined, by a strong and united effort, to remove this burden; and the result has been honourable in the highest degree to the parties concerned. By a spirit of liberality, almost unexampled, upwards of £7,000 has been raised by the preachers and friends in Ireland; and this sum, with the assistance expected from their brethren in England, will afford them effectual relief, and enable them, in future, to pursue their pious and benevolent labours with great vigour and effect.—*Wes. Meth. Mag.*

SYNOD OF NORTH CAROLINA.—The following well-timed and spirited "Synodical Act" was unanimously adopted by this Synod, Nov. 14, during their sessions at Fayetteville:—

Whereas the cause of Temperance, in the United States, has already assumed a most encouraging and commanding aspect; and is daily becoming, more and more, a subject of the deepest interest, to the moralist, to the Christian patriot, and to the Church of Christ; and whereas, it cannot be denied, that

the use of Ardent Spirits, has long been, and still is, the fruitful source of incalculable mischief to our beloved country;—marring the beauty, and threatening, more or less, the stability of its free institutions; destroying, also, the peace, prosperity, and happiness of families; counteracting the progress of religion and morality in the community; and ruining, for time and eternity, hundreds and thousands of our fellow beings;—the Synod, in view of these appalling and deeply affecting considerations, feel, that they owe it to themselves as lovers of their country, and as a branch of the visible church of Jesus Christ, publicly to identify themselves with the friends and advocates of temperance, in their sublime and benevolent enterprise; and, with them, boldly and peremptorily, to confront an evil, which brings along with it, in its accursed train, all that is desolating and deadly. The Synod, therefore, in the discharge of what they deem an important duty, do hereby, in the following resolutions, solemnly raise their warning voice, and express their views, on this great subject, which has, of late, fastened, with such mighty interest, on the public mind. Wherefore.

**Resolved, 1.** That the Synod disapproves of the practice of distilling and vending ardent spirits, as contrary to the benevolent spirit of the religion of Christ, and inconsistent with the Christian character:

2. That the use of ardent spirit, in carrying on all agricultural, manufacturing, and mining operations, ought to be entirely discontinued:

3. That the Synod disapproves of the long established custom, of offering ardent spirit to visitors and friends, as an expression of hospitality:

4. That, in the opinion of the Synod, no man, however temperate at present, ought to consider himself out of danger, who lives in the practice of daily using ardent spirit, under any pretence whatever:

5. That all the members of our Churches, seriously taking into consideration the fact, that the tendency of the temperate use of ardent spirit to an intemperate use, is steady, strong, insidious, ought, in the opinion of the Synod, wholly to abstain from their use:

6. That the practice of "treating," on public occasions, either by civil or military officers, or by candidates for a seat in our halls of legislation, or by any of their friends, is one of the most demoralizing and ruinous tendency: and it is hereby affectionally enjoined on the members of our churches, to unite, and co-operate with other religious denominations, with grand jurors, and with the friends of good order and morality generally, in all wise and prudent measures, calculated to discountenance and put down, this most pernicious practice:

7. That, as the friends of the cause of Temperance, the members of this Synod, rejoice to lend the force of their example to that cause, as an Ecclesiastical Body, by an entire abstinence themselves from the use of ardent spirits:

8. Lastly, That the Synod approve of the formation of temperance societies, on the principle of total abstinence: and they do hereby affectionately recommend to all the churches under their care, the formation of such societies, as a happy and powerful security against the desolations of an enemy, whose grasp is death; death spiritual, temporal, and eternal.

In order to the more effectual accomplishment of the object of these resolutions it is hereby enjoined on the several members of this Synod, to publish the above Act in their respective congregations; and it is, moreover hereby affectionately recommended, to the Ministers, Ruling Elders, and members of our Churches, to aid in the circulation of the "Journal of Humanity," and other publications of a similar kind.

Ordered, also, that the Stated Clerk publish the above Act, in the "Journal of Humanity;"—the "Charleston Observer;"—the "Visitor and Telegraph;"—the "Philadelphiaian;" and such other public prints, as, in his judgment, will give it sufficient publicity.

HEAVEN.—Heaven is the world of friendship, of friendship unmingled, ardent and entire. The disinterested love of the gospel dwells here in every bosom; in that world all will be friends, and the soul will, like the happy regions in which it dwells, contain ample room for the admission of all. At the same time, this friendship, will endure for ever, no degene-

racy will awaken alarm and distrust, no alienation chill the heart. Those who have become companions in the world of glory, will be united, not indeed in their former earthly relation, but in a friendship far more delightful, and wasted onward, by the stream of ages, without a sigh, without a fear, will become in each other's eyes more and more excellent, amiable, and endeared for ever. That the redeemed who have been known to each other, will be mutually known in heaven, can admit of no doubt; and that this knowledge will prove the means of mutual happiness cannot be doubted: at the same time it is to be remembered, that their characters universally excellent, their stations universally honourable, and their employments universally useful, will be endlessly diversified, so as to present to every eye, worth, beauty and glory, in forms always peculiar, and with loveliness always new.

Of the several ingredients which constitute the happiness of the redeemed, it is to be universally observed, that they will be continually progressive towards higher and higher perfection concerning him, whose name is called Wonderful, Counsellor, The Mighty God, The Father of the everlasting age, and the Prince of Peace. It is declared, that of the increase of his government, and of his peace, there shall be no end. The word government, here denotes the administration itself and the displays which it involves of the greatness, wisdom, and goodness of the Ruler. Peace often denotes, in the scriptures, prosperity, and here intends the whole happiness of his subjects: their maidenhood, their bodies, their minds, their knowledge, their virtue, their stations, their employments, and their enjoyments, will form a system of glory, and of good, refining, brightening, and ascending for ever; their possessions will be rapturous, their prospects will be ecstatic.

To the eye of man, the sun appears a pure light, a mass of unmingled glory; were we to ascend with a continual flight towards this luminary, and could, we like the eagle, gaze directly on its lustre, we should in our progress behold its greatness continually enlarge and its splendour every moment more intense. As we rose through the heavens, we should see a little orb changing gradually into a great world; and as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an universe of excessive and immeasurable glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendour, and arrayed in glory and beauty; and as he advances onwards, through the successive periods of duration, will behold all things more and more luminous, transporting, and sun-like for ever.—*Dr. Dwight.*

#### DEATH OF A BELIEVER.

It is not easy to describe the sensations which the mind experiences on the first sight of a dead countenance, which, when living, was loved and esteemed for the sake of that soul which used to give it animation; a deep and awful view of the reparation that has taken place between the soul and the body of the deceased since we last beheld them, occupies the feelings; our dead friend seems to be both near and afar off; the most interesting and valuable part is fled away, what remains is but the earthly perishing habitation, no longer occupied by its tenant. Yet the features present the accustomed association of friendly intercourse. For one moment, we could think them asleep; the next reminds us, that the blood circulates no more; the eye has lost its power of seeing—the ear of hearing—the heart of throbbing—and the limbs of moving. Quickly, a thought of glory breaks upon the mind, and we imagine the dear departed soul to be arrived at its long wished for rest, it is surrounded by cherubim and seraphim, and sings the song of Moses and the Lamb on Mount Zion.—Amid the solemn stillness of the chamber of death, imagination hears heavenly hymns chaunted by the spirits of just men made perfect; in another moment, the hard lips and the sunken eye of the clay-cold corpse, recall our thoughts to earth, and to ourselves again. And while we think of mortality, sin, death, and the grave, we feel this prayer in our bosom, "O let me die the death of the righteous, and let my last end be like his."

If there be a moment when Christ and salvation, death, and judgement, heaven, and hell appear more than ever to be momentous subjects of meditation, it is that which brings us to the side of a coffin, containing the body of a departed believer.—*L. Richmond.*

From the American Farmer.

#### DIRECTIONS TO THE MANAGER OF HIS FARM.

A system closely pursued, although it may not in all its parts be the best that could be devised, is attended with innumerable advantages. The conductor of the business, in this case, can never be under any dilemma in his proceedings. The overseers, and even the labourers, know what is to be done, and what they are capable of doing, in ordinary seasons. The force to be employed may be in due proportion to the work which is to be performed, and a reasonable and tolerably accurate estimate may be made of the product. But when no plan is fixed, when directions flow from day to day, the business becomes a mere chaos, frequently shifting, and sometimes at a stand, for want of knowing what to do, or the manner of doing it. Thus is occasioned a waste of time which is of more importance than is generally imagined.

Nothing can so effectually obviate the evil, as an established system, made known to all who are actors in it, that all may be enabled thereby to do their parts to advantage. This gives ease to the principal conductor of the business, and is more satisfactory to the persons who immediately overrule it, less harassing to the laborers, as well as more beneficial to the employer.

Under this view of the subject, the principal service which you can render me, is to explain to the overseers (who will be furnished with duplicates) the plan, in all its parts, which is hereafter detailed to bear their ideas with respect to the order in which the different sorts of work therein pointed out shall succeed each other, for the purpose of carrying it on to the best advantage; to correct any erroneous projects they may be disposed to adopt; and then to see that they adhere strictly to whatever may be resolved on, and that they are always (except when otherwise permitted) on their farms and with their people. The work, under such circumstances, will go on smoothly; and that the stock may be well fed, littered, and taken care of according to the directions, it will be necessary to inspect the conduct of the overseers in this particular; and those whose immediate business it is to attend upon them, with a watchful eye; otherwise, and generally in severe weather, when attention and care are most needed, they will be most neglected.

Economy in all things is as commendable in the manager, as it is beneficial and desirable to the employer; and, on a farm, shows itself in nothing more evidently, or more essentially, than in not suffering the provender to be wasted, but on the contrary, in taking care, that every atom of it be used to the best advantage; and, likewise, in not permitting the ploughs, harness, and other implements of husbandry, and the gears belonging to them, to be unnecessarily exposed, trodden under foot, run over by carts, and abused in other respects. More good is derived from attending to the minutiae of a farm, than strikes people at first view; and examining the farm yards, fences, and looking into the fields to see that nothing is there but what is allowed to be there is oftentimes the means of producing more good, or at least of avoiding more evil, than can be accomplished by riding from one working party, or one overseer to another. I have mentioned these things not only because they have occurred to me, but because, although apparently trifles, they prove far otherwise in the result.

To request that my people may be at their work as soon as it is light, work till it is dark, and diligent while they are it, can hardly be necessary, because the property of it must strike every manager, who attends to his interest, or regards his own character, and who, on reflecting, must be convinced that lost labour is never to be regained. The presumption is, that every labourer does as much in twenty four hours, as his strength, without endangering his health or constitution, will allow. But there is much more in what is called head work, than is generally imagined. For take two managers, and give to each the same number of labourers, and let the labourers be equal in all respects. Let both these managers rise equally early go equally late to rest, be equally active, sober, and industrious, and yet, in the course of the year, one of them, without parting the bands under him more than the other, shall have performed infinitely more work. To what is this owing? Why, simply to contrivance,

resulting from that forethought and arrangement which will guard against the misapplication of labor, and doing it unseasonably. In ploughing, for instance, though the field first intended for it, or in which the ploughs may have actually been at work, should from its situation, be rendered unfit (by rain or other cause) to be worked, and other spots, even though the call for them may not be so urgent, can be ploughed, this business ought to go on, because the general operation is promoted by it. So with respect to other things, and particularly carting, where nothing is more common, than, when loads are to go to a place, and others to be brought from it, though not equally necessary at the same moment, to make two trips, when one would serve. These things are only mentioned to show, that the manager, who takes a comprehensive view of this business, will throw no labor away.

For these reasons it is that I have endeavoured to give a general view of my plans, as to the business of the year, that the concerns of the several plantations may go on without application daily for orders, unless it be in particular cases, or where these directions are not clearly understood.

#### THE GREAT EARTHQUAKE IN CALABRIA, IN 1783.

The boding terrors exhibited before the earthquake by the animal world were remarkable. Man alone seemed to be exempt from all fore knowledge of the approaching calamity, and causes which excited evident distress and panic in the whole brute creation, produced in him neither physical nor moral change. The effect upon animals was infinitely diversified. In some the apprehension was evinced earlier, and with vehement and rapidly succeeding emotions; while in others it was later, slower, and less demonstrative. A short time before the first shock, and during the whole period of the great shocks, the fishes along the coast of Calabria Ultra, appeared on the surface in a state of stupor, and were caught in unusual quantities. Wild birds flew screaming and in obvious alarm through the air and were caught in traps and nets with increased facility; wild geese, pigeons, and all other domestic fowls, exhibited the same degree of terror. Dogs and asses betrayed an earlier and stronger consciousness than any other quadrupeds. They chased about in wild and staring terror, and the air rang with their horrid howlings and brayings. Horses, oxen and mules, neighed, roared, and shook in every limb; pointed their ears forward, and their eyes rolled and glared around with terror and suspicion. When the terrible first shock was felt, they braced every limb, and endeavored to support themselves by spreading their legs widely asunder; but many were nevertheless thrown down. Some of them took to flight immediately before the shock, but, soon as they felt the earth heaving under them, paused and stood motionless and bewildered. Pigs appeared less conscious than other animals of approaching danger. Cats, although not so early sensible of it as dogs and asses, were more demonstrative. Their backs rose and their fur bristled up in terror. Their eyes became blood-shot and watery, and they set up a horrible and doleful screaming. Thus foretold by the brute creation, the first shock was more immediately preceded by a sultry shower—the wind howled and the sea rolled fearfully—a subterraneous noise was heard, like the rolling of violent thunder; and then the earth rocked, and immense districts were convulsed to their foundations; and lakes and rivers suddenly appeared amidst rocks and dry places; and towns and villages were overthrown, and the falling ruins crushed the unfortunate inhabitants, of whom throughout Calabria, 40,000 were destroyed, and 20,000 more died of the immediately ensuing epidemics.—*Blackwood's Magazine.*

**Inundation in Egypt.**—The following letter from Marseilles, dated 5th December, to the Editors of the New-York Journal of Commerce, gives a more particular account of the late inundation in Egypt than the publisher in this paper of Wednesday:—

"The news from Egypt, to which we allude in our last, has been confirmed, and indeed the destruction is much greater than was first reported. According to this morning's paper, the inundation has been excessive, exclusive of the immense loss of life cut down at thirty thousand souls, that sustained cattle, indigo, "Commestibles," and every description of property,

appears to be incalculable. Cotton, the crop of which was most promising, and appeared to offer 150,000 bales (of 200 lbs. each) for exportation, it is estimated will not allow of beyond 2,000,000 bales. Their will be no exports in Pulse of any kind. That which has escaped destruction, being hardly sufficient for consumption and sowing. Instead of a supply of 4 to 15,000 bales of Cotton at Alexandria, as last year at same period, the stock does not exceed 14,000; and that which may yet come from the interior, is expected to be very slow in its progress. Thus for the coming year, the Cotton of that country can present no prejudicial competition in this market against America." The letter mentions a more favourable state of the Coffee market.

**WORMS.**—A popular doctrine, which prevails to a very great extent is, that nearly all the diseases during a particular period of childhood, owe their origin to worms. The moment, therefore, the palled and suffering countenance of an infant, its restlessness and moans of anguish, indicate it to be the subject of disease, it is forced to swallow, in succession almost every prescription of reputed virtue in the destruction of those insects. If a worm or two be expelled, and the child recover, the doctrine is confirmed; but even, on the contrary, should none be detected or death itself take place, suspicion is not for a moment excited that the opinion of the case may have been erroneous, and the remedies administered improper or even pernicious.

The public have yet to learn that worms are by no means such pernicious inmates of the bowels as is generally supposed; that in a majority of cases they are rather the concomitant than the cause of disease. Often the symptoms which are ascribed to their presence, indicate rather the commencement of serious disease of the stomach itself, constant in its progress, and in not a few instances, sooner or later extending to the brain and producing dropsy of this organ. The remedies popularly prescribed for destruction of worms are, under such circumstances, not merely useless, but in the highest degree improper. They augment the existing mischief, and not infrequently hurry on to a fatal termination, a disease, which, under proper professional care might have been speedily cured.

Some of the prescriptions most commonly employed in domestic practice, in these cases, are garlic or tansy steeped in spirits, a strong solution of common salt, pink-root tea, &c. If parents would only reflect that most of these will redden and inflame the skin when applied to it, and that the inner surface of the stomach is far more delicate than the exterior covering of the body, they would certainly pause before they introduced into the former, articles of so irritating a nature; articles which cannot be administered, even to an adult in a state of health, without producing more or less disturbance, and which, when the stomach is already the seat of disease can be viewed only in the light of active poisons.

We do not pretend to say that worms are never productive of injurious effects: all we desire is to point out to parents and nurses, the impropriety and even danger, of administering, with the view of destroying these animals, active remedies of the real effects of which they know but little, and during the existence of symptoms on whose actual cause they are still less informed.

In Moscow, in 1828 (says the author of an article in the New Monthly Magazine) I visited the prison. It is a large and circular building, enclosing a space sufficient for the exercise of the prisoners, and has a bath, to which, on every Thursday and Monday, a certain number of the prisoners are allowed to resort. The interior arrangement was not what I anticipated, for whoever has visited the public establishments in Russia, will readily admit that more regularity exist, than in any other country in the world; but in this prison I never remember to have seen more filth, or to have perceived worse perfumes in my life.—The interior of each ward has two long planks, one on each side of the room, and running the whole length of it, on which the prisoners sleep, enveloped in a sheep skin, and huddled close together. I remember being astonished at the numbers enclosed in one ward, where no distinction was made between the felon and the culprit for minor offences. It was in the largest and best filled ward, that we were asking the cause of detention of some young vagabonds, a man past eighty years of age prostrated himself before the governor,

and kissed the hem of his *shube*. His hair was white as snow, his eyes dimmed nearly to blindness which, assisted by the palsy, marked him a rapidly approaching his end. "Surely," said I, "this man can hardly be worth confining, for death will soon rid the empire of the hoary sinner! pray, what may be the crime for which he is detained?" "This man," said the governor (with particular emphasis) "this man has lost his passport!" I have often heard that no greater reproach could be used by one man to another than to say "you are a fellow without a passport!" But little did I think that the want of one subjected a man to long confinement with half the felons in the country. This poor man had been confined two months, and had every prospect of remaining two months more; he being old and useless, his master made no inquiries concerning his absence, and in all probability the poor old unfortunate man will die in the prison? We were led from ward to ward until, ascending a flight of stairs, we came to some small narrow rooms, destined for the prisoners kept in solitary confinement. On opening one door, a tall thin figure, with a long white beard, rose with some difficulty from his resting place. He had been in solitary confinement more than six months, he had never been brought to trial; and the governor himself said, "it is probable this man may not be tried for a year; he is suspected of coining, but I do not think there is sufficient evidence to convict him." The governor asked the poor fellow if he had any complaint to make, which was answered, by a shake of the head, in the negative.

A dreadful explosion of gas took place at Manchester, in the house of Mr. Parry, occasioned by an escape of gas into the cellar of the house, from pipes which the workmen were repairing. The gas coming in contact with a fire under a boiler in the cellar, it exploded. So great was the effect of the shock, that the floors of the rooms in the first story were blown up, and nearly demolished, the whole of the windows with their frames entirely shattered to pieces, and the fragments driven to some distance; the partition walls of the cellar and ground floor were bulged in; the walls of many of the upper rooms were also much shaken, and the door-frames so damaged, the doors could not be shut. The furniture in the lower story was thrown up to the ceiling and broken to pieces, and the benches round the news room torn away from the walls and scattered about the room. At the time of the accident there were seven persons in the house; and considering the extent of the damage to the premises, it appears astonishing that any of them escaped with their lives; but the injury which they sustained was comparatively slight. At the time of the explosion, Mrs. Parry, with her daughter, were standing in the bar, the floor of which, on being blown up, presented a chasm through which the younger female fell into the cellar, and Mrs. Parry was only prevented from falling by clinging to some part which had not given way; they were soon, however, rescued from their perilous situation by some person coming to their assistance. Mrs. Parry and her daughter were both much scorched, but did not otherwise receive any injury. Two or three of the other persons in the house received some slight contusions.

The Irish fisheries employed 63,421 men in the year 1829. The number of men employed has doubled in the last seven years.

**State of the Country.**—We state distinctly, that Ireland is improving—that notwithstanding the depression which still continues to prevail in all agricultural produce, there is in the country, generally, a tendency to advance. We have had, in the course of the last week, conversations with gentlemen from almost every part of Ireland—and though upon all hands deep regret and anxiety seem to prevail in consequence of the great and sudden decline—for it has been, comparatively speaking, very rapid, in the value of agricultural produce, there appears, as far as we have been able to collect, an assurance in every quarter, that we have seen the worst of the season. Some advance is certainly taking place. Pork has got up from 11s. to 20s. in some of the country markets, and there is more life than there has been for months back in Smithfield. Beasts and sheep are certainly fetching higher prices—not much higher indeed, but it has been observed, that when a tendency of this kind is manifested, the return to better times may be safely predicted.—*Dublin Mer. Adr.*



## POETRY.

From the Imperial Magazine.  
THE VOICE OF LOVE.

'Tis heard on the mountain's high head,  
Where barrenness curses the soil;  
'Tis heard in the valley's low bed,  
That smiles with the husbandman's toil.  
'Tis heard in the meadow, extends to the plain,  
And the rocks and the caves re-echo the strain.  
The city that groans with the throng,  
The village secluded and still,  
Give heed to the rapturous song,  
And gaily its summons fulfil.  
It entrances the soul, it strikes to the heart,  
Though delightful the wound, and welcome the smart.  
Nor unheeding the barbarous clan,  
That fearlessly roam the drear wild,  
Nor reckless the civilized man,  
With feelings more polished and mild.  
So restless the power, so charming the tale,  
They list to the song as it floats on the gale.  
Where winter eternally reigns,  
And mantles the earth with its snows,  
Where summer eye scorches the plains,  
It thrills the glad heart as it goes.  
And wherever the bosom beats ardent and high,  
Will the sweet voice of love its enchantments apply.

## THE JOURNAL.

## TEMPERANCE SOCIETIES.

By an article in the Royal Gazette of the 3d inst. we are happy to learn that a Temperance Society has been formed in Fredericton, composed chiefly if not altogether, of young men. In the same paper the Editor has freely expressed his own opinion on the subject of Temperance Societies. And altho' that opinion is rather adverse than favorable to their formation, and is in opposition to our own views upon the subject, yet we are pleased at seeing the question taken up. This we trust will lead to discussion, by which attention will be excited, and the public mind be eventually led to a proper conclusion.

And in the meantime we beg to refer that Editor, and all our readers, to the North Carolina Synodical Act, copied on the 21st page of this paper, and especially to the 4th and 5th resolutions.

**WESLEYAN MISSIONS.**—On the morning and evening of Sunday last, agreeably to previous notice, Sermons were preached and Collections made in the Wesleyan Chapels in this City and in Portland, for the benefit of the Wesleyan Missionary Society.

On Monday evening the Annual Missionary Meeting for the St. John Circuit was held in the City Chapel, and notwithstanding the state of the weather was very unfavourable, it was numerously and respectfully attended, ALEXANDER McLEOD, Esq. in the chair. Several animating addresses were delivered, and considerable interest was excited, on behalf of the Mission cause. The collections made after the Sermons and at the Meeting, together with contributions since received, amount to upwards of £18 0 0.

**RISE ON TIMBER.**—It affords us peculiar gratification to be able to state, on the authority of a private letter from Liverpool, of the 16th December, on which we can implicitly rely, that there has been an advance on Timber in the Liverpool market—best White Pine, 1s. 9d. to 2s., and best Red Pine, 2s. to 2s. 2d.—fair remunerating prices.—*Observer.*

We understand that private letters were received in town yesterday, from London, stating that HENRY BOYER SMITH, Esquire, Comptroller of His Majesty's Customs at this port, has been appointed Collector, vice HENRY WRIGHT, Esquire, deceased.—*ib.*

On the 31st ult., an Inquest was held in a house at the lower end of Charlotte-street, Lower Cove, on view of the body of NICK WRIKLEY. Verdict—*Perished in consequence of the extreme severity of the weather.*  
Yesterday an Inquest was held in the Parish of Lancaster, on view of the Body of Alexander Moore, mariner:—Verdict died by the visitation of God.

Private Letters say, that it is not probable that any change will take place in the Colonial system.—*St. Andrews Herald.*

**GREAT DIVIDEND.**—The Ocean Insurance Company, yesterday declared a dividend of sixteen per

cent for the last six months. The same dividend was declared by this Company the previous six months, making thirty two per cent for the year. We understand the dividends of the Company for the twelve years the institution has been in operation, average 11 2/3 per cent. per annum.—*N. York Paper.*

The following extract from the Message of Governor LINCOLN, to the Legislature of Massachusetts, is worthy of the attention of all whom it may concern, on the amendment of the Militia Laws he observes:

"One provision more, above all others, is demanded:—a prohibition, under severe penalties, to officers to treat with ardent spirits, on days of military duty, and to candidates for office, to do this, either pending or after an election. This latter practice is, indeed, a species of bribery, and is attended with the most pernicious influences, it occasions heavy and wasteful expense, and has deterred many excellent men and well qualified soldiers from accepting commissions, while in some instances, it has induced to unworthy preferences to office. Most of the complaints against the institution, from its tendency to lead the young to indulgence, and produce habits of dissipation, have their origin in the custom of furnishing unnecessary and exciting refreshments on public occasions,—a custom, which is not less subversive of military subordination than prejudicial to the morals of the community, and which a true regard for the welfare of the militia, equally with a respect for the peace, good order and happiness of society, requires should be effectually repressed."

QUEBEC, January 7, 1829.

At the meeting of the Literary and Historical Society, held at the Old Chateau, by permission of His Excellency, on Tuesday evening last, an interesting paper on Corals, was read by one of the Members; and a most admirable model of a Steam Engine exhibited by another. Several curiosities and antiquities were also examined and discussed at this meeting, after which several new Members were balloted in.

**Bocanour.** (District of Three Rivers) Jan 2nd. A melancholy accident occurred here on the 31st ult. A person who was going up the river with a horse and cart, by an unfrequented track, fell through the ice opposite the Indian village, where the water is very deep and rapid. A number of spirited inhabitants ran to his assistance as soon as they heard his cries, and collected on the slender covering where he had broken through. In an instant they were all hurried into the water. After great efforts five of seven were extricated, but two fell victims to their devotedness. Both were inhabitants of excellent character; one Charles Leblanc, aged 45, leaves a wife and family; the other, Louis Leblanc aged 21, was unmarried. The bodies having been driven under the ice by the strong current, have not been found.

NASSAU, November 18.

**Drift of the Ocean.**—On the 27th of last month a bottle was picked up at Bottle Creek, Grand Caicos in about lat. 21 20 N. long, 71 20 W. which contained the following note:—

"August 1st, 1828.—Should this be picked up by any one, I beg they will make known, as soon as possible, that the English brig Perseverance is taken by a brig of 10 guns, and 150 men, apparently Turks, and carried into Solle; taken off cape Finisterre, on the 26th July, 1828, and that I have my wife on board. Brig Perseverance, Wm. Simms, master."

HALIFAX JANUARY, 27.

His Majesty's Ship Columbia, the Hon. Capt. Townsend, arrived, on Wednesday from Bermuda. She was dispatched to this Port for the purpose of procuring Vaccine Lymph. The Small Pox had made its appearance in the Island—upwards of thirty families were more or less affected, and the dreadful disorder was rapidly extending. The health of His Excellency Sir Peregrine Maitland was, we are happy to learn, daily improving.

Michael Ryan was tried last week for robbing the Office of Messrs. Collins & Co, and the shop of Messrs. Woodill, convicted, and sentenced to Eleven years confinement to hard labour in Bridewell. John Goosberry, found guilty of being concerned in the first mentioned robbery, was at the same time sentenced to similar confinement for seven years.

## MARRIED,

At Burton on the 20th ult. by the Rev. R. Milner, George E. CLEMENTS, Esq. of Douglas, County of York, to ELIZA SAUNDERS, fourth daughter of the late William Hubbard, Esq. of the former place.

At Georgetown, on Saturday evening 23d. ult. by the Rev. Samuel R. Clarke, Mr. WILLIAM NEVINS, to Miss SARAH RYMER, eldest daughter of Mr. David Babbet.

At Long Island on Friday 29th ult. by the same, Mr. ROBERT SMITH, to Miss ———— Yuley.

## DIED,

On the 22d ult. Mr. SHADRACH CHASE, in the 80th year of his age. Mr. C. was a Lieutenant in the King's Service, during the American Revolutionary War.

C. Saturday last, Mr. WILLIAM CRAIG Blacksmith.

Suddenly, on Sunday 13th noon, MARGARET, eldest daughter of Capt. Robert Chestnut, aged 63 years.

On the 19th ult. at Kingston, K. C. Miss ANN APPLEBY, aged 20 years. And on the 31st ult. at the same place, Mrs. HANNAH APPLEBY, aged 61 years.

Suddenly, at Burton, in the County Saxbury, on the 20th ult. Mr. JOHN C. STERNICK, aged 19 years.

At Halifax on the 28th inst. after a short illness, Charles Stephen Tropolet, in the 62d year of his age, much resigned to the divine will. He was an affectionate husband and tender parent, and his large family will deeply feel the loss of so excellent a man.

At Harbadon on the 17th Dec. last, (where she had gone for the recovery of her health,) Mary Sophia, consort of J. L. Starr, Esq. of Halifax, and daughter of James Ratchford, Esq. of Parrsboro', in the 26th year of her age, beloved and regretted by all who were acquainted with her.

At Waterbeck, on Wednesday the 23rd Oct. the Rev. Daniel Struthers, minister of the Relief congregation there, aged 42 years. The death of this much respected clergyman has caused a very great sensation in the neighbourhood. On Sabbath week he dispensed the ordinance of the Lords Supper; on Tuesday he was enjoying the best of health, when in a moment he was struck with apoplexy, and in a few hours breathed his last, leaving a widow and ten children to lament his loss.—*Dumfries Paper.*

On the 3d January, at the residence of Mr. William White, in Hamilton, (Bermuda,) the Reverend JOSEPH WRIGHT, late Rector of Horton, (N. S.) He arrived here about twelve days since in a very bad state of health. His remains were attended to the place of interment, by Sir Francis Burnaby, Bart., the honorable and Venerable Archdeacon Spencer, and as many of the Clergy as were enabled to be present, and by a great number of respectable inhabitants of Hamilton and its vicinity.

We understand that this lamented Gentleman has left a wife and four very young children to deplore his loss. We understand, also, that he was very much beloved by all who knew him in Nova-Scotia, and that his memory is endeared to those who kindly attended him during his illness in this Country, by the meekness, patience and devotion which he incessantly manifested during his bodily sufferings. His pious end, indeed, brings to our recollection a part of a beautiful Funeral Anthem, written by a modern poet.

Brother, thou art gone before us, and thy saintly soul is flown;

Where tears are wiped from every eye, and sorrow is unknown;

From the burden of the flesh, and from care and fear released.

Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left behind.

May we, untainted by the world, assume a welcome find;  
May each, like thee, depart in peace, to be a glorious guest.

Where the wicked cease from troubling, and the weary are at rest. [*Bermuda Gazette.*]

## AGENTS FOR THIS PAPER.

Fredericton, Mr. J. T. Smith. Woodstock, Mr. Jeremiah Connell. Sheffield, Dr. J. W. Barkes. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, Benjamin Dawson, Esq. Sussex Vale, Mr. George Hayward. Sackville, Rev. Mr. Busby. Moncton, William Wiley, Esq. Sackville, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard. Richibucto, J. W. Weldon, Esq.

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